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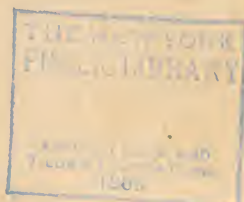


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A NEW AND GENERAL
BIOGRAPHICAL
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1784.

V O L. XII.



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A NEW AND GENERAL
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CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE
LIVES and WRITINGS
OF THE
Most Eminent Persons

IN EVERY NATION;
PARTICULARLY THE BRITISH AND IRISH;
From the Earliest Accounts of Time to the present Period.

WHEREIN
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Their VIRTUES, PARTS, and LEARNING,
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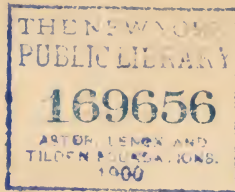
A NEW EDITION, IN TWELVE VOLUMES,
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V O L. XII.

L O N D O N,
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TON AND SONS, W. OWEN, B. WHITE, T. AND W.
LOWNDES, B. LAW, J. ROBSON, J. JOHNSON, G. ROBINSON,
J. NICHOLS, J. MURRAY, W. GOLDSMITH, G. NICOL, P.
MACQUEEN, T. BOWLES, W. CHAPMAN, AND E. NEWBURY.

MDCCLXXXIV.

67



NEW YORK

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A

UNIVERSAL, HISTORICAL, and LITERARY

DICTIONARY.

S.

STOW (JOHN), an eminent English antiquary, was ^{Strype's} born in London about 1525; and very probably in ^{Life of} Cornhill, since it is certain, that both his father and grand- ^{Stow, pre-} father dwelt there, and were persons of good substance and ^{fixed to} credit. There is no account of any circumstances relating to ^{Stow's Sur-} his youth, except that he was bred to his father's business, ^{vey of Lon-} which, there is reason to suppose, was that of a taylor. ^{don, printed} When he quitted Cornhill, is uncertain; but, in 1549, ^{in 1720.} we find him dwelling within Aldgate, from whence he afterwards removed to Lime-street ward, where he continued till his death. He began early to apply himself to the study of the history and antiquities of England, even so as to neglect his calling, and hurt his circumstances. It was about 1560, that he conceived thoughts of compiling an English chronicle; and he spent the remaining part of a long life in collecting such things relating to this kingdom as he esteemed worthy to be transmitted to posterity. He had pursued these studies some time, and had acquired a name by his skill in them, when, perceiving how little profit he was likely to gain from his industry, he was upon the point of deserting them, in order to apply himself more diligently to the business of his profession; and the expensiveness of purchasing manuscripts was an additional motive to this resolution. But Dr. Matthew Parker, archbishop of Canterbury, who was an excellent antiquary, and a generous encourager of those

studies, persuaded him to continue his pursuits, and assisted him during his life by several benefactions.

The first work which he published was, "A summary of the chronicles of England, from the coming in of Brute unto his own time." He began this work at the desire of the lord Robert Dudley, afterwards earl of Leicester; and the occasion of it was this. In 1562, Mr. Stow, in his search after curious and uncommon tracts, met with an ingenious one written by Edmund Dudley, his lordship's grandfather, during his imprisonment in the Tower, intitled, "The Tree of the Commonwealth;" which he dedicated to king Henry VIII. though it never came to his majesty's hand. Mr. Stow kept the original himself, and transcribed a fair copy of it, which he presented to lord Dudley, who upon this requested him to draw up some work of the same nature. Our antiquary therefore collected this summary, and dedicated it to his lordship: it was reprinted in 1573, 8vo, with additions. This same year came out the laborious and voluminous collections of Reiner Wolfe, printer to the queen; being "A Chronicle of Britain, and the Kings and Queens of that Kingdom," printed and reprinted by Raphael Hollinshed, and going commonly under his name. The last and largest edition of that work, in 1587, contains many considerable additions by Mr. Stow; indeed the main part of the continuation of that history from 1573 to 1587. In 1598, he published his "Survey of London, containing the original, antiquity, increase, modern estate, and description of that city," in 4to. This useful and valuable work has been reprinted several times, with additions and improvements by the author, and after his death by others; and, in 1720, a fifth edition of it was published, in 2 vols. folio, by Mr. Strype, with the author's life and additions by himself. In 1600, Mr. Stow set forth his "Flores historiarum;" that is, his "Annals of this kingdom from the time of the ancient Britons to his own." This work was nothing else but his "Summary" greatly enlarged; which he dedicated to archbishop Whitgift. It was reprinted five years after with additions; but even in this improved state it was no more than an abridgement of a much larger history of this nation, which he had been above forty years collecting out of a multitude of ancient authors, registers, chronicles, lives, and records of cities and towns; and which he intended now to have published, if the printer, probably fearing the success of it,

after

See art.
EDMUND
DUDLEY.

after the late appearance of so large a chronicle as that of Hollinshead, had not chosen rather to undertake this abstract of Mr. Stow's work.

Towards the latter end of his life, finding himself reduced to narrow circumstances, for his pursuits had been rather expensive than profitable to him, he addressed the lord mayor and aldermen, that, in consideration of his services to the city, and in order to assist him in farther designs, they would grant him two freedoms of the city: and, some years after, he presented another petition to them, setting forth, that he was of the age of threescore and four; that he had, for the space of almost thirty years last past, set forth divers works to them, and that he therefore prayed them to bestow on him a yearly pension, whereby he might reap somewhat towards his great charges. Whether these applications had any success, is not known; nor do we find that he received any reward from the city, equal to the extraordinary pains he had taken for its glory, unless we reckon for such his being appointed the feed-chronicler of it: yet no great salary could be annexed to this place, since he was obliged to request a brief from king James I. to collect the charitable benevolence of well-disposed people for his relief. What the city contributed upon this occasion, may be estimated from what was collected from the parishioners of St. Mary Woolnoth, which was no more than seven shillings and sixpence. He died of a stone-colic April 5, 1605, and was interred in the church of St. Andrew Underhaft, where a decent monument was erected to him by his widow; from which it appears, that he was then in his 80th year. His person and temper are thus described by Mr Edmund Howes, who knew him very well: "He was tall of stature, lean of body and face; his eyes small and chrySTALLINE; of a pleasant and chearful countenance; his sight and memory very good; and he retained the true use of all his senses to the day of his death. He had an excellent memory; was very sober, mild, and courteous to any that required his instructions. He always protested never to have written any thing either for envy, fear, or favour, nor to seek his own private gain or vain-glory; and that his own pains and care was to write truth."

As to his literary character, he was an unwearied reader of all English history, whether printed or in manuscript, and a searcher into records, registers, journals, original

charters, instruments, &c. Nor was he contented with a mere perusal of these things, but was ambitious of possessing them as a great treasure; and by the time he was forty years of age, he had raised a considerable library of such. His study was stored, not only with ancient authors, but likewise with original charters, registers, and chronicles of particular places. He had the greater opportunity of enriching himself with these things, as he lived shortly after the dissolution of the monasteries, when they were dispersed and scattered abroad into divers hands out of those repositories. It was his custom to transcribe all such old and useful books as he could not obtain or purchase; thus he copied six volumes of collections for his own use, which he afterwards sold to Mr. Camden, who gave him for them an annuity of eight pounds for life. He was a true antiquary, since he was not satisfied with reports, nor with the credit of what he had seen in print, but had recourse to the originals: and he made use of his own legs, for he could never ride, travelling on foot to many cathedrals and churches, in order to consult and transcribe from ancient records and charters. With regard to his religion, he was at first in all probability a favourer of Popery: for, in 1568, the state had a jealousy of him, which occasioned an order of council to Dr. Grindal, bishop of London, to cause his library to be searched for superstitious books, of which sort several were found there. And it is very likely, that his known inclination that way might be the ground of other troubles, which he underwent, either in the ecclesiastical commission, or in the star-chamber: for it is certain, that, about 1570, he was accused, though falsely, as appeared upon trial, before the ecclesiastical commissioners, upon no less than a hundred and forty articles, Papist or Protestant, he was an honest and generous man, unspotted in his life, and useful in his generation.

To conclude: is it not a little extraordinary, that Stow, our most famous antiquary, and Speed, our most famous historian, should both have been taylors?

Fabris.

Bibl. Græc.

tom. i. &c.

Strabonis

vita ab J.

Casaubono

prefix. edit.

Strabon.

Amst. 1707.

STRABO, an excellent writer of antiquity, who died at the beginning of the emperor Tiberius's reign, has left us a very valuable work, in seventeen books, "De rebus geographicis." His family was ancient and noble, and originally of Cnossus, a city of Crete; but he was born at Amasia, a town of Pontus. The greatest care was taken of his education; for, as we learn from himself, there

there was not a school in Asia, whose master had any reputation, to which he was not sent. He was sent to Nyssa, when he was very young, to learn rhetoric and grammar; and afterwards applied himself to philosophy, and heard the masters of the several sects. Xylander, his Latin translator, supposes him to have embraced the Peripatetic doctrines and discipline; but this, as the learned Casaubon and others have observed, is expressly against several declarations of his own, which shew him plainly enough to have been a Stoic. Ancient authors have said so little about him, that we know scarcely any circumstances of his life, but what we learn from himself. He mentions his own travels into several parts of the world, into Egypt, Asia, Greece, Italy, Sardinia, and other Islands: he says, that he went from Armenia westward, till he came to that part of Hetruria, which is over against Sardinia; and southward, from the Euxine sea to the extremities of Æthiopia. He did not go so far as to Germany; on which account it is less to be wondered, if he had not described the countries this way with his usual clearness and accuracy. Cluver says, *Antiq. Germ. l. iii. c. 2.* that he has not; yet others have commended even this part of his geography. He mentions several of his contemporaries, and several facts, which shew him to have lived in the reigns of Augustus and Tiberius; but the year of his death is not known.

His books of geography are indeed a very precious remain of antiquity. The two first are employed in shewing, that the study of geography is not only worthy of, but even necessary to a philosopher; the third describes Spain; the fourth, Gaul and the Britannic isles; the fifth and sixth, Italy and the adjacent isles; the seventh, which is imperfect at the end, Germany, the countries of the Getæ and Illyrii, Taurica, Chersonesus, and Epirus; the eighth, ninth, and tenth, Greece, with the neighbouring isles; the four following, Asia within Mount Taurus; the fifteenth and sixteenth, Asia without Taurus, India, Persia, Syria, Arabia; and the seventeenth, Egypt, Æthiopia, Carthage, and other places of Africa. It has been usual to consult this work, just as we should consult a geographical dictionary; but it richly deserves a continued and attentive reading, not on account of its geographical knowledge only, but for many philosophic remarks and historical relations, that are to be found in it; for Strabo was a man of great thought and judgement, as well as reading and travelling; and therefore did not content himself with

barely noting the names and situations of places, but very frequently explains the customs, manners, policy, and religion of particular nations, and also takes occasion to speak of their famous men.

Strabo's work was published with a Latin version by Xylander, and notes by Isaac Casaubon, at Paris 1620, in folio; but the best edition is that of Amsterdam in 1707, in two volumes, folio, by the learned Theodore Janssonius ab Almelooveen, with the intire notes of Xylander, Casaubon, Meursius, Cluver, Holstenius, Salmasius, Bochart, Ez. Spanheim, Cellarius, and others. To this edition is subjoined the *Chrestomathia*, or epitome of Strabo; which, according to Mr. Dodwell, who has written a very elaborate and learned dissertation about it, was made by some at present unknown person between the years of Christ 679 and 996. It has been found of some use, not only in helping to correct the original, but in supplying in some measure the defect in the seventh book. Mr. Dodwell's dissertation is prefixed to this edition. Strabo composed other works, of which we can only deplore the loss, as we may with the justest reason.

STRADA (FAMIANUS), a very ingenious and learned Jesuit, was born at Rome the latter end of the 16th century; and taught rhetoric there, in a public manner, for fifteen years. He wrote several pieces upon the art of oratory, and published some orations, probably with a view of illustrating by example what he had inculcated by precept. But his "*Prolusiones academicæ*," and his "*Historia de bello Belgico*," are the works which raised his reputation, and have preserved his memory. His "*History of the war of Flanders*" was published at Rome, the first deced in 1650, the second in 1647, the whole extending from the death of Charles V. which happened in 1558, to the year 1590. It is written in good Latin, as all allow; but its merit in other respects has been variously determined. Scioppius attacked it in his manner, in a book intituled, "*Infamia Famiani*:" but Scioppius was a man of great malice and passion, as well as great parts and learning, which makes his censures of any thing little regarded, even where they may happen to be well grounded and true. Bentivoglio, in his "*Memoirs*," affirms, that Strada's history is fitter for a college, than a court, because he has meddled so much with war and politics, neither of which he understood any thing of. The Jesuit Rapin,

speaking of the viciousness of a compounded and multiform style in history, says, "this was the fault of Strada, who, "by the beauty of his imagination, and the great variety "of his reading, has mixed such different characters and "manners: but such a mixture, as he shews in his way of "writing, how agreeable soever it may be thought, loses "much of perfection." The late lord Bolingbroke, in his "Letters upon history," has been very severe upon Strada: he calls him "a Rhetor," and says, "that one "page of Tacitus outweighs whole volumes of him. I single "him out," adds his lordship, "among the moderns, "because he had the foolish presumption to censure Tacitus, and to write history himself."

His "Prolusiones academicæ" shew great ingenuity, and a masterly skill in classical literature; that prolusion especially in which he introduces Lucan, Lucretius, Claudian, Ovid, Statius, and Virgil, each of them versifying according to his own strain. They have been often printed; and, as they are full of things relating to polite literature, are agreeable enough to read, save that they are written, like his history, a little too rhetorically. We know not the year of Strada's birth, or his death.

STRAIGHT (JOHN), rector of Findon, in Sussex, Gent. Mag. to which he was presented by Magdalen college, Oxford, 1776, being Fellow of that society, was author of the following poems in Doddsley's Collection, vol. V. p. 244, &c. "To Mr. J[ohn] H[oadly], at the Temple, occasioned by a Translation of an Epistle of Horace, 1730," "Answer to some Verses from Mr. J. H. 1731." "Cupid and Chloe." "The Poet to his false Mistress, &c." These pieces are excellent, and much in the manner of Prior. Mr. Straight was ever in a state of persecution, as it were, for his extraordinary parts and eccentric good sense; by which entirely he got rid of his good enthusiastic father's prejudices (in which he was educated) in favour of those visionaries the French prophets, by whom he was eaten up and betrayed. Mr. Straight married the daughter of Mr. Davenport, vicar of Broad Hinton, Wilts, whom he left a widow with six children. After his death, two vols. 8vo, of "Select Discourses" were published for their benefit, which, though never designed for the press, were extremely worthy of it. His circumstances and health were particularly hurt by his turning farmer, merely for the sake of his numerous family, and dying soon after, before

he had time to retrieve the extraordinary first expences. The following letter, occasioned by Bp. Hoadly's giving him the prebend of Westminster in Salisbury cathedral, is worth perusing.

Letters by
several emi-
nent persons
deceased,
vol. III.

“ My Lord,

1732.

“ I just now received your Lordships most surprising, generous, opportune, beatific letter. I was dead till I received it, but it has given new life : I feel myself gay, elated. . . I have been tithe-gathering these three weeks, and never thought to enquire after any thing for the future but the price of corn ; but now I shall see London again, I shall see Sarum again, I shall see the bishop again ;

“ Shall eat his oysters, drink his ale,

“ Loos'ning the tongue as well as tail ;

“ I shall be poetical. oratorical, ambitious ; I shall write again to the young divine [A] ; nay I don't know but to the public. But I must suppress the extravagance of my joy, and think of proper terms to express my gratitude. I can only wish your Lordship and myself a long life to shew it. I am, &c. J. STRAIGHT.”

[A] Mr. John Hoadly.

STREATER (ROBERT), an English painter, was born in 1624, and, being a person of great industry as well as capacity, arrived to an eminent degree of perfection in his art. He excelled particularly in history, architecture, and perspective ; and shewed himself a great master, by the truth of his outlines, and skill in foreshortening his figures. He was also excellent in landscape and still-life ; and there is some fruit of his painting yet to be seen, which is of the highest Italian gusto, both for pencilling, judgement, and composition. It is said, that he was the greatest and most universal painter England ever bred, which is supposed to have been owing in some measure to his reading ; for he was reputed a very good historian. He had a very good collection of Italian books, drawings, and prints, after the best masters. Upon the restoration of Charles II. he was made his majesty's serjeant-painter ; for that king was a lover of painting and painters, as well as his father. He became violently afflicted with the stone, and resolved to be cut ; which the king hearing of, and having a great kindness

kindness for him, sent on purpose to France for a surgeon, who came and performed the operation, which, however, Streater did not long survive. He died in 1680, having spent his life in great esteem and reputation. His principal works were at the Theatre at Oxford; some cielings at Whitehall, now burnt; the battle of the giants with the gods, at Sir Robert Clayton's; the pictures of Moses and Aaron, at St. Michael's church in Cornhill, &c. &c.

STRYPE (JOHN), the industrious editor of many valuable publications, was born in London, of German parents. He was educated at Catherine-Hall, Cambridge, where he took the degree of M. A. and was admitted *ad eundem* at Oxford, July 11, 1671. He was collated to the rectory of Theydon-boys, in Essex, in July 1669, which he resigned, in February following, for the vicarage of Low-Leyton in that county. He had also a considerable sinecure given him by Archbishop Tenison, and was lecturer of Hackney, where he died (at the house of Mr. Harris, an apothecary, who had married his granddaughter) Dec. 13, 1737, at an uncommonly great age, having enjoyed his vicarage near 68 years. He kept an exact diary of his own life, which contained many curious circumstances relating to the literary history of his times, as is easy to conceive, he being engaged in a frequent correspondence, by letters with Archbishop Wake, Bishops Atterbury, Burnet, Nicolson, and other eminent persons. Six volumes of these letters are now (1784) in the possession of the Rev. Mr. Knight, of Milton, Cambridgehire. Strype's publications were, 1. "The second volume of Dr. John Lightfoot's works, 1684," fol. 2. "Life of Archbishop Cranmer, 1694," fol. 3. "The Life of Sir Thomas Smith, 1698," 8vo. 4. "Lessons for Youth and Old Age, 1699," 12°. 5. "The Life of Dr. John Elmer, Bishop of London, 1701," 8vo. 6. "The Life of Sir John Cheke, 1705," 8vo. 7. "Annals of the Reformation," 4 vols; vol. I. 1709 (reprinted 1725); vol. II. 1725; vol. III. 1728; vol. IV. 1731. 8. "Life of Archbishop Grindal, 1710," fol. 9. "Life and Letters of Archbishop Parker, 1711," fol. 10. "Life of Archbishop Whitgift, 1718," fol. 11. "An accurate edition of Stow's Survey of London, 1720," 2 vols. folio, for which he was 18 years in collecting materials. Dr. Birch observes, that "his fidelity and industry will always give a value to his numerous writings, however

Atterbury's
Epistolary
Correspondence,
vol. III.
P. 392.

“ however destitute of the graces, and even uniformity of
 “ style, and the art of connecting facts.” 12. “ Eccle-
 “ siastical Memorials, 1721,” 3 vols. fol. He also pub-
 lished a sermon preached at the assizes at Hertford, July 8,
 1689; and some other single sermons, 1695, 1699, 1707,
 1711, 1724.

Athen.
 Oxon.

STUBBE (HENRY), an English writer of uncom-
 mon parts and learning, and especially noted in his own
 times, was born at Partney, near Spillsbye in Lincolnshire,
 Feb. 28, 1631. His father was a minister, and lived at
 Spillsbye; but being anabaptistically inclined, and forced
 to leave it, he went with his wife and children into Ire-
 land. Upon the breaking out of the rebellion there in
 1641, the mother fled with her son Henry into England;
 and, landing at Liverpool, trudged it on foot from thence
 to London. There she got a comfortable subsistence by
 her needle, and sent her son Henry, being then ten years
 of age, to Westminster-school. There Dr. Busby, the
 master, was so struck with the surprising parts of the boy,
 that he shewed him more than ordinary favour; and re-
 commended him to the notice of Sir Henry Vane, junior,
 who one day came accidentally into the school. Sir Henry
 took a fancy to him, and frequently relieved him with
 money, and gave him the liberty of resorting to his house,
 “ to fill that belly,” says Stubbe, “ which otherwise had
 “ no sustenance but what one penny could purchase for
 “ his dinner, and which had no breakfast except he got
 “ it by making some body’s exercise.” He says this in
 the preface to his “ Epistolary Discourse concerning Phle-
 “ botomy;” where many other particulars of his life,
 mentioned by Mr. Wood, and here recorded, are also to
 be found. Soon after, Sir Henry got him to be a king’s
 scholar; and his master at the same time gave him money
 to buy books, cloaths, and his teaching for nothing, on
 account of the wonderful progress he made.

In 1649, he was elected student of Christ-Church in
 Oxford; where, shewing himself too forward, pragma-
 tical, and conceited, he was, as Mr. Wood relates, often
 kicked and beaten. However, through the interest of his
 patron, he was certainly of no small consequence; for the
 oath, called The Engagement, being framed by the par-
 liament that same year, was some time after sent down
 to the university by him; and he procured some to be
 turned out, and others to be spared, according as affec-
 tion

tion or disaffection influenced him. While he continued an under-graduate, it was usual with him to discourse in the public schools very fluently in the Greek tongue, which conveys no small idea of his learning. After he had taken a bachelor of arts degree, he went into Scotland, and served in the parliament army there from 1653 to 1655: then he returned to Oxford, and took a master's degree in 1656; and, at the motion of Dr. Owen, was in 1657 made second-keeper under Dr. Barlow of the Bodleian library. He made great use and advantage of this post for the furtherance of his studies, and held it till 1659; when he was removed from it, as well as from his place of student of Christ-church; for he had published the same year, "A Vindication" of his patron Sir Henry Vane; "An Essay on the good Old Cause;" and a piece, intituled, "Light shining out of Darkness, with an Apology for the Quakers," in which he reflected upon the clergy and the universities.

After his ejection, he retired to Stratford upon Avon in Warwickshire, in order to practise physic, which he had studied some years; and upon the Restoration applied to Dr. Morley, soon after bishop of Winchester, for protection in his retirement. He assured him of an inviolable passive obedience, which was all he could or would pay, till the covenant was renounced: and, upon the re-establishment of episcopacy, received confirmation from the hands of his diocesan. In 1661, he went to Jamaica, being honoured with the title of his majesty's physician for that island; but the climate not agreeing with him, he returned and settled at Stratford. Afterwards he removed to Warwick, where he gained very considerable practice, as likewise at Bath, which he frequented in the summer season. He did not, however, apply so closely to the business of his profession, as to neglect every thing else: on the contrary, he was ever attentive to the transactions of the literary world, and often himself a principal party concerned. Before the Restoration, he had joined Mr. Hobbes, with whom he was intimately acquainted, against Dr. Wallis, and other mathematicians; and had published a very smart piece or two in that controversy, in which he was looked upon as Mr. Hobbes's second. After the Restoration, he was engaged in a controversy with some members of the Royal Society, or rather with the Royal Society itself; in which, far from being a second, he was now a principal, and indeed alone.

The

The Royal Society had from its first institution alarmed the zealous admirers of the old philosophy, who affected to represent the views of many of its members to be the destruction, not only of true learning, but even of religion itself. This gave occasion to Dr. Sprat's "History of the Royal Society" in 1667, and to a discourse by Mr. Glanvill in 1668, under the title of "Plus ultra, or, the progress and advancement of knowledge since the days of Aristotle, in an account of some of the most remarkable late improvements of practical useful learning, to encourage philosophical endeavours." Mr. Stubbe attacked both these works with great warmth and severity, yet with prodigious smartness and learning, in a 4to volume, thus intitled, "Legends no history, or a specimen of some animadversions upon the history of the Royal Society; together with the Plus ultra of Mr. Glanvill, reduced to a Non plus, 1670." In this book he charges the members of the Royal Society with intentions to bring contempt upon ancient and solid learning, especially the Aristotelian philosophy, to undermine the universities, to destroy the established religion, and even to introduce Popery. This laid the foundation of a controversy, which was carried on with great heat, and much ill language, for some time; and Mr. Stubbe wrote several pieces to support his allegations. He was encouraged in this affair by Dr. Fell, who, it seems, was no admirer of the Royal Society; and he made himself so obnoxious to that body, that, as he himself informs us. "they threatened to write his life."

Reply to a letter written to Henry Stubbe, in defence of the History of the Royal Society,
p. 31.

The writings of Mr. Stubbe, though his life (as will be seen) was no long one, were extremely numerous, and upon various subjects. Those which he published before the Restoration were against monarchy, ministers, universities, churches, and every thing which was dear to the Royalists; yet he did this more to please and serve his friend and patron Sir Henry Vane, than out of principle or attachment to a party: and when his antagonists insulted him for changing his tone afterwards, he made no scruple at all to confess it: "My youth," says he, "and other circumstances, incapacitated me from rendering him any great services; but all that I did, and all that I wrote, had no other aim: nor do I care how much any man can inodiate my former writings, so long as they were subservient to him." "The truth is, and all," says Mr. Wood, "who knew him in Oxford, knew this of him for certain, that he was no frequenter of con-

venticles,

Preface to Epitollary discourse concerning phlebotomy.

“venticles, no taker of the covenant or engagement, no contractor of acquaintance with notorious sectaries; that he neither enriched nor otherwise advanced himself during the late troubles, nor shared the common odium, and dangers, or prosperity of his benefactor.” On this account he easily made his peace with the Royalists, after the Restoration: yet not, as it should seem, without some overt-acts on his part. Thus, for instance, besides conforming entirely to the church of England, he wrote a small piece against Harrington’s “Oceana,” in the year 1660; which, in the preface to “The good old cause,” printed in 1560, he had extolled, as if, says Mr. Wood, “it were the pattern in the mount.” By these means he made amends for all the offence he had given: “I have at length,” says he, “removed all the umbrages I ever lay under; I have joined myself to the church of England, not only on account of its being publicly imposed (which in things indifferent is no small consideration, as I learned from the Scottish transactions at Perth); but because it is the least defining, and consequently the most comprehensive and fitting to be national.”

Preface to
Epitollary
discourse,
&c.

After a life of almost perpetual war and conflict in various ways, this extraordinary man came to an untimely end: yet not from any contrivance or designs of his enemies, although his impetuous and furious zeal hurried him to say that they often put him in fear of his life. Being at Bath in the summer season, he had a call from thence to a patient at Bristol; and whether because it was desired, or from the excessive heat of the weather, he set out in the evening, and went a by-way. Mr. Wood says, that “his head was then intoxicated with bibbing, but more with talking, and snuffing of powder:” be that as it may, he was drowned in passing a river about two miles from Bath, on the 12th of July, 1676. His body was taken up next morning, and the day after buried in the great church at Bath; when his old antagonist Glanvill, who was the rector, preached his funeral sermon; but, as it is natural to imagine, without saying any great matters of him. Soon after, a physician of that place made the following epitaph, which, though never put over him, deserves to be recorded. “*Memoriæ sacrum. Post varios casus magna rerum discrimina, tandem hic quiescunt mortalitatis exuvie Henrici Stubbe, medici Warwicensis, quondam ex æde Christi Oxoniensis, rei medicæ, historicæ, ac mathematicæ peritissimi, judicii vivi, & li-*”

“*brorum*”

“ brorum helluonis : qui, quum multa scripserat, & plures
 “ sanaverat, aliorum salutem sedulo prospiciens, propriam
 “ neglexit. Obiit aquis frigidis suffocatus, 12 die Julii;
 “ A. D. 1679.”

Mr. Wood was contemporary with Mr. Stubbe at Oxford, and has given him this character: that, “ he was
 “ a person of most admirable parts, and had a most
 “ prodigious memory; was the most noted Latinist and
 “ Grecian of his age; was a singular mathematician, and
 “ thoroughly read in all political matters, councils, ecclesi-
 “ astical and profane histories; had a voluble tongue,
 “ and seldom hesitated either in public disputes or common
 “ discourse; had a voice big and magisterial, and a mind
 “ equal to it; was of an high generous nature, scorned
 “ money and riches, and the adorers of them; was
 “ accounted a very good physician, and excellent in the
 “ things belonging to that profession, as botany, anatomy,
 “ and chemistry. Yet, with all those noble accomplish-
 “ ments, he was extremely rash and imprudent, and even
 “ wanted common discretion. He was a very bold man,
 “ uttered any thing that came into his mind, not only
 “ among his companions, but in public coffee-houses, of
 “ which he was a great frequenter: and would often speak
 “ freely of persons then present, for which he used to be
 “ threatened with kicking and beating. He had a hot and
 “ restless head, his hair being carrot-coloured, and was
 “ ever ready to undergo any enterprise, which was the
 “ chief reason that macerated his body almost to a
 “ skeleton. He was also a person of no fixed principles;
 “ and whether he believed those things which every good
 “ Christian doth, is not for me to resolve. Had he been
 “ endowed with common sobriety and discretion, and
 “ not have made himself and his learning mercenary and
 “ cheap to every ordinary and ignorant fellow, he would
 “ have been admired by all, and might have picked and
 “ chosen his preferment: but all these things being want-
 “ ing, he became a ridicule, and undervalued by sober and
 “ knowing scholars, and others too.”—Mr. Wood has
 not expressed himself clearly enough to let us know,
 whether the “ carrot-coloured hair” of Mr. Stubbe was
 the cause, or the consequence, of his “ hot and restless
 “ head;” but if he meant the latter, then it is probable,
 that he considered these red locks as so many rays of heat
 issuing through the pores of the skull from a central fire,
 as it were, within.

Some other particulars, relating to Stubbe, may be read in the article GREATRAKES.

STUBBS (GEORGE), Rector of Gunville, in Dorsetshire, a worthy, honest, intelligent writer, though little known as such, wrote many of the best papers in the "Free-thinker, 1718," (in conjunction with Ambrose Philips and others,) a "New Adventure of Telemachus," printed in the "London Journal" of 1723 or 4, since printed separately in 8vo. a beautiful piece, founded upon principles of liberty and true government, and the reverse of the Archbishop of Cambray's on that subject, which, however palliated, are upon a wrong foundation. Three or four letters in the "London Journal," by Bishop Hoadly, at that time signed "Britannicus," arguing against popery, (which obliged even that great and good man to make an entire submission without exception, to the Pope, against the tenor of all his works) evidently laid the foundation on which G. Stubbs built this "New Adventure." He also wrote "A Dialogue on Beauty," in the manner of Socrates, between Socrates and Aspasia. This he made the elegant foundation of a copy of verses on the late Dr. John Hoadly's marriage, 1735-6, inclosing to him, with a letter, "Aspasia to Florimel," referring all along to that dialogue. There are some other copies of verses by him still in manuscript, though well worthy preserving, viz. "The Athenian Statue," an allegorical poem, doing justice both to Bishop Rundle (whose virtues he knew how to commend, as well as to laugh at his foibles), and to the ecclesiastical prudery and slander of Bishop Gibson and Venn: "Fickle Friendship," on Dr. Rundle; and "Verses on Miss Wenman's Singing," the author having dreamed of her. Though the critics, perhaps, may think all these too florid, yet they are very beautiful, and would better please the many. He printed also two small volumes (if not more) of "Mad. Sevigné's Letters," the first ever known in English, and thought to preserve the good-humour of the originals better than any of his successors. He was intimately connected with Mr. Deputy Wilkins [A], the Whig printer in Little-Britain, by marrying his sister for his first wife, who, by the way, was

[A] A worthy, sensible, honest man, a warm friend to the Hanover succession, and possessed of a liberality of sentiment superior to his station, the age of the Stephens's being past, though we have had a Richardson, a Foulis, and a Bowyer.

taken in by the French prophets. G. Stubbs married a second wife at Salisbury, daughter of Mr. Alderman King, who after his death married Mr. Hinxman, Rector of Houghton near Stockbridge. Mr. Stubbs was a silent, reserved man, as seeming conscious of a want of address, though at the same time superior abilities and genius.

Anecdotes
of Bowyer,
by Nichols,
p. 621.

STUKELEY (WILLIAM), an antiquary of much celebrity, descended from an ancient family [A] in Lincolnshire, was born at Holbech in that county, November 7, 1687. After having had the first part of his education at the free-school of that place, under the care of Mr. Edward Kelsal, he was admitted into Bene't College in Cambridge, Nov. 7, 1703, under the tuition of Mr. Thomas Fawcett, and chosen a scholar there in April following. Whilst an undergraduate, he often indulged a strong propensity to drawing and designing; and began to form a collection of antiquarian books. He made physic however, his principal study, and with that view took frequent perambulations through the neighbouring country, with the famous Dr. Hales, Dr. John Gray of Canterbury, and others, in search of plants; and made great additions to Mr. Ray's "*Catalogus Plantarum circa Cantabrigiam*;" which, with a map of the county, he was solicited to print; but his father's death and various domestic avocations prevented it. He studied anatomy under Mr. Rolfe the surgeon; attended the chemical lectures of Signor Viganì; and, taking the degree of M. B. in 1709, made himself acquainted with the practical part of medicine under the great Dr. Mead at St. Thomas's hospital. He first began to practise at Boston in his native county, where he strongly recommended the chalybeate waters of Stanfield near Folkingham. In 1717 he removed to London, where, on the recommendation his friend Dr. Mead, he was soon after elected F. R. S. and was one of the first who revived that of the Antiquaries [B],

[A] His father, John, was of the family of the Stukeleys, lords of Great Stukeley near Huntingdon. His mother, Frances, daughter of Robert Bullen, of Weston, Lincolnshire, descended from the same ancestors with Anne Bullen.

[B] He was also one of the earliest members of the Gentlemen's Society at Spalding; and held a regular cor-

respondence with Maurice Johnson, Esq; and the learned Gales. Several of his letters to those gentlemen adorn the "*Reliquiæ Galeanæ*;" and others (which still remain among his MSS. in the possession of his daughter Mrs. Fleming, 1784) will, it is hoped, be communicated in some future number of the "*Bibliotheca Topographica*."

in 1717-18, to which last he was secretary for many years during his residence in town. He took the degree of M.D. at Cambridge in 1719, and was admitted a fellow of the college of physicians in the year following, about which time (1720) he published an account of "Arthur's Oon" in Scotland, and of "Graham's dyke," with plates, 4to. In the year 1722, he was appointed to read the Gullstonian Lecture, in which he gave a description and history of the Spleen, and printed it in folio, 1723, together with some anatomical observations on the dissection of an elephant, and many plates coloured in imitation of nature. Conceiving there were some remains of the Eleusinian mysteries in free-masonry, he gratified his curiosity, and was constituted master of a lodge (1723), to which he presented an account of a Roman amphitheatre at Dorchester, 4to. After having been one of the censors of the College of Physicians, of the council of the Royal Society, and of the committee to examine into the condition of the astronomical instruments of the Royal Observatory of Greenwich, he left London in 1726, and retired to Grantham [c], in Lincolnshire, where he soon came into great request. The Dukes of Ancafter and Rutland, the families of Tyrconnel, Cust, &c. &c. and most of the principal families in the country, were glad to take his advice. During his residence here, he declined an invitation from Algernon Earl of Hertford to settle as a physician at Marlborough, and another to succeed Dr. Hunter at Newark. In 1728 he married Frances daughter of Robert Williamson, of Allington, near Grantham, gent. a lady of good family and fortune. He was greatly afflicted with the gout, which used generally to confine him during the winter months, on account of which, for the recovery of his health, it was customary with him to take several journies in the spring, in which he indulged his innate love of antiquities, by tracing out the footsteps of Cæsar's expedition in this island, his camps, stations, &c. The fruit of his more distant travels was his "Itinerarium Curiosum; or, an Account of the Antiquities and

[c] In this town Sir Isaac Newton part of Sir Isaac's life and family, (one of the early friends of Dr. Stukeley) which he communicated to Mr. Conduit, who then proposed publishing his life. These papers, through the marriage of a daughter, fell afterwards into the hands of the late Lord Lynton.

"Curiosities in his Travels through Great Britain, Centuria I." adorned with one hundred copper plates, and published in folio, London, 1724. This was reprinted after his death, 1776, with two additional plates; as was also published the second volume (consisting of his description of *The Brill*, or Cæsar's camp at Pancras, "Iter Boreale, 1725," and his edition of Richard of Cirencester [D], with his own and Mr. Bertram's [E] notes) illustrated with 103 copper-plates engraved in the Doctor's life-time. Overpowered with the fatigue of his profession and repeated attacks of the gout, he turned his thoughts to the church; and, being encouraged in that pursuit by archbishop Wake, was ordained at Croydon, July 20, 1720; and in October following was presented by Lord Chancellor King to the living of All Saints, in Stamford [F]. At the time of his entering on his parochial cure (1730), Doctor Rogers of that place had just invented his *Oleum Arthriticum*; which Dr. Stukeley seeing others use with admirable success, he was induced to do the like, and with equal advantage: for it not only saved his joints, but, with the addition of a proper regimen, and leaving off the use of fermented liquors, he recovered his health and limbs to a surprising degree, and ever after enjoyed a firm and active state of body, beyond any example in the like circumstances, to a good old age. This occasioned him to publish an account of the success of the external application of this oils in innumerable instances, in a letter to Sir Hans Sloane, 1733; and the year after he published also "A Treatise on the Cause and Cure of the Gout, from a new Rationale;" which, with an abstract thereof, has passed through several editions. He collected some remarkable particulars at Stamford in relation to his predecessor Bp. Cumberland; and in 1736 printed an explanation, with an engraving, of a curious silver plate of Roman workmanship in basso

[D] Published in 1757, under this title: "An Account of Richard of Cirencester, monk of Westminster, and of his Works: with his ancient Map of Roman Britain; and the Itinerary thereof."

[E] See "Britannicarum Gentium Historiæ Antiquæ Scriptores tres: Ricardus Corinensis, Gildas Badonicus, Nennius Banthorensis. Recensuit Notisque & Indice auxit Carolus Bertramus Societatis Antiquariorum Londinensis Socius, &c. Havniæ,

1757," 8vo. See also Dr. Stukeley's publication, p. 12, 13. The Doctor's letters to Mr. Bertram (which were in being Dec. 24, 1773, at Copenhagen) would be a curiosity. Those of Mr. Bertram to the Doctor are safely preserved.

[F] He had the offer of that of Holbech, the place of his nativity, from Dr. Reynolds, bishop of Lincoln; and of another from the Earl of Winchelsea; but he declined them both.

relievo,

relievo, found under ground at Risley Park in Derbyshire; wherein he traces its journey thither, from the church of Bourges, to which it had been given by Exsuperius, called St. Swithin, bishop of Thoulouse, about the year 205. He published also the same year his "Palæographia Sacra, N^o I. or, Discourses on the Monuments of Antiquity that relate to Sacred History," in 4to, which he dedicated to Sir Richard Ellys, bart. "from whom he had received many favours." In this work (which was to have been continued in succeeding numbers [G]) he undertakes to shew, how Heathen Mythology is derived from Sacred History; and that the Bacchus in the Poets is no other than the Jehovah in the Scripture, the conductor of the Israelites through the wilderness. In his country retirement he disposed his collection of Greek and Roman coins according to the order of the Scripture History; and cut out a machine in wood [H] (on the plan of an Orrery) which shews the motion of the heavenly bodies, the course of the tide, &c. In 1737 he lost his wife; and in 1738 married Elizabeth the only daughter of Dr. Gale dean of York, and sister to his intimate friends Roger [I] and Samuel Gale, Esquires; and from this time he often spent his winters in London. In 1740, he published an account of Stonehenge, dedicated to the Duke of Ancaster, who had made him one of his chaplains, and given him the living of Somerby near Grantham the year before. In 1741 he preached a Thirtieth of January Sermon before the House of Commons; and in that year became one of the founders of the Egyptian Society [K]. In 1743 he printed an account

[G] "In the progress of this work, one of my views is an attempt to recover the faces or resemblances of many great personages in antiquity, mentioned in the Scriptures. If novelty will please, I need not fear of success: but it will not appear so strange a matter as it seems at first sight, when we have once ascertained the real persons characterised by the Heathen Gods and Demigods." Dr. Stukeley to Mr. Gale, May 9, 1737.—"I have wrote this summer a Discourse on the Mysteries of the Ancients, and would willingly communicate it to you, as a second number to my "Palæographia Sacra.—Poor Maittaire is now at Belvoir with the Duke. I think the Critic is in a declining state of

health. — I visited Meadus; and Bibliotheca found the man, as usual, beset with Topographica, a parcel of sycophants, puffs, and what not?" Ibid. July 30, 1738. N^o II.

[H] He also cut out a Stonehenge in wood, arranged on a common round trencher; which at his sale was purchased by Edward Haistwell, Esq; F. S. A. for 1l. 12s.

[I] Whom he frequently accompanied in antiquarian excursions.

[K] Of which see the "Anecdotes of Bowyer," p. 107 and 623. The great and learned Earl of Pembroke, the first patron of this society, accompanied Dr. Stukeley in opening the barrows on the Wiltshire Downs; and drawings of his Lordship's antique marbles at Wilton were taken by the Doctor.

of Lady Roisia's sepulchral cell lately discovered at Royston, in a tract, intituled, "Palæographia Britannica, N^o I." to which an answer was published by Mr. Parkin [L] in 1744. The Doctor replied in "Palæographia Britannica, "N^o II." 1746, giving an account therein of the origin of the universities of Cambridge and Stamford, both from Croyland Abbey; of the Roman city Granta, on the North-side of the river, of the beginning of Cardike near Waterbeach, &c. To this Mr. Parkin again replied in 1748; but it does not appear that the Doctor took any further notice of him. In 1747 the benevolent Duke of Montagu (with whom he had become acquainted at the Egyptian Society) prevailed on him to vacate his preferments in the country, by giving him the rectory of St. George, Queen Square; whence he frequently retired to Kentish Town, where the following inscription was placed over his door:

"Me dulcis faturet quies;
 "Obscuro positus loco
 "Leni perfruar otio
 "Chyndonax Druida [M].
 "O may this rural solitude receive,
 "And contemplation all its pleasures give,
 "The Druid priest!"

He had the misfortune to lose his patron in 1749; on whose death he published some verses, with others on his entertainment at Boughton, and a "Philosophic Hymn "on Christmas-Day." Two papers by the Doctor, upon the Earthquakes in 1750, read at the Royal Society, and a Sermon preached at his own parish church on that alarming occasion, were published in 8vo, 1750, under the title of "The Philosophy of Earthquakes, Natural and Religious;" of which a second part was printed with a second edition of his sermon on "the Healing of Diseases "as a Character of the Messiah, preached before the College "of Physicians Sept. 20, 1750." In 1751 (in "Palæographia Britannica, N^o III.") he gave an account of Oriuna

[L] Charles Parkin, M. A. rector of Oxburgh, who continued Mr. Blomfield's History of Norfolk.

[M] Alluding to an urn of glass so inscribed, found in France, which he was firmly persuaded contained the ashes of an arch-druid of that name.

(whose portrait forms the frontispiece to Stonehenge), though the French Antiquaries in general considered it as a forgery; but Mr. Tutet has a MS. vindication of it, by some learned French antiquary, 43 pages in small 4to.

the wife of Carausius; in Phil. Transf. vol. XLVIII. art. 33, an account of the Eclipse predicted by Thales; and in the "Gentleman's Magazine," 1754, p. 407, is the substance of a paper read at the Royal Society in 1752, to prove that the coral-tree is a real sea-vegetable. On Wednesday the 27th of February, 1765, Dr. Stukeley was seized with a stroke of the palsy, which was brought on by attending a full vestry, at which he was accompanied by Serjeant Eyre[N], on a contested election for a lecturer. The room being hot, on their return through Dr. Stukeley's garden, they both caught their deaths; for the Serjeant never was abroad again, and the Doctor's illness came on that night. Soon after this accident his faculties failed him; but he continued quiet and composed until Sunday following, the 3d of March, 1765, when he departed, in his seventy-eighth year, which he attained by remarkable temperance and regularity. By his own particular directions, his corpse was conveyed in a private manner to East-Ham in Essex, and was buried in the church-yard, just beyond the East end of the church, the turf being laid smoothly over it, without any monument. This spot he particularly fixed on, in a visit he paid some time before to the vicar of that parish[o], when walking with him one day in the church-yard. Thus ended a valuable life, daily spent in throwing light on the dark remains of antiquity. His great learning and profound skill in those researches enabled him to publish many elaborate and curious works, and to leave many ready for the press. In his medical capacity, his "Dissertation on the Spleen" was well received. His "Itinerarium Curiosum," the first fruits of his juvenile excursions, presaged what might be expected from his riper age, when he had acquired more experience. The curious in these studies were not disappointed, for, with a sagacity peculiar to his great genius, with unwearied pains and industry, and some years spent in actual surveys, he investigated and published an account of those stupendous works of the remotest antiquity, Stonehenge and Abury, in 1743, and hath given the most probable and rational account of their origin and use, ascertaining also their dimensions with the greatest accuracy. So great was his proficiency in Druidical history, that his familiar friends used to call him, "The Arch-Druid of this age." His works abound with particulars that

[N] Of whom see further in Anecdotes of Bowyer, p. 625.

[o] Of whom see the Anecdotes as before, p. 625.

shew his knowledge of this celebrated British priesthood; and in his Itinerary he announced a "History of the ancient Celts, particularly the first inhabitants of Great Britain," for the most part finished, to have consisted of four volumes folio, with above 300 copper-plates, many of which were engraved. Great part of this work was incorporated into his Stonehenge and Abury. In his "History of Carausius," in two vols. 4to, 1757, 1759, he has shewn much learning and ingenuity in settling the principal events of that emperor's government in Britain. To his interest and application we are indebted for recovering from obscurity Richard of Cirencester's Itinerary of Roman Britain, which has been mentioned in p. 622. His discourses, or sermons, under the title of "Palæographia Sacra, 1763," on "the vegetable creation," &c. bespeak him a botanist, philosopher, and divine, replete with ancient learning, and excellent observations; but a little too much transported by a lively fancy and invention. He closed the last scenes of his life with completing a long and laborious work on ancient British coins, in particular of Cunobelin; and felicitated himself on having from them discovered many remarkable, curious, and new anecdotes, relating to the reign of that and other British kings. The 23 plates of this work were published after his decease; but the MS. (left ready for publishing) remains in the hands of his daughter Mrs. Fleming, relict of Richard Fleming, Esq; an eminent solicitor, who was the Doctor's executor. By his first wife Dr. Stukeley had three daughters; of whom one died young; the other two survived him; the one, Mrs. Fleming already mentioned; the other, wife to the Rev. Thomas Fairchild, rector of Pitsey, in Essex. By his second wife, Dr. Stukeley had no child. To the great names already mentioned among his friends and patrons, may be added those of Mr. Folkes, Dr. Berkeley Bishop of Cloyne (with whom he corresponded on the subject of Tat-water), Dr. Pocock Bishop of Meath, and many others of the first rank in literature at home: and among the eminent foreigners with whom he corresponded were Dr. Heigertahl, Mr. Keyfler, and the learned Father Montfaucon, who inserted some of his designs (sent him by archbishop Wake) in his "Antiquity explained." A good account of Dr. Stukeley was, with his own permission, printed in 1755, by Mr. Masters, in the second part of his "History of Corpus Christi College;" and very soon

soon after his death a short but just character of him was given in the "Gentleman's Magazine" for 1765, by his friend Peter Collinson. Of both these, the author of the "Anecdotes of Bowyer" availed himself; and was favoured with several additional particulars from respectable authority. After his decease, a medal of him was cast and repaired by Gaub; on one side the head adorned with oak leaves, inscribed REV. GVL. STUKELEY, M. D. S. R. & A. S. Exergue, æt. 54. Reverse, a view of Stonehenge, OB. MAR. 4, 1765, ÆT. 84; [but this is a mistake, for the Doctor was but 78.]. There is a portrait of him after Kneller in mezzotinto by J. Smith in 1721, before he took orders, with his arms, viz. Argent, a Spread Eagle double-headed Sable. Mrs. Fleming has another portrait of him in his robes, by Wills; and Mrs. Parsons (relict of Dr. James Parsons) has a fine miniature, which is esteemed a good likeness.

STURMIUS (JAMES), a German of great learning and excellent qualities, was of a noble family of Strasburg, and born there in 1489. He made himself illustrious by the services he did his country; and discharged the most considerable posts with the greatest capacity and probity. He acquitted himself with the highest reputation of several deputations to the diets of the empire, the imperial court, and that of England. He contributed very much to the reformation of religion at Strasburg, to the erecting of a college which was opened there ten years after, and to the History of the reformation in Germany by Sleidan. This Sleidan thus testifies, in his preface to that excellent work: "Nothing becomes an history more, than truth and candour; and I am sure I have taken great pains, that nothing might be wanting to me in that respect: for I have not advanced any thing upon slight grounds and mere report, but have taken my materials from the records, which I have carefully collected, and which are of undoubted authority. I received likewise the assistance of that noble and excellent person, James Sturmius, who, having been above thirty years engaged in public and important affairs with the highest reputation, and having generously honoured me with his friendship, frequently cleared up my doubts, and put me into the right way; and, at my request before his last illness, read over the greatest part of the work, and made the necessary remarks upon it." He died at Strasburg Oct. 30, 1553, after languishing of a fever for two months. Sleidan, who mentions

Melchior, Adam in vitis juris-consult.—Bayle, Dict.

Hist. lib. this, adds, that " he was a man of great prudence and integrity, and the glory of the German nobility, on account of the excellent qualities of his mind, and his distinguished learning."

xxv. ad ann.
1553.

Though he had a zeal for religion, yet he had been some years without receiving the communion; being scandalized, as well he might, at the disputes which prevailed among the divines concerning these words, " This is my body."

In vitis philosoph.—
Bayle, Dict.

STURMIUS (JOHN), the Cicero of Germany, if we may use the terms of Melchior Adam, was born at Sleida in Eifel, near Cologne, in 1507. He was initiated in letters in his native country, with the sons of count de Manderscheid, whose receiver his father was, and afterwards studied at Liege in the college of St. Jerome. In 1524, he went to Louvain, where he spent five years, three in learning, and two in teaching; and had for his fellow-students John Sleidan, Andrew Vesalius, and some others, who afterwards became very eminent men, and had a great esteem for him. He set up a printing-press with Rudger Rescius, professor of the Greek tongue, and printed several Greek authors. He began with Homer, and soon after carried those editions to Paris in 1529, where he made himself highly esteemed, and read public lectures upon the Greek and Latin writers, and upon logic. He married also there, and kept a great number of boarders; but as he liked what was called the new opinions in religion, he was more than once in danger; which, undoubtedly, was the reason why he removed to Strasburg in 1537, in order to take possession of the place offered him by the magistrates. The year following he opened a school, which became famous, and by his means obtained of the emperor Maximilian II. the title of an university in 1566. He was very well skilled in polite literature, wrote Latin with great purity, and understood the method of teaching; and it was owing to him, that the college of Strasburg, of which he was rector, became the most flourishing in all Germany. His talents were not confined to the school; he was frequently intrusted with several deputations in Germany and foreign countries, and discharged these employments with great honour and diligence. He shewed extreme charity to the refugees on account of religion: he was not satisfied with labouring to assist them by his advice and recommendations, but he also

ran

ran in debt, and impoverished himself by his great hospitality towards them. His life was exposed to many troubles, and especially to the persecutions of the Lutheran ministers. He found at Strasburg a moderate Lutheranism, which he submitted to without reluctance, though he was of Zuinglius's opinion. The Lutheran ministers by degrees grew angry with those who denied the real presence: their violent sermons displeased him; and it is said, that he spent many years without being present at the public exercises of religion. He found himself pressed very hard, and at length declared himself for Calvinism, of which he was suspected so early as 1561. He was deprived of his rectorship of the university; and the Calvinists were all turned out of their places. He died March 3, 1589, aged above eighty. He had been thrice married, but left no children. Though he lost his sight some time before his death, yet he did not discontinue his labours for the public good. He published a great number of books.

SUCKLING (sir JOHN), an English poet and dramatic writer, was son of Sir John Suckling, comptroller of the household to Charles I. and was born at Witham in Essex, in 1613. It is recorded as a remarkable thing, that his mother went till the eleventh month of him; however, the slowness of his birth was sufficiently made up in the quickness, strength, and pregnancy of his parts. He first discovered a strange propensity to languages, insomuch that he is said to have spoken Latin at five years of age, and to have written it at nine. From his early foundation in language, he proceeded in the course of his studies, and became accomplished in polite literature. He cultivated music and poetry, and excelled in both: for though he had a vivacity and sprightliness in his nature, which would not suffer his attention to be long confined to any thing, yet he had made ample amends for this by strength of genius and quickness of apprehension. When he was grown up, he travelled into foreign countries, where he made a collection of their virtues and accomplishments, without any tincture of their vices and follies; only some thought he had a little too much of the French air, which, however, was perhaps rather natural, than acquired in him; the easiness of his carriage and address being suitable to the openness of his heart, and to that gaiety, wit, and gallantry, which were the characteristics of his nature. In the mean time he seems to have affected nothing more than the character

Life prefixed to his works. Langbaine's! account of dramatic poets.

character of a courtier and a fine gentleman; which he so far attained, that he was allowed to have the peculiar happiness of making every thing he did become him.

Winstan-
ley's Lives
of the Eng-
lish poets.

Yet he was not so devoted to the Muses, or to the softness and luxury of courts, not so much "the delight of the court, and the darling of the Muses," as one says, of him as to be wholly a stranger to the camp. In his travels he made a campaign under the great Gustavus Adolphus, where he was present at three battles, five sieges, and several skirmishes; and if his valour was not so remarkable, says Mr. Langbaine, in the beginning of our civil wars, yet his loyalty was exceedingly so: for after his return to his country, he raised a troop of horse for the king's service entirely at his own charge, and so richly and completely mounted, that it is said to have stood him in 12000*l*. But these troops and their leader distinguished themselves only by their finery: they did nothing for the king's service, which Sir John laid very much to heart; and soon after this miscarriage was seized with a fever, of which he died at twenty-eight years of age. The advantages of birth, person, education, parts, and fortune, with which this gentleman set out in the world, had raised the expectations of mankind to a prodigious height; and perhaps his dying so young was better for his fame, than if he had lived longer. He was a sprightly wit, and a courtly writer, as Dryden somewhere calls him; but certainly not a great genius, as some have affected to represent him; a polite and easy versifier, but not a poet. Mr. Lloyd, in his *Memoirs of him*, says, that "his poems are clean, sprightly, "and natural, his discourses full and convincing, his "plays well humoured and taking, his letters fragrant "and sparkling." He observes further, that "his thoughts "were not so loose as his expressions, nor his life so vain "as his thoughts; and at the same time allows for his "youth and sanguine complexion, which he thinks a "little more time and experience would have rectified."

His works consist of a few poems, and some letters, "An account of religion by reason," "A discourse upon occasion, presented to the earl of Dorset," and four plays. There have been several editions of them; the last by T. Davies, 2 vol. 8vo.

SUETONIUS (CAIUS SUETONIUS TRANQUILLUS), an ancient historian, very excellent in the biographical

phical way, was born a Roman about the beginning of the reign of Vespasian, as may be collected from his own words in the life of Nero. His father was a man of no great extraction, yet was preferred to the tribuneship of a legion, by the emperor Otho, whose side he took against Vitellius. Our historian spent his first years probably at Rome; for he tells us, that "he remembered, when he was a boy, to have seen an old man inspected in open court, and examined whether he was circumcised or not." When he was grown up, he betook himself to the bar; and the testimony of Pliny, which informs us that he did so, informs us, at the same time, that he had not as yet freed himself from the superstitions of his times. "You write me word," says Pliny to him, "that a dream has made you afraid of miscarrying in your cause, and you want me to procure you a delay of a few days. There will be some difficulty in this; however, I will certainly try; for dreams, as Homer says, proceed from Jove. In the mean time," continues he, "you would do well to consider, whether your dreams are literally fulfilled, or whether they come true only by contraries." There was a long and strict friendship between these two writers; and it proved advantageous to Suetonius, for Pliny did him great services. He procured him a tribune's office; and afterwards, upon his resignation, transferred it to his kinsman, at Suetonius's request. He obtained also for him the "Jus trium liberorum;" a favour seldom granted, and which Pliny had not obtained, if to his great interest at court he had not joined an earnest solicitation for it. He was then governor of Bithynia, under the empire of Trajan; and from thence wrote the following letter to that emperor. "I had long since, Sir, taken into an intimacy with me Suetonius Tranquillus, a man of great integrity, honour, and learning, whose manners and studies are the same with my own; and the better I have known him, the more I have loved him. He has been but unhappy in his marriage; and the privileges of those who have three children are upon several accounts necessary. He begs through me therefore, that your bounty will supply what his ill fortune has denied him. I know, Sir, the high value of the favour I ask; but I am asking of you, whose indulgence to all my wishes I have long experienced. How desirous I am to obtain it, you will easily conclude, from my applying to you at this distance; which I should not have done, if it had been

Sueton. in
Neron. c.
57.

In Domit.
c. 12.

Epist. xvii.
lib. i.

Epist. xcvi.
lib. x.

In vita
Adrian.

“been a matter of more indifference to me.” Suetonius advanced himself considerably afterwards, for he was secretary to the emperor Adrian; but he lost that place, for not paying a due respect to the empress. Spartian, who relates this affair, expresses himself thus: “Septicio claro præfecto prætorii, & Suetonio Tranquillo epistolarum magistro, multisque aliis, quod apud Sabinam uxorem, injussu ejus, familiarius se tunc egerant, quam reverentia domus aulicæ postulabat, successores dedit.” We quote this testimony from the original, to note the error of those, who have concluded from it, that Suetonius’s offence against the emperor was a love-intrigue with his wife Sabina: whereas the words do not suggest the least idea of gallantry, but only imply, “that Suetonius and some others were turned out of their places by the emperor, for behaving, without his leave, with less ceremony to the empress than was consistent with his own dignity and that of his court.” For, it seems, the emperor treated her with great contempt himself, on account of some very ill qualities she had, and permitted others also to do so under certain limitations; which limitations, it is probable, these gentlemen exceeded.

We know nothing more of Suetonius, than as he is a writer. He wrote many books, none of which are come down to us, except his History of the first twelve emperors, and part of his concerning the illustrious grammarians and rhetoricians; for he applied himself much to the study of grammar and rhetoric, and many are of opinion that he taught them. Suidas ascribes to him several works, which concern that profession; and observes farther, that he wrote a book about the Grecian games, two upon the shews of the Romans, two upon the laws and customs of Rome, one upon the life of Cicero, or upon his books “De republica,” “A catalogue of the illustrious men of Rome,” and the eight books still extant of the “History of the Emperors.” Many other pieces of his are cited by various authors; and the lives of Terence, Horace, Juvenal, Persius, and Lucan, have usually gone under his name, and been printed at the end of his works, though it is not absolutely certain that they are his. His “History of the Emperors” is an excellent work, and has always been admired by the best judges in polite literature. It is a continued series of choice and curious facts, related succinctly, without digressions, reflections, and reasonings. There is in it a character of sincerity, which shews very plainly, that

that the author feared and hoped for nothing, and that his pen was not directed by hatred or flattery. Suetonius, In præf. ad Suet. says Politian, "has given us evident proofs of his diligence, veracity, and freedom. There is no room for any suspicion of partiality or ill-will in his books; nothing is advanced out of favour, or suppressed out of fear: the facts themselves have engrossed his whole attention, and he has consulted truth in the first place." —He was so far from being influenced by any motives to detract from the truth, that, as Politian thinks, he forbore writing the lives of Nerva, Trajan, and Adrian, the emperors of his time, because he would not be tempted to speak well or ill of any one, out of any other principle than the love of truth. Some have blamed him for being so particular in describing the lewd actions and horrid debaucheries of Tiberius, Caligula, Nero, and Domitian, as if he meant to teach the greatest crimes, by this manner of relating them. But this, as Erasmus observes, was owing to his care and fidelity as an historian; which, as somebody said well enough, "made him write the lives of the Cæsars with the same freedom that they lived." And he is so far from blaming him, that he thinks his history more particularly useful on that very account: "to be a curb," says he, "to wicked princes, who will not easily be at rest, when they see the treatment they will have from impartial posterity, and consider that their memory will hereafter be as execrable as that of Caligula and Nero is at this day." We must not close our account of this historian without observing, that he speaks very disrespectfully of the Christians, calling them "genus hominum superstitionis novæ & maleficæ, a sort of people of a new and michievous superstition:" but this must candidly be imputed to his ignorance, and want of better information concerning them and their doctrines. Erasm. Epist. xvi. lib. 28. Erasm. præf. ad Sueton, &c. In Neron. c. 16.

This author has been thought worthy of the attention and pains of critics of the first class, and been very well published more than once. The best editions are, "Cum notis & numisimatibus a Carolo Patin, Basil, 1675," 4to. "Cum notis integris Isaaci Casauboni, Lævini Torrentii, Joannis Georgii Grævii, & selectis aliorum, Hagæ Comit. 1691," 4to. "Cum notis variorum & Pitisci, L. Bat. 1692," 2 tom. 8vo. And "Cum notis auctoribus Pitisci, Leovard. 1714," "In usum Delphinii, Paris, 1684." 2 tom. 4to. And "Cum notis Burmanni," in two volumes 4to.

SUEUR (**EUSTACHE LE**), one of the best painters in his time, which the French nation had produced, was born at Paris in 1617, and studied the principles of his art under Simon Vouet, whom he infinitely surpassed. It is remarkable, that Le Sueur was never out of France, and yet he carried his art to the highest degree of perfection. His works shew a grand gusto of design, which was formed upon antiquity, and after the best Italian masters. He invented with ease, and his execution was always worthy of his designs. He was ingenuous, discreet, and delicate, in the choice of his objects. His attitudes are simple and noble; his expressions fine, singular, and very well adapted to the subject. His draperies are set after the goût of Raphael's last works. Whatever was the reason of it, he knew little of the local colours, or the *claro obscuro*: but he was so much master of the other parts of painting, that there was a great likelihood of his throwing off Vouet's manner entirely, had he lived longer, and once relished that of the Venetian school; which he would certainly have imitated in his colouring, as he imitated the manner of the Roman school in his designing. For, immediately after Vouet's death, he perceived that his master had led him out of the way; and by considering the antiques that were in France, and also the designs and prints of the best Italian masters, particularly Raphael, he contracted a more refined style and happier manner. Le Brun could not forbear being jealous of Le Sueur, who did not mean however to give any man pain; for he had great simplicity of manners, much candour, and exact probity. His principal works are at Paris, where he died the 30th of April 1655, at no more than thirty-eight years of age. The life of St. Bruno, in the cloister of the Carthusians at Paris, is reckoned his master-piece; but it is defaced by somebody who envied him.

SUICER (**JOHN GASPARD**), a most learned German divine, was born at Zurich in 1620; became professor there of the Greek and Hebrew languages; and died at Heidelberg in 1705. He is the compiler of a very useful work, called "*Lexicon, sive Thesaurus Ecclesiasticus Patrum Græcorum*:" the best edition of which is that of Amsterdam, 1728, in 2 vols. folio. He had a son, Henry Suicer, distinguished by some literary productions, who was a professor, first at Zurich, then at Heidelberg; and who died also in 1705, the same year with his father.

SUIDAS,

SUIDAS, author of a Greek Lexicon, the best edition of which was published, with a Latin version and notes, by Ludovicus Kusterus, at Cambridge 1705, in three volumes folio. Who Suidas was, or when he lived, are points of great uncertainty; no circumstances of his life having been recorded either by himself or any other writer. Politian and some others have been of opinion that no such person ever existed; but that Suidas was a real person, appears, not only from his name being found in all the manuscripts of his Lexicon, but from his being often mentioned by Eustathius in his Commentary upon Homer. The learned have differed in the same manner concerning the age of Suidas; some, as Grotius, supposing him to have lived under Constantianus, the son of Leo, emperor of the East, who began to reign in 912; while others have brought him even lower than Eustathius, who is known to have lived in 1180. Our learned Bentley has written thus concerning it: “As for Suidas, he has brought down a point of chronology to the death of the emperor Zimisces, that is, to the year of Christ 975: so that he seems to have written his Lexicon between that time, and the death of the succeeding emperor, which was in 1025.” As to the Lexicon, it is nothing more than a compilation of matters from various authors, sometimes made with judgement and diligence, and sometimes without. Suidas often used bad copies; whence it has happened, that he sometimes gives his reader corrupt and spurious words, instead of those that are pure and genuine. Sometimes he has mixed things of a different kind, and belonging to different authors, promiscuously; and sometimes he has brought examples to illustrate the signification of words which are nothing to the purpose. These imperfections however being allowed, his Lexicon is upon the whole a very useful book, and a storehouse as it were of all sorts of erudition. The grammarians by profession have all prized it highly; and those who are not so may find their advantage in it, since it not only gives an account of poets, orators, and historians, &c. but exhibits many excellent passages of ancient authors that are lost.

Præfat.
Kuster. ad
Suidæ Lexi-
con.

Dissertation
upon Phila-
ris, p. 12.

This Lexicon of Suidas was first published at Milan 1499, in Greek only: it has since been printed with a Latin version: but the best edition, indeed the only good one, is that of Kuster, mentioned above, on which Toup, the present patriarch of Greek literature in this kingdom, has bestowed no little pains, and in so doing has demonstrated an un-

Bibl. Græc. common critical acumen. Fabricius has given us a large
vol. ix. alphabetical index of the authors mentioned and quoted by
Suidas in this Lexicon.

Memoires
de Sully.

SULLY (MAXIMILIAN DE BETHUNE, duke of), one of the ablest and honestest ministers that France ever had, was descended from an ancient and illustrious house, and born in 1560. He was, from his earliest youth, the servant and friend of Henry IV. who was just seven years older than he, being born at Pau in Bearn in 1553. He was bred in the opinions and doctrine of the Reformed religion, and continued to the end of his life constant in the profession of it, which fitted him more especially for the important services to which Providence had designed him. Jane d'Albert, queen of Navarre, after the death of her husband Anthony de Bourbon, which was occasioned by a wound he received at the siege of Rouen in 1592, returned to Bearn, where she openly professed Calvinism. She sent for her son Henry from the court of France to Pau in 1566, and put him under a Huguenot preceptor, who trained him up in the Protestant religion. She declared herself the protectress of the Protestants in 1566; and came to Rochelle, where she devoted her son to the defence of the new religion. In that quality Henry, then prince of Bearn, was declared chief of the party; and followed the army from that time to the peace, which was signed at St Germain's the 11th of August 1570. He then returned to Bearn, and made use of the quiet that was given him, to visit his estates and his government of Guyenne; after which he came and settled in Rochelle, with the queen of Navarre his mother.

The advantages granted to the Protestants by the peace of St. Germain's, raised a suspicion in the breasts of their leaders, that the court of France did not mean them well; and in reality nothing else was intended by the peace, than to prepare for the most dismal tragedy that ever was acted. The queen dowager Catharine de Medicis, and her son Charles IX. were now convinced, that the Protestants were too powerful to be subdued by force: a resolution was taken therefore to extirpate them by stratagem and treachery. For this purpose queen Catharine and Charles dissembled to the last degree; and, during the whole year 1571, talked of nothing but faithfully observing the treaties of entering into a closer correspondence with the Protestants, and carefully preventing all occasions of rekindling the war. To remove

move all possible suspicions, the court of France proposed a marriage between Charles the IXth's sister, and Henry prince of Bearn; and feigned, at the same time, as if they would prepare a war against Spain, than which nothing could be more agreeable to Henry. These things, enforced with great seeming frankness and sincerity, entirely gained the queen of Navarre; who, though she at first doubted, and continued irresolute for some months, yet yielded about the end of the year 1571, and prepared for the journey to Paris, as was proposed, in May 1572.

Still there were a thousand circumstances, which were sufficient to render the sincerity of these great promises suspected; and it is certain, that many among the Protestants did suspect them to the very last. Sully's father was one of these, and conceived such strong apprehensions, that when the report of the court of Navarre's journey to Paris first reached him, he could not give credit to it. Firmly persuaded that the present calm would be of short continuance, he made haste to take advantage of it, and prepared to shut himself up with his effects in Rochelle, when every one else talked of nothing but leaving it. The queen of Navarre informed him soon after more particularly of this design, and requested him to join her in her way to Vendome. He went, and took Sully, now in his twelfth year, along with him. He found a general security at Vendome, and an air of satisfaction on every face; which though he durst not object to in public, yet he made remonstrances to some of the chiefs in private. These were looked upon as the effect of weakness and timidity; and so, not caring to seem wiser than persons of greater understandings, he suffered himself to be carried with the torrent. He went to Rosny, to put himself into a condition to appear at the magnificent court of France; but, before he went, presented his son to the prince of Bearn, in the presence of the queen his mother, with great solemnity, and assurances of the most inviolable attachment. Sully did not return with his father to Rosny, but went to Paris in the queen of Navarre's train. He applied himself closely to his studies, without neglecting to pay a proper court to the prince his master; and lived with a governor and a valet de chambre in a part of Paris where almost all the colleges stood, and continued there till the bloody catastrophe which happened soon after.

Nothing could be more kind than the reception which the queen of Navarre, her children, and principal servants,

met with from the king and queen; nor more obliging, than their treatment of them. The queen of Navarre died, and some historians make no doubt but she was poisoned; yet the whole court appeared sensibly affected, and went into deep mourning. In a word, it is not speaking too severely upon this conduct of Catherine de Medicis and Charles IX. to call it an almost incredible prodigy of dissimulation. Still many of the Protestants, among whom was Sully's father, suspected the designs of the court; and had such convincing proofs, that they quitted the court, and Paris itself, or at least lodged in the suburbs. They warned prince Henry to be cautious; but he listened to nothing; and some of his chiefs, the admiral de Coligny in particular, though one of the wisest and most sagacious men in the world, were as incredulous. The fact to be perpetrated was fixed for the 24th of August, 1572, and is well known by the name of the massacre of St. Bartholomew. The feast of St. Bartholomew fell this year upon a Sunday; and the massacre was perpetrated in the evening.

All the necessary measures having been taken, the ringing of the bells of St. Germain l'Auxerrois for matins was the signal for beginning the slaughter. The admiral de Coligny was first murdered by a domestic of the duke of Guise, the duke himself staying below in the court, and his body was thrown out of the window. They cut off his head, and carried it to the queen-mother; and, when they had offered all manner of indignities to the bleeding carcase, hung it on the gibbet of Montfaucon. The king, as father Daniel relates, went to feast himself with the sight of it; and, when some that were with him took notice that it was somewhat offensive, is said to have used the reply of the Roman emperor Vitellius: "The body of a dead enemy always smells sweet." All the domestics of the admiral were afterwards slain, and the slaughter was at the same time begun by the king's emissaries in all parts of the city. Tavannes, a marshal of France, who had been page to Francis I. and was at that time one of the counsellors and confidants of Catharine de Medicis, ran through the streets of Paris, crying, "Let blood, let blood! bleeding is as good in the month of August, as in May!" The most distinguished of the Calvinists that perished were Francis de la Rochefoucault; who having been at play part of the night with the king, and finding himself seized in bed by men in masques, thought they were the king

king and his courtiers, who came to divert themselves with him. Charles de Quellence, baron of Pont in Bretagne, was another; who however did not yield to the swords of his butchers, till he was pierced through like a sieve. This nobleman had married Catharine Parthenai, the daughter and heiress of John de Soubise, and her mother was then carrying on a suit against him for impotency: so that when the naked bodies, according as each was massacred, were thrown down before the castle in view of the king, queen, and court, many of the ladies came out of their apartments, as Thuanus relates, not the least shocked with the cruelty of the spectacle, and with great curiosity and immodesty fixed their eyes particularly upon Charles de Quellence, to see if they could discover the marks and cause of this impotency. Francis Nonpar de Caumont was murdered in his bed betwixt his two sons; one of whom was stabbed by his side; but the other, by counterfeiting himself dead, and lying concealed under the bodies of his father and brother, escaped. The horror of this night is not to be conceived; and we may safely refer for farther particulars to the fine description which Mr. Voltaire has given of it, in the second canto of his *Henriade*, since even the imagination of a poet cannot soar beyond the real matter of fact.

*Historia sui
temporis ad,
ann. 1572.*

The reader may probably by this time be curious to know what was become of Sully, as well as of his master the king of Navarre; and nothing can inform him more agreeably, than Sully's own account. "I was in bed," says he, "and awaked from sleep three hours after midnight by the sound of all the bells and the confused cries of the populace. My governor St. Julian, with my valet de chambre, went hastily out to know the cause; and I never afterwards heard more of these men, who, without doubt, were among the first that were sacrificed to the public fury. I continued alone in my chamber dressing myself, when in a few moments I saw my landlord enter, pale, and in the utmost consternation. He was of the Reformed religion; and, having learned what the matter was, had consented to go to mass, to preserve his life, and his house from being pillaged. He came to persuade me to do the same, and to take me with him: I did not think proper to follow him, but resolved to try if I could gain the college of Burgundy, where I had studied; though the great distance between the house where I then was, and the college, made the attempt very dangerous.

*Memoires,
ad ann.
1572.*

" Having disguised myself in a scholar's gown, I put a
 " large prayer-book under my arm, and went into the
 " street. I was seized with horror inexpressible at the
 " sight of the furious murderers; who, running from all
 " parts, forced open the houses, and cried aloud, ' Kill!
 " kill ! massacre the Huguenots ! ' The blood, which I saw
 " shed before my eyes, redoubled my terror. I fell into
 " the midst of a body of guards; they stopped me, questi-
 " oned me, and were beginning to use me ill, when, hap-
 " pily for me, the book that I carried was perceived, and
 " served me for a passport. Twice after this, I fell into
 " the same danger, from which I extricated myself with
 " the same good fortune. At last I arrived at the college
 " of Burgundy, where a danger still greater than any I had
 " yet met with awaited me. The porter having twice
 " refused me entrance, I continued standing in the midst
 " of the street, at the mercy of the furious murderers, whose
 " numbers increased every moment, and who were evi-
 " dently seeking for their prey; when it came into my
 " mind to ask for La Faye, the principal of this college, a
 " good man, by whom I was tenderly beloved. The por-
 " ter, prevailed upon by some small pieces of money which
 " I put into his hand, admitted me; and my friend carri-
 " ed me to his apartment, where two inhuman priests,
 " whom I heard mention Sicilian vespers, wanted to force
 " me from him, that they might cut me in pieces; saying,
 " the order was, not to spare even infants at the breast.
 " All the good man could do was to conduct me privately
 " to a distant chamber, where he locked me up; and here
 " I was confined three days, uncertain of my destiny,
 " seeing no one but a servant of my friend, who came
 " from time to time to bring me provision."

As to Henry king of Navarre, though he had been mar-
 ried to Charles the IXth's sister but six days before, with
 the greatest solemnity, and with all the marks of kindness
 and affection from the court, yet he was treated with not a
 jot more ceremony than the rest. He was awaked two
 hours before day by a great number of soldiers, who rushed
 boldly into a chamber in the Louvre, where he and the
 prince of Conde lay, and insolently commanded them to
 dress themselves, and attend the king. They would not
 suffer the two princes to take their swords with them, who,
 as they went, saw several of their gentlemen massacred be-
 fore their eyes. This was contrived, doubtless, to intimi-
 date them; and, with the same view, as Henry went to
 the

the king, the queen gave orders, that they should lead him under the vaults, and make him pass through the guards, drawn up in files on each side, and in menacing postures. He trembled, and recoiled two or three steps back; but the captain of the guards swearing, that they should do him no hurt, he proceeded through amidst carbines and halberts. The king waited for them, and received them with a countenance and eyes full of fury; he ordered them with oaths and blasphemies, which were familiar with him, to quit a religion, which he said had been taken up only for a cloke to their rebellion: he told them in a fierce and angry tone, that "he would no longer be contradicted in his opinions by his subjects; that they by their example should teach others to revere him as the image of God, and cease to be enemies to the images of his mother;" and ended by declaring, that "if they did not go to mass, he would treat them as criminals guilty of treason against divine and human majesty." The manner of pronouncing these words not suffering the princes to doubt the sincerity of them, they yielded to necessity, and performed what was required of them: and Henry was even obliged to send an edict into his dominions, by which the exercise of any other religion but the Romish was forbidden.

In the mean time the court sent orders to the governors in all the provinces, that the same destruction should be made of the Protestants there as had been at Paris; but many of them nobly refused to execute these orders; and one of them had the courage to write a letter to Charles IX, in which he plainly told his majesty, that "he was ready to die for his service, but could not assassinate any man for his service." Yet the abettors and prime actors in this tragedy at Paris were wonderfully satisfied with themselves, and found much comfort in having been able to do so much for the cause of God and his church. Tavannes, mentioned above, who ran about the streets crying, "Let blood! let blood!" being upon his death-bed, made a general confession of the sins of his life; after which his confessor saying to him with an air of astonishment, "Why! you speak not a word of St. Bartholomew;" he replied, "I look upon that as a meritorious action, which ought to atone for all the sins I have ever committed." This is related by his son, who has written memoirs of him. The king himself must have supposed real merit to have been in it; for, not content with setting his seal and sanction to these detestable butcheries, he is credibly affirmed to have

taken the carbine into his own hands, and to have shot at the poor Huguenots as they attempted to escape. The court of Rome did all they could to confirm the Parisians in this horrid notion: for though pope Pius V. is said to have been so much afflicted at the massacre as to shed tears, yet Gregory XIII. who succeeded him, ordered a public thanksgiving to God for it to be offered at Rome, and sent a legate to congratulate Charles IX. and to exhort him to continue it. Father Daniel contents himself with saying, that the king's zeal in his terrible punishment of the heretics was commended at Rome; and Baronius affirms the action to have been absolutely necessary. The French writers, however, have spoken of it in the manner it deserves; have represented it as the most wicked and inhuman devastation that ever was committed: "an execrable action," says one of them, "that never had, and I trust God will never have, its like." Mr. Voltaire has given us his sentiments of it in his agreeable and instructive manner: "This frightful day of St. Bartholomew," says he, "had been meditating and preparing for two years. It is difficult to conceive, how such a woman as Catharine de Medicis, brought up in pleasures, and at whom the Huguenot party took less umbrage than any other, could form so barbarous a resolution: it is still more astonishing in a king only twenty years old. The faction of the Guises had a great hand in this enterprise; and they were animated to it by two Italians, the cardinal de Birague, and the cardinal de Retz;" called in Sully's Memoirs the duke de Retz, and the chancellor de Birague. "They did great honour upon this occasion to the maxims of Machiavel, and especially to that which advises never to commit a crime by halves. The maxim, never to commit crimes, had been even more politic: but the French manners were become savage by the civil wars, in spite of the feasts and pleasures which Catharine de Medicis was perpetually contriving at court. This mixture of gallantry and fury, of pleasures and carnage, makes the most fantastical piece, which the contradictions of the human species are capable of painting." Indeed, one would not easily imagine, that amidst feasting and merriments a plot was all the while carrying on for the destruction of 70,000 souls: for such, according to Sully's Memoirs, was the number of Protestants massacred, during eight days, throughout the kingdom.

Prefixe's
History of
Henry the
Great.

Essai sur
l'histoire
generale,
tom. iii. p.
363. 1756,
8vo.

At the end of three days, however, a prohibition for murdering and pillaging any more of the Protestants was published at Paris; and then Sully was suffered to quit his cell in the college of Burgundy. He immediately saw two soldiers of the guard, agents to his father, entering the college, who gave his father a relation of what had happened to him; and, eight days after, he received a letter from him, advising him to continue in Paris, since the prince he served was not at liberty to leave it; and adding, that he should follow the prince's example in going to mass. Though the king of Navarre had saved his life by this submission, yet in other things he was treated but very indifferently, and suffered a thousand capricious insults. He was obliged, against his will, to stay some years at the court of France; he knew very well how to dissemble his chagrin; and he often drove it away by the help of gallantry, which his own constitution, and the corruption of the ladies, made very easy to him. The lady de Sauves, wife to one of the secretaries of state, Prefixe, &c. was one of his chief mistresses. But he was not so taken up with love, as altogether to neglect political intrigues. He had a hand in those that were formed to take away the government from Catharine de Medicis, and to expel the Guises from court; which that queen discovering, caused him and the duke of Alençon to be arrested, set guards upon them, and ordered them to be examined upon many heinous allegations. They were set at liberty by Henry III. for Charles IX. died, 1574, in the most exquisite torments and horrors, the massacre upon St Bartholomew's-day having been always in his mind. Sully employed this leisure in the most advantageous manner he was able. He found it impracticable in a court to pursue the study of the learned languages, or of any thing called learning; but the king of Navarre ordered him to be taught mathematics and history, and all those exercises which give ease and gracefulness to the person; that method of educating youth, with a still greater attention to form the manners, being known to be peculiar to Henry the IVth of France, who was himself educated in the same way.

In the year 1576, the king of Navarre made his escape from the court of France. The means were one day offered him in the month of February, when he was hunting near Senlis; from whence, his guards being dispersed, he instantly passed the Seine at Poissy, went to Alençon, and on to Tours, where he no sooner arrived than he resumed the exercise of the Protestant religion. A bloody war was now

expected; and Catharine de Medicis began to tremble in her turn: and indeed, from that time to 1589, his life was nothing else but a mixture of battles, negociations, and love-intrigues, which last made no inconsiderable part of his business. Sully was one of those who attended him in his flight, and who continued to attend him to the end of his life, serving him in the different capacities of soldier and statesman, as the different conditions of his affairs required. Henry's wife, whom Catharine had brought to him in the year 1578, was a great impediment to him; yet by his management she was sometimes of use to him. There were frequent ruptures between him and the court of France; but at last Henry III. confederated with him sincerely, and in good earnest, to resist the league, which was more furious than ever, after the death of the duke of Guise and the cardinal his brother. The reconciliation and confederacy of these two kings was concluded in April 1589: their interview was at Tours the 30th of that month, attended with great demonstration of mutual satisfaction. They joined their troops some time after to lay siege to Paris: they besieged it in person, and were upon the point of subduing that great city, when the king of France was assassinated by James Clement, a Dominican friar, the 1st of August, at the village of St. Cloud. "The league," says a good historian, "is perhaps the most extraordinary event in history; and Henry III. may be reckoned the weakest prince in not foreseeing, that he should render himself dependent on that party by becoming their chief. The Protestants had made war against him, as an enemy of their sect; and the leaguers murdered him on account of his uniting with the king of Navarre, the chief of the Huguenots."

Henault's
Histoire de
Franc. ad
ann. 1589.

Henry III. upon his death-bed declared the king of Navarre his successor; and the king of Navarre did succeed him, but not without very great difficulties. He was acknowledged king by most of the lords, whether Catholic or Protestant, who happened then to be at court; but the leaguers refused absolutely to acknowledge his title, till he had renounced the Protestant religion; and the city of Paris persisted in its revolt till the 22d of March, 1594. He embraced the Catholic religion, as the only method of putting an end to the miseries of France, by the advice of Sully, whom he had long taken into the sincerest confidence; and the celebrated Du Perron, afterwards cardinal, was made the instrument of his conversion. He attempted, also, to convert Sul-

ly,

ly, but in vain: "My parents bred me," says the minister, Memoires
de Sully.
 "in the opinions and doctrines of the Reformed religion,
 "and I have continued constant in the profession of it;
 "neither threatenings, promises, variety of events, nor the
 "change even of the king my protector, joined to his most
 "tender solicitations, have ever been able to make me re-
 "nounce it."

This change of religion in Henry IV. though it quieted things for the present, did not secure him from continual plots and troubles; for, being made upon political motives, it was natural to suppose it not sincere. Thus, Dec. 26, 1594, a scholar, named John Chastel, attempted to See the art.
CHASTEL.
 assassinate the king, but only wounded him in the mouth; and when he was interrogated concerning the crime, readily answered, "That he came from the college of the Je-
 "suits," and then accused those fathers of having instigated him to it. The king, who was present at his examination, said with much gaiety, that "he had heard, from the
 "mouths of many persons, that the society never loved him,
 "and he was now convinced of it by his own." Some writers have related, that this assassination was attempted when he was with the fair Gabrielle, his mistress, at the hotel d'Estrées; but Sully, who was with him, says that it was at Paris, in his apartments in the Louvre. This Gabrielle was the favourite mistress of Henry IV. and it is said that the king intended to marry her; but she died in 1599, the year that his marriage with Margaret of Valois, sister of Charles IX. was declared null and void by the pope's commissioners, with consent of parties. He married Mary of Medicis, at Lyons, the year after, and appointed madame de Guercheville, whom he had made love to without success, to be one of her ladies of honour; saying, that, "since
 "she was a lady of real honour, she should be in that post
 "with the queen his wife." Henry, though he was a great monarch, was not always successful in his addresses to the fair; and a noble saying is recorded by many writers of Catharine, sister to the viscount de Rohan, who replied to a declaration of gallantry from this prince, that "she was too
 "poor to be his wife, and of too good a family to be his
 "mistress."

As to Sully, he was now the first minister of Henry; and he performed all the offices of a great and good minister, while his master performed the offices of a great and good king. He attended to every part of the government; prosecuted extortioners, and those who were guilty of em-
bezzling

bezzling the public money; and, in short, restored the kingdom, in a few years, from a most desperate to a most flourishing condition: which, however, he could not have done, if Henry, like a wise prince, had not resolutely supported him against favourite mistresses, the cabals of court, and the factions of state, which would otherwise have overwhelmed him. We are not writing the history of France, and, therefore, cannot enter into a detail of Sully's actions: but we are able to give a general idea both of Sully and his master, as we find it thus delineated by a fine writer and able politician of our own. "Henry IV." says he, "turned his whole application to every thing that might be useful, or even convenient, to his kingdom, without suffering things that happened out of it to pass unobserved by him, as soon as he had put an end to the civil wars of France, and had concluded a peace with Spain at Vervins," on the 2d of May, 1598. "Is there a man, either prince or subject, who can read, without the most elevated and the most tender sentiments, the language he held to Sully at this time, when he thought himself dying of a great illness he had at Monceaux? 'My friend,' said he, 'I have no fear of death. You, who have seen me expose my life so often, when I might so easily have kept out of danger, know this better than any man: but I must confess that I am unwilling to die, before I have raised this kingdom to the splendor I have proposed to myself, and before I have shewn my people that I love them like my children, by discharging them from a part of the taxes that have been laid on them, and by governing them with gentleness.' The state of France," continues the noble author, "was then even worse than the state of Great-Britain is now; the debts as heavy, many of the provinces entirely exhausted, and none of them in a condition of bearing any new imposition. The standing revenues brought into the king's coffers no more than thirty millions, though an hundred and fifty millions were raised on the people: so great were the abuses of that government in raising of money; and they were not less in the dispensation of it. The whole scheme of the administration was a scheme of fraud, and all who served cheated the public, from the highest offices down to the lowest; from the commissioners of the treasury, down to the under farmers and under treasurers. Sully beheld this state of things, when he came to have the sole superintendency of affairs, with horror; he was ready to despair,

Holings-
Broke Of
the state of
the nation.

"but

“ but he did not despair; zeal for his master, zeal for
 “ his country, and this very state, seemingly so despe-
 “ rate, animated his endeavours; and the noblest thought,
 “ that ever entered into the mind of a minister, entered into
 “ his. He resolved to make, and he made, the reformation
 “ of abuses, the reduction of expences, and a frugal manage-
 “ ment, the sinking fund for the payment of national debts,
 “ and the sufficient fund for all the great things he intended
 “ to do, without overcharging the people. He succeeded
 “ in all. The people were immediately eased, trade revived,
 “ the king’s coffers were filled, a maritime power was
 “ created, and every thing necessary was prepared to put the
 “ nation in a condition of executing great designs, when-
 “ ever great conjunctures should offer themselves. Such
 “ was the effect of twelve years of wise and honest admini-
 “ stration: and this effect would have shewed itself in
 “ great enterprises against the house of Austria, more for-
 “ midable in these days than the house of Bourbon has been
 “ in ours, if Henry IV. had not been stabbed by one of those
 “ assassins, into whose hands the interest of this house, and
 “ the frenzy of religion, had put the dagger more than once.”

This assassin was Francis Ravillac, born at Angoulême, in 1580, where he followed the profession of a schoolmaster. He had entered himself as a lay brother among the Feuillans of the Rue St. Honore, who are said to have dismissed him, before he had made his monastic vows, because they had discovered that he was a lunatic: yet it did not appear from any thing in his discourse, either during his imprisonment, or at the time of his execution, that he could reasonably be charged with madness. Henry was murdered the 17th of May, 1610; and, what is infinitely more astonishing than the murder, are the presages this unhappy prince had of his cruel destiny, which, Sully tells us, “ were indeed
 “ dreadful and surprising to the last degree.” The queen was to be crowned purely to gratify her, for Henry was vehemently against the coronation; and, the nearer the moment approached, the more his terrors increased. “ In
 “ this state of overwhelming horror, which,” says Sully,
 “ at first I thought an unpardonable weakness, he opened
 “ his whole heart to me; his own words will be more as-
 “ fecting than all I can say. ‘ Oh! my friend,’ said he, ‘ this
 “ coronation does not please me: I know not what is the
 “ meaning of it, but my heart tells me some fatal accident
 “ will happen.’ He sat down, as he spoke these words,
 “ upon a chair in my closet; and, resigning himself some
 “ time

*Memoires
 de Sully,
 liv. xxvii.*

“ time to all the horror of his melancholy apprehensions, he
 “ suddenly started up, and cried out, ‘ Par Dieu, I shall die
 “ in this city; they will murder me here; I see plainly
 “ they have made my death their only resource!’ for he
 had then great designs on foot against Spain and the house
 of Austria. He repeated these forebodings several times,
 which Sully as often treated as chimeras: but they proved
 realities.

France never had a better, nor a greater king, than
 Henry IV. He was his own general and minister; in him
 were united great frankness and profound policy; sublimity
 of sentiments, and a most engaging simplicity of manners;
 the bravery of a soldier, and an inexhaustible fund of huma-
 nity; and, what forms the characteristic of great men, he
 was obliged to surmount many obstacles, to expose himself
 to dangers, and especially to encounter with adversaries wor-
 thy of himself. Voltaire says, that “ he justly passed for
 “ the greatest man of his time. The emperor Rodol-
 “ phus had no reputation but among philosophers and
 “ chymists. Philip II. of Spain had never been in action;
 “ he was, after all, no better than an intriguing, dark, dis-
 “ sembling tyrant; and his wisdom could not be set in
 “ competition with the openness and courage of Henry
 “ IV. who, with all his vivacity and flights, was yet as
 “ wise and politic as he. Elizabeth of England acquired a
 “ great reputation; but, having never surmounted the same
 “ obstacles, she could not pretend to the same glory. Add
 “ to this, that her merit, whatever it might be, was ob-
 “ scured by the farce she acted in the affair of Mary queen
 “ of Scots, whose blood left such a stain upon it, as nothing
 “ can wipe out. Pope Sixtus V. made himself famous by
 “ the obelisks he raised, and by the monuments with which
 “ he embellished Rome; but without this merit, which is
 “ very far from being of the first kind, he would not have
 “ been known for any thing, excepting the having obtain-
 “ ed the papacy by fifteen years of dissimulation and lying,
 “ and for having practised in it a severity even to cruelty.
 “ They who are so severe upon Henry IV. for his amours,
 “ do not consider, that infirmities of this sort are often
 “ those of the best men, and are no hindrance to govern-
 “ ing well.” Voltaire, a few pages before, had criti-
 cised Bayle for saying, that, “ if Henry IV. had been made
 “ an eunuch, like Abelard, the first time he debauch-
 “ ed his neighbour’s wife or daughter, he might have
 “ conquered all Europe, and eclipsed the glory of the Alex-
 “ anders

Essai sur
 l’histoire gé-
 nérale, tom.
 iv. p. 20.

Dict. article
 HENRY
 IV.

“anders and the Cæsars:” “in which ridiculous supposition,” says Voltaire, “his very reasoning talent, which he usually exercises with such judgement and subtilty, intirely deserted him: for Cæsar was much more debauched than Henry was amorous, and nobody can see why Henry was a jot worse than Alexander.” In short, we may say with lord Bolingbroke, what all the histories will confirm, that Henry was possessed of “all those shining qualities which rendered him the honestest gentleman, the bravest captain, and the greatest prince of his age.”

Letter to
Windham.

After the death of his master, with which he was infinitely afflicted, Sully retired from court: for, a new reign introducing new men and new measures, he was not only no longer regarded, but the courtiers also hated and plotted against him. The life he led in retreat was accompanied with decency, grandeur, and even majesty; yet it was, in some measure, imbittered with domestic troubles, arising from the extravagance and ill conduct of his eldest son, the marquis of Rosny. He died Dec. 22, 1641, aged 82; and his duchess caused a statue to be erected over his burying-place, with this inscription on the back of it: “Here lies the body of the most high, most puissant, and most illustrious lord, Maximilian de Bethune, marquis of Rosny, who shared in all the fortunes of king Henry the Great; among which was that memorable battle, which gave the crown to the victor; where, by his valour, he gained the white standard, and took several prisoners of distinction. He was by that great monarch, in reward of his many virtues and distinguished merit, honoured with the dignities of duke, peer, and marshal of France, with the governments of the Upper and Lower Poitou, with the office of grand master of the ordnance; in which, bearing the thunder of his Jupiter, he took the castle of Montmelian, till then believed impregnable, and many other fortresses of Savoy. He was likewise made superintendant of the finances, which office he discharged singly, with a wise and prudent œconomy; and continued his faithful services till that unfortunate day, when the Cæsar of the French nation lost his life by the hand of a parricide. After the lamented death of that great king, he retired from public affairs, and passed the remainder of his life in ease and tranquillity. He died at the castle of Villebon, Dec. 22, 1541, aged 82.”

It

Memoires
de Sully,
liv. ii.

It was a very great age for a man to live to, who had run through so many changes and chances, and been exposed to such variety of perils, as this great man had been. One of these perils was of a very extraordinary kind, and deserves a particular mention. It was at the taking of a town in Cambray, in 1581, when, to defend the women from the brutality of the soldiers, the churches, with guards about them, were given them for asylums; nevertheless, a very beautiful young girl suddenly threw herself into the arms of Sully, as he was walking in the streets, and, holding him fast, conjured him to guard her from some soldiers, who, she said, had concealed themselves as soon as they saw him. Sully endeavoured to calm her fears, and offered to conduct her to the next church; but she told him she had been there, and had asked for admittance, which they refused, because they knew she had the plague. Sully thrust her from him with the utmost indignation as well as horror, and expected every moment to be seized with the plague, which, however, by good luck did not so happen.

Memoires,
liv. xxvi.

The character of Sully, as it was given by his master Henry IV. and as it is preserved in his Memoirs, will very properly conclude our account of this illustrious minister. “Some persons,” said Henry, “complain, and indeed I do myself, sometimes, of his temper. They say he is harsh, impatient, and obstinate: he is accused of having too enterprising a mind, of presuming too much upon his own opinions, exaggerating the worth of his own actions, and lessening that of others, as likewise of eagerly aspiring after honours and riches. Now, although I am well convinced that part of these imputations are true, and that I am obliged to keep an high hand over him, when he offends me with those sallies of ill humour; yet I cannot cease to love him, esteem him, and employ him in all affairs of consequence, because I am very sure that he loves my person, that he takes an interest in my prefer- vation, and that he is ardently solicitous for the honour, the glory, and grandeur of me and my kingdom. I know, also, that he has no malignity in his heart; that he is indefatigable in business, and fruitful in expedients; he is a careful manager of my revenue, a man laborious and diligent, who endeavours to be ignorant of nothing, and to render himself capable of conducting all affairs, whether of peace or war; who writes and speaks in a style that pleases me, because it is at once that of a soldier and statesman. In a word, I confess to you, that, not-
“withstanding

“withstanding all his extravagances and little transports
 “of passion, I find no one so capable as he is of consoling
 “me under every uneasiness.”

The “*Memoires de Sully*” have always been ranked among the best books of French history. They contain a most particular account of whatever passed from the peace in 1570, to the death of Henry IV. in 1610; a period of time, which has supplied the most copious subjects to the historians of France. They are full of numerous and various events; wars, foreign and domestic; interests of state and religion; master strokes of policy; unexpected discoveries; struggles of ambition; stratagems of policy; embassies and negociations. These memoirs take their value, perhaps their greatest value, from the innumerable recitals of a private kind, which scarcely belong to the province of history; for, at the same time that they treat of the reign, they describe the whole life of Henry the Great. They are not, however, either in the form or language, in which they were left by Sully: the form has been digested and methodised, and the language has been corrected and polished. The best edition in French is that of Paris, in three volumes 4to, and also in eight volumes 12mo. They have been translated into English, and published both in 4to and 8vo.

SULPICIA, an ancient Roman poetess, who lived under the reign of Domitian, and afterwards was so celebrated and admired, that she has been thought worthy of the name of the Roman Sappho. We have nothing left of her but a satire, or rather fragment of a satire, against Domitian, who published a decree for the banishment of the philosophers from Rome; which satire may be found in Scaliger’s “*Appendix Virgiliana*,” and other collections, but has usually been printed at the end of the “*Satires of Juvenal*,” to whom it has been falsely attributed by some. From the invocation it should seem, that she was the author of many other poems, and the first Roman lady who taught her sex to vie with the Greeks in poetry. Her language is easy and elegant, and she seems to have had a happy talent for satire. She is mentioned by Martial and Sidonius Apollinaris, and is said to have addressed to her husband Calenus, who was a Roman knight, “*A poem on conjugal love*.” She was certainly a lady of bright genius, and there is reason to lament the loss of her works.

SULPICIUS (SEVERUS), an ecclesiastical writer, who flourished about the beginning of the fifth century, was contemporary with Rufinus and St. Jerome. He was a disciple of St. Martin of Tours, whose life he has written; and friend of Paulinus, bishop of Nola, with whom he held a constant and intimate correspondence. He was illustrious for his birth, his eloquence, and still more for his piety and virtue. After he had shone with great lustre at the bar, he married very advantageously; but, losing his wife soon after, he quitted the world, and became a priest. All this appears from a letter Paulinus wrote to him: "But you, my dear brother," says that bishop, "were more wonderfully converted to the Lord, inasmuch as, amidst all the secular advantages of youth, fame, and wealth, and eloquence, in pleading before courts of justice, that is, upon the theatre of the world, you suddenly threw off the slavish yoke of sin, and broke the deadly bonds of flesh and blood. Neither could youth, nor increase of riches, by marrying into a noble family, nor pleasures of any kind, turn you from the narrow path of virtue and salvation, into the broad and easy way of the multitude."

He was born in the province of Aquitain, whose inhabitants were then the flower of all the Gauls, in matters of wit and eloquence. The best poets, the best rhetoricians, and the best orators of the Roman empire, of those at least who wrote in Latin, were then to be found in Aquitain. Thus in a conversation supported by Posthumianus, Severus Sulpicius, and Gallus, Gallus is made to say, "Sed dum cogito, me hominem Gallum inter Aquitanos verba facturum, vereor ne offendat vestras nimium urbanas aures sermo rusticior." Sulpicius lived sometimes at Primuliacum, sometimes at Elusa, as we learn from Paulinus, and also at Tolosa, as we learn from his letter to his wife's mother Bassula. Some have affirmed that he was bishop of the Biturices; but they have erroneously confounded him with another Severus Sulpicius, who was bishop of that people, and died at the end of the sixth century. Sulpicius lived till about the year 420. He is said, some time before he died, to have been seduced by the Pelagians; but that, returning to his old principles, he imposed a silence upon himself for the rest of his days, as the best atonement he could make for an error, into which he was led by the itch of disputation. He was a man of fine sense and great learning. The principal of his works was his "Historia sacra," in two books; where he gives you a succinct account

Paulin.
epist. vii.

Sulp. Oper.
P. 439.
Lipl. 1709.

Epist. vi, xi,
xii.
Vid. Oper.
P. 372.

Count of all the remarkable things that passed in the Jewish or Christian churches, from the creation of the world to the consulate of Stilicon and Aurelian; that is, to about the year 400. He wrote, also, the "Life of St. Martin," as we have said already; "Three letters upon the death and virtues of this saint;" and "Three dialogues;" the first upon the miracles of the Eastern monks, and the two last upon the extraordinary qualities and graces of St. Martin. These, with seven other epistles never before printed with his works, were all revised, corrected, and published with notes, in a very elegant edition, by Le Clerc, at Leipzig, in 1709, 8vo.

This author is extremely elegant; there is a purity and politeness in his style, far beyond the age in which he lived. He has joined a very concise manner of expressing himself to a remarkable perspicuity, and in this has equalled even Sallust himself, whom he always imitates, and sometimes quotes. He is not, indeed, exact throughout in his "History of the church;" and he is prodigiously credulous upon the point of miracles. He admits, also, several false and foolish opinions, which have no foundation at all in scripture; as, for instance, the doctrine of the Millennium; that Nero was the Antichrist; that demons cohabited with women, &c. In the mean time, there are several of his pieces, not only useful, but highly entertaining, more especially his "Dialogues," which are drawn up with the greatest art and justness. The first of these contains many interesting particulars: the manners and singularities of the Eastern monks are elegantly described. An account too is given here of the disturbances which the books of Origen had occasioned in Egypt and Palestine, where Sulpicius delivers himself like a very wise and moderate man. He entirely excuses Origen, yet highly disapproves the rigour with which the bishop of Alexandria had pursued his advocates and followers: and he deplores the misfortune of the church, whose peace was so disturbed by matters, in themselves, of very little consequence. He has preserved in this dialogue, in the person of Posthumianus, a "bon mot," or good saying, of an African presbyter, which deserves to be mentioned, as every reader, perhaps, may not think the worse of either him, or the Presbyter, for it. This speaker had been entertained by the Presbyter upon the coasts of Africa very generously and hospitably, according to his abstemious and rigid way of living; and therefore offered him at parting a few pieces of gold, by

way of return for the civilities he had received. But the Presbyter started back, with horror as it were; and, rejecting his present, told him with great earnestness, that "gold might destroy, but could never support the church."

"Cum ego," says Posthumianus, "presbytero illi decent nummos aureos obtulissē, refugit; altiore consilio protestatus, ecclesiam auro non strui, sed potius destrui."

Sulpic. oper.
P. 391.

Coxe's Travels
through
Russia, Vol.
II. p. 200.

SUMOROKOF (ALEXANDER), who is justly denominated the founder of the Russian theatre, was the person who, after Lomonozof, principally contributed to refine the poetry of his country. He was the son of Peter Sumorokof, a Russian nobleman, and was born at Moscow on the 14th of November, 1727. He received the first rudiments of learning in his father's house, where, beside a grammatical knowledge of his native tongue, he was well grounded in the Latin language. Being removed to the seminary of the cadets at St. Petersburg, he prosecuted his studies with unwearied application, and gave early proofs of his genius for poetry. Even on holydays he would retire from his companions, who were engaged in play, and devote his whole time to the perusal of the Latin and French writers; nor was it long before he himself attempted to compose. The first efforts of his genius were love-songs, whose tenderness and beauties, till then unexpressed in the Russian tongue, were greatly admired, and considered as certain prognosticks of his future fame. Upon quitting the seminary, he was appointed adjutant, first to count Goloykin, and afterwards to count Rosomouski: and being soon noticed and patronized by count Ivan Shuvalof, he was introduced by that Mæcenas to the empress Elizabeth, who took him under her protection. About the 29th year of his age, an enthusiastic fondness he had contracted for the works of Racine turned his genius to the drama; and he wrote the tragedy of "Koref," which laid the foundation of the Russian theatre. This piece was first acted by some of his former schoolmates the cadets, who had previously exercised their talents in declamations, and in acting a French play. The empress Elizabeth, informed of this phenomenon in the theatrical world, ordered the tragedy to be exhibited in her presence, upon a small theatre of the court, where German, Italian, and French plays had been performed. The applause and distinction which the author received on this occasion encouraged him to follow the bent of his genius; and he produced

produced successively "Hamlet," "Aristona," "Sinaf and Truvor," "Zemira," "Dimifa," "Vitshelaf," "The False Demetrius," and "Micislaf." Nor was his Muse less fertile in comedies; which are, "Trisotinus;" "The Judge;" "The Dispute between the Husband and Wife;" "The Guardian;" "The Portion acquired by Fraud;" "The Envious Man;" "Tartuffe;" "The Imaginary Cuckold;" "The Mother who rivals her Daughter;" "The Gossip;" and "The Three Rival Brothers." He wrote also the operas of "Alcestes," and "Cephalus and Procris." With respect to his tragedies, Racine was his model; and the Russian biographer of Sumorokof, who seems a competent judge of his merit, allows, that though in some instances he has attained all the excellence of the French poet, yet he has failed in many others; but it would be uncandid to insist upon such defects in a writer who first introduced the drama among his countrymen. The French overlook in their Corneille still greater faults. His comedies, continues the same author, contain much humour; but I do not imagine that our dramatic writers will adopt him for their model: for he frequently excites the laughter of the spectator at the expence of his cooler judgement. Nevertheless, they present sufficient passages to prove, that he would have attained a greater degree of perfection in this line, if he had paid more attention to paint our manners, and to follow the taste of the best foreign writers.

Besides dramatic writings, Sumorokof attempted every species of poetry, excepting the epick. He wrote love-songs, idyls, fables, satires, Anacreontics, elegies, versions of the Psalms, and Pindaric odes. Superior to Lomonozof in the compositions of the drama, he was yet inferior to him in Pindaric writings. Though his odes, adds his biographer, are distinguished by their easy flow of versification, by their harmony, softness, and grace, yet they are far from reaching that elevation and fire which characterize those of Lomonozof. These two great poets had each their peculiar talents: the one displayed in his style all the majesty, strength, and sublimity of the Russian tongue; and the other all its harmony, softness, and elegance. The elegies of Sumorokof are full of tenderness: his idyls give a true picture of the pastoral life in all the pleasing simplicity of unimproved nature without descending to vulgarity; and may serve as models in this species of composition in all things excepting in strict morality. His

satires are the best in the Russian language, but are extremely unequal, and deserve to have been wrought with more plan and regularity. In writing his fables, his pen seems to have been guided by the Muses and Graces; and I do not hesitate, if not to prefer them, at least to compare them with those of Fontaine. Sumorokof was also author of a few short and detached historical pieces. 1. "A Chronicle of Moscow," in which he relates the origin of that city; and abridges the reigns of its monarchs from Ivan Danilovitch to Feodor Alexievitch. 2. "A History of the first insurrection of the Strelitz in 1682," by which Ivan was appointed joint-sovereign with Peter the Great, and the princess Sophia regent. 3. "An account of Stenko Razin's rebellion." His style in these pieces is said to be clear and perspicuous, but somewhat too flowery and poetical for prose. Sumorokof obtained by his merit the favour and protection of his sovereign. Elizabeth gave him the rank of brigadier; appointed him director of the Russian theatre, and settled upon him a pension of 400 l. per annum. Catherine II. created him counsellor of state; conferred upon him the order of St. Anne; and honoured him with many instances of munificence and distinction until his death, which carried him off at Moscow, on the 1st of October, 1777, in the 51st year of his age.

With respect to his disposition, says his biographer, this celebrated poet seems to have possessed a good and amiable heart; but his extreme sensibility, an excellent quality in a poet when tempered with philosophy, occasioned that singularity and vehemence of character, which gave so much trouble and uneasiness to all his acquaintance, but particularly to himself. He was polite and condescending towards those who treated him with respect, but haughty to those who behaved to him with pride. He knew no deceit; he was a true friend, and an open enemy; and could neither forget an obligation nor an injury. Passionate, and frequently inconsiderate in his pursuits, he could not bear the least opposition; and oftentimes looked upon the most trifling circumstance as the greatest evil. His extraordinary fame, the many favours which the empress conferred upon him, the indulgence and veneration of his friends, might have made him extremely fortunate, if he had understood the art of being so. He had conceived a great, perhaps too great, an idea of the character and merits of a true poet; and could not endure to see
with

with patience this noble and much-esteemed art, which had been consecrated by Homer, Virgil, and other great men, profaned by persons without judgement or abilities. These pretenders, he would say, shock the public with their nonsense in rhyme; and cloath their monstrous conceptions in the dress of the Muses. The public recoil from them with disgust and aversion; and, deceived by their appearance, treat with irreverence those children of heaven the true Muses. The examples of Lomonozof and Sumorokof have tended to diffuse a spirit of poetry, and a taste for polite learning, among the Russians; and they are succeeded by a numerous band of poets.

SUTTON (THOMAS, Esq;) founder of the Charter-house, was born at Knaith in Lincolnshire, in 1532, of an ancient and genteel family. He was educated at Eaton school, and probably at Cambridge, and studied the law in Lincoln's Inn: but, this profession not suiting his disposition, he travelled into foreign parts; and made so considerable a stay in Holland, France, Spain, and Italy, as to acquire the languages of those various nations. During his absence, his father died, and left him a considerable fortune. On his return home, being a very accomplished gentleman, he became secretary to the earl of Warwick and his brother the earl of Leicester. By the former of these noblemen, in 1569, he was appointed master of the ordnance at Berwick; and, distinguishing himself in that situation greatly on the rebellion which at that time broke out in the North, he obtained a patent for the office of master-general of the ordnance for that district for life. He is named as one of the chief of those 1500 men, who marched into Scotland by the order of queen Elizabeth, to the assistance of the regent, the earl of Morton, in 1573; and he commanded one of the five batteries, which obliged the strong castle of Edinburgh to surrender to the English. He purchased of the bishop of Durham the manors of Gateshead and Wickham; which, producing coal-mines, became to him a source of extraordinary wealth. In 1580, he was reputed to be worth 50,000*l*.

Historical
Account of
Thomas
Sutton, Esq.
and of the
Foundation
in Charter-
house, 1737.
8vo.

Camden's
and Stow's
Annals for
1573.

Soon after this, he married a rich widow, who brought him a considerable estate; and, taking up the business of a merchant, riches flowed in with every tide to him. He is said to have had no less than thirty agents abroad. He was likewise one of the chief victuallers of the navy; and seems to have been master of the barque called Sutton, in the

Welwood's
Memoirs,
pp. 9, 10.

list of volunteers attending the English fleet against the Spanish armada. And it is probable, that he was a principal instrument in the defeat of it, by draining the bank of Genoa of that money with which Philip intended to equip his fleet, and thereby hindering the invasion for a whole year. He is likewise said to have been a commissioner for prizes under lord Charles Howard, high admiral of England; and, going to sea with letters of marque, he took a Spanish ship worth 20,000*l*. His whole fortune, at his death, appears to be in land 5,000*l*. per annum; in money upwards of 60,000*l*; the greatest estate in the possession of any private gentleman till these present times. He lived with great munificence and hospitality; but, losing his lady in 1602, he retired from the world, lessened his family, and lived in a private frugal manner; and, having no issue, resolved to make friends with the mammon of unrighteousness by some important charity. Accordingly, he purchased of the earl of Suffolk Howard House, or the late dissolved Charter-house, near Smithfield, for the sum of 13,000*l*; where he founded the present hospital in 1611, for the relief of poor men and children. Before he had fixed upon this design, the court endeavoured to divert him from his purpose, and to engage him to make Charles I, then duke of York, his heir, by conferring on him a peerage; but, being free from ambition, and now near his grave, the lustre of the coronet could not tempt him to change his plan. He died the 11th of Dec. 1611, at Hackney, aged 79. His body was conveyed with the most solemn procession to Christ-Church in London, and there deposited, till 1614; when it was removed to the Charter-House, and interred in a vault on the north side of the chapel, under a magnificent tomb.

SUZE (HENRIETTE DE COLIGNI, comtesse de la) a French lady, and daughter of the marshall de Coligni, and famous in her day for wit and poetry. She was married first to Thomas Hamilton, a Scotch nobleman, and then to the count de la Suze, who was also of a very illustrious family. This second marriage was the source of infinite troubles to her, for the count grew jealous of her; and, in order to keep her out of the world, which she dearly loved, confined her in one of his country-houses. The countess, frightened with this plot against her, thought to countermine and defeat the effects of it best by quitting the religion of her husband, who was an Huguenot; and so became a Catholic, which however produced nothing, except a more violent enmity.

enmity. The countess at length proposed a dissolution of their marriage, and offered the count 25,000 crowns to induce him to come into it. The count accepted the terms, and the parliament dissolved it: upon which it was said, that the countess had lost 50,000 crowns in the management of this affair; for that, if she would have been patient a little longer, instead of paying 25,000 crowns to her husband, she would have received 25,000 from him; so much did he want to be rid of her. Queen Christina of Sweden said upon this occasion, that “the countess de la Suze had “turned Catholic, and separated from her husband, that she “might never see him more, either in this world or the “next.”

Being happily free from all painful connexions; she gave herself up entirely to poetry; became the delight of all the wits of her time, and the subject of their panegyric. She excelled particularly in the elegiac way; her songs, madrigals, and odes, being reckoned much inferior to her elegies, which abound in wit, delicacy, and fine turn of sentiment. Her poems are collected and printed with those of Pellisson and madame de Scudery, at Trevous, 1725, in 12mo. She died in 1673. Father Bouhours, under the name of P. de Fieubet, wrote the following ingenious lines in her praise; in which he gives her all the nobleness of Juno, the wit of Minerva, and the beauty of Venus:

- “Quæ Dea sublimi vehitur per inania curru,
 “An Juno, an Pallas, an Venus ipsa venit?
 “Si genus inspicias, Juno; si scripta, Minerva;
 “Si spectes oculos, Mater Amoris erit.”

SWAMMERDAM (JOHN), an eminent naturalist, was born at Amsterdam in 1637. His father followed the business of an apothecary in this city, and was very studious of natural history. He intended his son for the church, and with this view took care to procure him early instructions in Latin and Greek; but Swammerdam prevailed with his father to let him apply to physic; and, as he kept him at home, till he should be properly qualified to engage in that study, he frequently employed him in cleaning his curiosities, and putting every thing in its proper place. This occupation inspired him in a manner from his childhood with a taste for natural history; so that, not content with the survey of his father's curiosities, he soon began to make

Life by
Boerhaave.

a collection of his own. Accordingly, he spent both day and night in discovering, catching, and examining, the flying insects, not only in the province of Holland, but in that of Gueldres, and in the province of Utrecht. Thus initiated in natural history, he came to Leyden in 1651, to pursue his studies there: and his progress was so answerable to his diligence, that, in 1663, he was admitted a candidate of physic, after undergoing the examinations prescribed on that occasion. On his arrival at Leyden, he contracted a friendship with the great anatomist Nicholas Steno, and ever after lived with him in intimacy.

The curiosities of anatomy now began to make a considerable impression on him: he began to consider how the parts of the body, prepared by dissection, could be preserved and kept in constant order and readiness for anatomical demonstration: and herein he succeeded, as he had done before in his nice contrivances to dissect and otherwise manage the minutest insects. After this, he made a journey into France, where he spent some time at Saumur with Tanaquil Faber, and made a variety of observations upon insects. Among other things, during his stay in the neighbourhood of the Loire, he observed and described the flying insect called *Libella*, or Dragon-fly, and likewise some *hemerobia*, or day flies. From Saumur he went to Paris, where he lived in the same house with his friend Steno. He likewise contracted an intimacy with Thevenot, who strenuously recommended him to Conrad Van Beuningen, a senator and burgomaster of Amsterdam, and at that time that republic's minister at the court of France: Beuningen obtained leave for Swammerdam, at his return home, to dissect the bodies of such patients as should happen to die in the hospital of that city.

He came back to Leyden to take his degrees; and took occasion of his stay there to cultivate a friendship with Van Horne, who had been formerly his preceptor in anatomy. It was at this time, Jan. 1667, that, in Van Horne's own house, Swammerdam first injected the uterine vessels of a human subject with ceraceous matter, which most useful attempt he afterwards improved and perfected. In Feb. the same year, he was admitted to his degree as doctor of physic, after having publicly maintained his thesis on respiration; which was then conceived but in short and contracted arguments, but appeared soon after with considerable additions, with a dedication to Thevenot, and adorned with a frontispiece of a most elegant figure of the reciprocal copulation

pulation of the hermaphrodite house-snail. It was thus our author cultivated anatomy with the greatest art and labour, in conjunction with Van Horne; but a quartan ague, which attacked him this year, brought him so very low, that he found himself under a necessity of discontinuing these studies, which, on his recovery, he entirely neglected, in order to give himself up to the study of insects.

In 1668, the grand duke of Tuscany being then in Holland with Mr. Thèvenot, in order to see the curiosities of the country, came to view those of our author and his father, and surveyed them with the greatest delight, and a good taste for natural history. On this occasion, Swammerdam made some anatomical dissections of insects in the presence of that prince, who was struck with admiration at his great skill in managing them; especially at his proving, that the future butterfly lay with all its parts neatly folded up in a caterpillar, by actually removing the integuments that covered the former, and extricating and exhibiting all its parts, however minute, with incredible ingenuity, and by means of instruments of an inconceivable fineness. On this occasion his Highness offered our author 12,000 florins for his share of the collection, on condition of his removing them himself into Tuscany, and coming to live at the court of Florence; but Swammerdam, who hated a court life above all things, rejected his highness's proposal; besides, he could not put up with the least restraint in religious matters, either in point of speech or practice. He made the nature and properties of insects his chief study, and pursued it with infinite diligence, and without the least relaxation; so that, in 1669, he published a general history of them, a work equally remarkable for the author's great boldness in the attempt, and happy success in the execution. His father now began to take offence at his proceedings and thoughtless way of acting; would have had him to change it for the practice of physic; but, seeing no probability of accomplishing his purpose, would neither supply him with money or cloaths.

The son therefore, though exhausted with continual labours, at last consented to take his father's advice; but his bad health rendered him quite unfit to bear the fatigues usually attending the practice of physic, so that he thought it proper to retire into the country for some time, in order to recover his strength, and with a view of returning to his business with new force and spirits. But he was scarce settled in his country

country retirement, when, in 1670, he relapsed into his former occupation. Thevenot, in the mean time, informed of the disagreement between Swammerdam and his father, did all that lay in his power to engage the former to retire into France. But whatever impression this proposal might have upon the son, the farther forbade him to accept of it. In 1673, he formed a connection with the then famous Antonia Bourignon, and became totally absorbed in all her mysticism and devout reveries: after which, he grew altogether careless of the pursuits he had doated on, and withdrew himself in a great measure from the world, for the sake of loving and adoring the sovereign good only. In this strange way he continued till his death, which happened in 1680.

Gaubius gave a translation of all his works from the original Dutch into Latin: from which they were translated into English, illustrated with 53 copper plates, 1758, in folio.

Hawkesworth's Life of Swift, prefixed to his edition of his works.

SWIFT (Dr. JONATHAN), an illustrious English wit, and justly celebrated also for his political knowledge, was descended from a very ancient family, and born Nov. 30, 1667. His grandfather, Mr. Thomas Swift, was vicar of Goodrich in Herefordshire, and married Mrs. Elizabeth Dryden, aunt of Dryden the poet; by whom he had six sons, Godwin, Thomas, Dryden, William, Jonathan, and Adam. Thomas was bred at Oxford, but died young; Godwin was a barrister of Gray's-Inn; and William, Dryden, Jonathan, and Adam, were attornies. Godwin having married a relation of the old marchioness of Ormond, the old duke of Ormond made him attorney-general in the palatinate of Tipperary in Ireland. Ireland was at this time almost without lawyers, the rebellion having converted men of all conditions into soldiers. Godwin therefore determined to attempt the acquisition of a fortune in that kingdom, and the same motive induced his four brothers to go with him. Jonathen, at the age of about twenty-three, and before he went into Ireland, married Mrs. Abigail Erick, a gentlewoman of Leicestershire; and about two years after left her a widow with one child, a daughter, and pregnant with another, having no means of subsistence but an annuity of 20*l.* which her husband had purchased for her in England, immediately after his marriage. In this distress she was taken into the family of Godwin, her husband's eldest brother; and there, about seven months after his death, delivered of a son, whom

He called Jonathan, in remembrance of his father, and who was afterwards the celebrated dean of St. Patrick's.

It happened, by whatever accident, that Jonathan was not suckled by his mother, but by a nurse, who was a native of Whitehaven; and when he was about a year old, her affection for him was become so strong, that, finding it necessary to visit a sick relation there, she carried him with her, without the knowledge of her mother or uncle. At this place he continued about three years; for, when the matter was discovered, his mother sent orders not to hazard a second voyage, till he should be better able to bear it. Mrs. Swift, about two years after her husband's death, quitted the family of Mr. Godwin Swift in Ireland, and retired to Leicester, the place of her nativity; but her son was again carried to Ireland by his nurse, and replaced under the protection of his uncle Godwin. It has been generally believed, that Swift was born in England; and, when the people of Ireland displeased him, he has been heard to say, "I am not of this vile country; I am an Englishman;" but this account of his birth is taken from that which he left behind him in his own hand-writing. Some have also thought, that he was a natural son of Sir William Temple, because Sir William expressed a particular regard for him; but that was impossible; for Sir William was resident abroad in a public character from the year 1665, to 1670; and his mother, who was never out of the British dominions, brought him into the world in 1667.

At about six years of age, he was sent to the school of Kilkenny, and having continued there eight years, he was admitted a student of Trinity-college in Dublin. Here applying himself to books of history and poetry, to the neglect of academic learning, he was, at the end of four years, refused his degree of bachelor of arts for insufficiency; and was at last admitted *speciali gratiâ*, which is there considered as the highest degree of reproach and dishonour. Stung with the disgrace, he studied eight hours a day, for seven years following. He commenced these studies at the university of Dublin, where he continued them three years; and during this time he drew up the first sketch of his "Tale of a Tub;" for Waffendon Warren, esq; a gentleman of fortune near Belfast in Ireland, who was chamber-fellow with Swift, declared that he then saw a copy of it in Swift's own hand-writing.

In 1688, his uncle Godwin was seized with a lethargy, and soon deprived both of his speech and memory: by which

Deane
Swift's
Essay on
the Life, &c.
of Swift,
p. 31.

which accident Swift being left without support, took a journey to Leicester, that he might consult with his mother what course of life to pursue. At this time Sir William Temple was in high reputation, and honoured with the confidence and familiarity of king William. His father, Sir John Temple, had been master of the Rolls in Ireland, and contracted an intimate friendship with Godwin Swift, which continued till his death; and Sir William, who inherited his title and estate, had married a lady to whom Mrs. Swift was related: she therefore advised her son to communicate his situation to Sir William, and solicit his direction what to do. Sir William received him with great kindness, and Swift's first visit continued two years. Sir William had been ambassador and mediator of a general peace at Nimeguen before the Revolution; in which character he became known to the prince of Orange, who frequently visited him at Sheen, after his arrival in England, and took his advice in affairs of the utmost importance. Sir William being then lame with the gout, Swift used to attend his majesty in the walks about the garden, who admitted him to such a familiarity, that he shewed him how to cut asparagus after the Dutch manner, and once offered to make him a captain of horse; but Swift had fixed his mind upon an ecclesiastical life.

About this time a bill was brought into the house for triennial parliaments, to which the king was very averse, but sent however to consult Sir William Temple, who soon afterwards sent Swift to Kensington with the whole account in writing, to convince the king how ill he was advised. This was Swift's first embassy to court, who, though he understood English history, and the matter in hand very well, yet did not prevail. Soon after this transaction he was seized with the return of a disorder, which he had contracted in Ireland by eating a great quantity of fruit, and which afterwards gradually increased, though with irregular intermissions, till it terminated in a total debility of body and mind.

About a year after his return from Ireland, he thought it expedient to take his master of arts degree at Oxford; and accordingly was admitted *ad eundem* in 1692, with many civilities. These, some say, proceeded from a misunderstanding of the words *speciali gratiâ*, in his testimonial from Dublin, which was there supposed to be a compliment paid to uncommon merit; but are more probably ascribed by others to his known connection with Sir William Temple. It is easy to conceive, however,
that

that Swift, after his reputation was established, might, while he was sporting with this incident in the gaiety of his heart, pretend a mistake which never happened. From Oxford he returned to Sir William Temple, and assisted him in revising his works: he also corrected and improved his own "Tale of a Tub," and added the Digressions. From the conversation of Sir William, Swift greatly increased his political knowledge; but, suspecting Sir William of neglecting to provide for him, merely that he might keep him in his family, he at length resented it so warmly, that in 1694 a quarrel ensued, and they parted.

Swift, during his residence with Sir William, had never failed to visit his mother at Leicester once a year, and his manner of travelling was very extraordinary. He always went on foot, except the weather was very bad, and then he would sometimes take shelter in a waggon. He chose to dine at obscure alehouses among pedlars and ostlers, and to lie where he saw written over the door, "Lodgings for a penny;" but he used to bribe the maid with a tester for a single bed and clean sheets.

His resolution was now to take orders; and he soon after obtained a recommendation to lord Capel, then lord deputy of Ireland, who gave him the prebend of Kilroot, in the diocese of Connor, worth about 100*l* per annum. But Sir William, who had been used to the conversation of Swift, soon found that he could not be content to live without him; and therefore urged him to resign his prebend in favour of a friend, promising to obtain preferment for him in England, if he would return. Swift consented; and Sir William was so much pleased with this act of kindness, that during the remainder of his life, which was about four years, his behaviour was such as produced the utmost harmony between them. Swift, as a testimony of his friendship and esteem, wrote the "Battle of the books," of which Sir William is the hero; and Sir William, when he died, left him a pecuniary legacy, and his posthumous works.

Upon the death of Sir William Temple, Swift applied, by petition to king William, for the first vacant prebend of Canterbury or Westminster, for which the royal promise had been obtained by his late patron, whose posthumous works he dedicated to his majesty, to facilitate the success of that application. But it does not appear, that, after the death of Sir William, the king took the least notice of Swift. After this he accepted an invitation from the
earl

earl of Berkeley, appointed one of the lords justices of Ireland, to attend him as chaplain and private secretary; but he was soon removed from this post, upon a pretence that it was not fit for a clergyman. This disappointment was presently followed by another; for when the deanery of Derry became vacant, and it was the earl of Berkeley's turn to dispose of it, Swift, instead of receiving it as an atonement for his late usage, was put off with the livings of Laracor and Rathbeggan, in the diocese of Meath, which together did not amount to half its value. He went to reside at Laracor, and performed the duties of a parish priest with the utmost punctuality and devotion. He was indeed always very devout, not only in his public and solemn addresses to God, but in his domestic and private exercises: and yet, with all this piety in his heart, he could not forbear indulging the peculiarity of his humour, when an opportunity offered, whatever might be the impropriety of the time and place. Upon his coming to Laracor, he gave public notice, that he would read prayers on Wednesday and Friday, which had not been the custom; and accordingly the bell was rung, and he ascended the desk. But, having sitten some time with no other auditor than his clerk Roger, he began, "Dearly beloved Roger, "the Scripture moveth you and me in sundry places;" and so proceeded to the end of the service. Of the same kind was his race with Dr. Raymond, vicar of Trim, soon after he was made dean of St. Patrick's. Swift had dined one Sunday with Raymond, and when the bells had done ringing for evening prayers, "Raymond," says Swift, "I will lay you a crown, that I begin prayers before you "this afternoon." Dr. Raymond accepted the wager, and immediately both ran as fast as they could to the church. Raymond, the nimbler of the two, arrived first at the door, and when he entered the church walked decently towards the reading-desk: Swift never slackened his pace, but running up the aisle, left Raymond behind him, and, stepping into the desk, without putting on the surplice, or opening the book, began the service in an audible voice.

During Swift's residence at Laracor he invited to Ireland a lady whom he has celebrated by the name of Stella. With this lady he became acquainted while he lived with Sir William Temple: she was the daughter of his steward, whose name was Johnson; and Sir William, when he died, left her 1000*l.* in consideration of her father's faithful services. At the death of Sr. William, which happened in

in 1699, she was in the 16th year of her age; and it was about two years afterwards, that at Swift's invitation she left England, accompanied by Mrs. Dingley, a lady who was fifteen years older, and whose whole fortune, though she was related to Sir William, was no more than an annuity of 27*l*. Whether Swift at this time desired the company of Stella as a wife, or a friend, it is not certain: but the reason which she and her companion then gave for their leaving England was, that in Ireland the interest of money was higher, and provisions were cheap. But, whatever was Swift's attachment to Mrs. Johnson, every possible precaution was taken to prevent scandal: they never lived in the same house; when Swift was absent, Mrs. Johnson and her friend resided at the parsonage; when he returned, they removed either to his friend Dr. Raymond's, or to a lodging; neither were they ever known to meet but in the presence of a third person. Swift made frequent excursions to Dublin, and some to London: but Mrs. Johnson was buried in solitude and obscurity; she was known only to a few of Swift's most intimate acquaintance, and had no female companion except Mrs. Dingley.

In 1701, Swift took his doctor's degree, and in 1702, soon after the death of king William, he went into England for the first time after his settling at Laracor; a journey which he frequently repeated during the reign of queen Anne. Mrs. Johnson was once in England in 1705, but returned in a few months, and never crossed the channel afterwards. He soon became eminent as a writer, and in that character was known at least to both Whigs and Tories. He had been educated among the former, but at length attached himself to the latter; because the Whigs, as he said, had renounced their old principles, and received others, which their forefathers abhorred. He published, in 1701, "A discourse of the contests and dissensions between the nobles and commons in Athens and Rome, with the consequences they had upon both those states:" this was in behalf of king William and his ministers, against the violent proceedings of the house of commons; but from that year to 1708 he did not write any political pamphlet.

Lord Orrery
on the life
and writ-
tings of
Swift,
lett. viii.

In 1710, being then in England, he was empowered by the primate of Ireland, to solicit the queen to release the clergy from paying the twentieth part and first-fruits; and upon this occasion his acquaintance with Mr. Harley commenced. As soon as he had received the primate's instructions,

tions, he resolved to apply to Mr. Harley; and, before he waited on him, got himself represented as a person who had been ill used by the last ministry, because he would not go such lengths as they would have had him. Mr. Harley received him with the utmost kindness and respect; kept him with him two hours alone; engaged in, and soon after accomplished, his business; bid him come often to see him privately; and told him, that he must bring him to the knowledge of Mr. St. John. Swift presently became acquainted with the rest of the ministers, who appear to have courted and caressed him with uncommon assiduity. He dined every Saturday at Mr. Harley's, with the lord-keeper, Mr. secretary St. John, and lord Rivers: on that day no other person was for some time admitted; but this select company was at length enlarged to sixteen, all men of the first class, Swift included. From this time he supported the interest of his new friends with all his power, in pamphlets, poems, and periodical papers: his intimacy with them was so remarkable, that he was thought not only to defend, but in some degree to direct their measures; and such was his importance in the opinion of the opposite party, that many speeches were made against him in both houses of parliament: a reward was also offered, for discovering the author of the "Public spirit of the Whigs."

Amidst all the business and honours that crowded upon him, he wrote every day an account of what occurred to Stella; and sent her a journal regularly, dated every fortnight, during the whole time of his connection with queen Anne's ministry. From these unrestrained effusions of his heart many particulars are known, which would otherwise have lain hid; and by these it appears, that he was not only employed, but trusted, even by Harley himself, who to all others was reserved and mysterious. In the mean time, Swift had no expectations of advantage from his connection with these persons; he knew they could not long preserve their power; and he did not honour it while it lasted, on account of the violent measures which were pursued by both sides. "I use the ministry," says he, "like dogs, because I expect they will use me so.—I never knew a ministry do any thing for those whom they make companions of their pleasures; but I care not." In the summer of 1711, he foresaw the ruin of the ministry by those misunderstandings among themselves, which at last effected it; and it was not only his opinion, but their own, that

that if they could not carry a peace, they must soon be sent to the Tower, even though they should agree. In order therefore to facilitate this great event, Swift wrote the "Conduct of the Allies;" a piece, which he confesses cost him much pains, and which succeeded even beyond his expectations. It was published Nov. 27, 1711; and in two months time above 11,000 were sold off, seven editions having been printed in England, and three in Ireland. The Tory members in both houses, who spoke, drew their arguments from it; and the resolutions, which were printed in the votes, and would never have passed but for this pamphlet, were little more than quotations from it. From this time to 1713, he exerted himself with unwearied diligence in the service of the ministry; and while he was at Windsor, just at the conclusion of the peace of Utrecht, he drew the first sketch of "An history of the four last years of queen Anne." This he afterwards finished, and came into England to publish, but was dissuaded from it by lord Bolingbroke, who told him, the whole was so much in the spirit of party-writing, that though it might have made a seasonable pamphlet in the time of their administration, it would be a dishonour to just history. Swift seems to have been extremely fond of this work, by declaring, as he did, that it was the best thing he had ever written; but, since his friend did not approve it, he would cast it into the fire. However, it did not undergo this fate, but was published by Dr. Lucas, to the disappointment of all those who expected any thing great from it.

Pope's
works, vol.
ix. lett. v.

During all this time he received no gratuity or reward till 1713; and then he accepted the deanery of St Patrick's, Dublin. A bishopric had been some time before intended for him by the queen; but abp. Sharpe having represented him to her majesty as a man whose Christianity was very questionable, and being supported in this by a certain very great lady, it was given to another. He immediately crossed the channel, to take possession of his new dignity; but did not stay in Ireland more than a fortnight, being urged by an hundred letters to hasten back, and reconcile the lords Oxford and Bolingbroke. When he returned, he found their animosity increased; and, having predicted their ruin from this very cause, he laboured to bring about a reconciliation, as that upon which the whole interest of their party depended. Having attempted this by various methods in vain, he went to a friend's house

in Berkshire, where he continued till the queen's death; and, while he was at this place, wrote a discourse called "Free thoughts on the present state of affairs," which however was not published till some time after.

Before we attend Swift to Ireland, it is necessary to give a little history of his Vanessa, because his connections with her were made in England. Among other persons with whom he was intimately acquainted during the gay part of his life, was Mrs. Vanhomrigh. She was a lady of good family in Ireland, and became the wife of Mr. Vanhomrigh, first a merchant of Amsterdam, then of Dublin, where he was raised by king William, upon his expedition into Ireland, to very great places. Dying in 1703, he left two sons and two daughters; but the sons soon after dying, his whole fortune, which was considerable, fell to the daughters. In 1709, the widow and the two young ladies came to England, where they were visited by persons of the first quality; and Swift, lodging near them, used to be much there, coming and going without any ceremony, as if he had been one of the family. During this familiarity, he became insensibly a kind of preceptor to the young ladies, particularly the eldest, who was then about twenty years old, was much addicted to reading, and a great admirer of poetry. Hence admiring, as was natural, such a character as that of Swift, she soon passed from admiration to love; and, urged a little perhaps by vanity, which would have been highly gratified by an alliance with the first wit of the age, she ventured to make the doctor a proposal of marriage. He affected first to believe her in jest, then to rally her on so whimsical a choice, and at last to put her off without absolute refusal; and, while he was in this situation, he wrote the poem called "Cadenus and Vanessa." It was written in 1713, a short time before he left Vanessa and the rest of his friends in England, and returned to the place of his exile, as he used frequently to call it. In 1714, Mrs. Vanhomrigh died; and, having lived very high, left some debts, which it not being convenient for her daughters, who had also debts of their own, to pay at present, to avoid an arrest, they followed the dean into Ireland.

Upon his arrival to take possession of his deanery, he had been received with great kindness and honour; but now, upon his return after the queen's death, he experienced every possible mark of contempt and indignation.

tion. The tables were turned; the power of the Tories and the dean's credit were at an end; and as a design to bring in the pretender had been imputed to the queen's ministry, so Swift lay now under much odium, as being supposed to have been a well-wisher in that cause. As soon as he was settled at Dublin, Mrs. Johnson removed from the country to be near him, but they still lived in separate houses; his residence being at the deanery, and hers in lodgings on the other side of the river Liffy. The dean kept two public days every week, on which the dignity of his station was sustained with the utmost elegance and decorum, under the direction of Mrs. Johnson. As to his employment at home, he seems to have had no heart to apply himself to study of any kind, but to have resigned himself wholly to such amusements and such company as offered, that he might not think of his situation, the misfortunes of his friends, and his disappointments. "I was three years," says he to Gay, Pope's works, vol. iv. lett. vi.
 "reconciling myself to the scene and business to which
 "fortune had condemned me; and stupidity was what I
 "had recourse to."

The first remarkable event of his life, after his settlement at the deanery, was his marriage to Mrs. Johnson, after a most intimate friendship of more than sixteen years. This was in 1716; and the ceremony was performed by Dr. Ashe, then bishop of Clogher, to whom the dean had been a pupil in Trinity-college, Dublin. But whatever were the motives to this marriage, the dean and the lady continued to live afterwards just in the same manner as they had lived before. Mrs. Dingley was still the inseparable companion of Stella, wherever she went; and she never resided at the deanery, except when the dean had his fits of giddiness and deafness. Till this time he had continued his visits to Vanessa, who preserved her reputation and friends, and was visited by many persons of rank, character, and fortune, of both sexes; but now his visits were less frequent. In 1717, her sister died; and the whole remains of the family fortune centering in Vanessa, she retired to Selbridge, a small house and estate about twelve miles from Dublin, which had been purchased by her father. From this place she wrote frequently to the dean; and he answered her letters: she pressed him to marry her, but he rallied, and still avoided a positive denial. She pressed him still more, either to accept or refuse her as a wife; upon which he wrote an answer, and delivered it with his own hand.

The receipt of this, which probably communicated the fatal secret of his marriage with Stella, the unhappy lady did not survive many weeks; however, she was sufficiently composed to cancel a will she had made in the dean's favour, and to make another, in which she left her fortune to her two executors, Dr. Berkeley bishop of Cloyne, and Mr. Marshall, one of the king's serjeants at law.

From 1716 to 1720, is a chasm in the dean's life which it has been found difficult to fill up; lord Orrery thinks, with great reason, that he employed this time upon "Gulliver's Travels." This work is a moral, political romance, in which Swift had exerted the strongest efforts of a fine irregular genius: but while his imagination and wit delight, it is hardly possible not to be sometimes offended with his satire, which sets not only all human actions, but human nature itself in the worst light. The truth is, Swift's disappointments had rendered him splenetic and angry with the whole world; and he frequently indulged himself in a misanthropy that is intolerable: he has done so particularly in some parts of this work. About this time the dean, who had already acquired the character of a humorist and wit, was first regarded with general kindness, as the patriot of Ireland. He wrote "A Proposal for the use of Irish manufactures," which made him very popular; the more so, as it immediately raised a violent flame, so that a prosecution was commenced against the printer. In 1724, he wrote the "Drapier's Letters;" those brazen monuments of his fame, as lord Orrery calls them. A patent having been iniquitously procured by one Wood to coin 180,000*l.* in copper, for the use of Ireland, by which he would have acquired exorbitant gain, and proportionably impoverished the nation; the dean, in the character of a draper, wrote a series of letters to the people, urging them not to receive this copper money. These letters united the whole nation in his praise, filled every street with his effigy, and every voice with acclamations; and Wood, though supported for some time, was at length compelled to withdraw his patent, and his money was totally suppressed. From this time the dean's influence in Ireland was almost without bounds: he was consulted in whatever related to domestic policy, and particularly to trade. The weavers always considered him as their patron and legislator, after his proposal for the use of the Irish manufactures; and
when

when elections were depending for the city of Dublin, many corporations refused to declare themselves, till they knew his sentiments and inclinations. Over the populace he was the most absolute monarch that ever governed men; and he was regarded by persons of every rank with veneration and esteem.

He was several times in England on a visit to Mr. Pope, after his settlement at the deanery, particularly in 1726 and 1727. Jan. 28, 1727, died his beloved Stella, in her 44th year, regretted by the dean with such excess of affection as the keenest sensibility only could feel, and the most excellent character excite; she had been declining from 1724. Stella was a most amiable woman both in person and mind. Her stature was tall, her hair and eyes black, her complexion fair and delicate, her features regular, soft, and animated, her shape easy and elegant, and her manner feminine, polite, and graceful: there was natural music in her voice, and complacency in her aspect: she abounded with wit, which was always accompanied with good-nature; her virtue was founded upon humanity, and her religion upon reason; her morals were uniform, but not rigid, and her devotion was habitual, but not ostentatious. “Why the dean did not sooner marry this most excellent person; why he married her at all; why his marriage was so cautiously concealed; and why he was never known to meet her but in the presence of a third person; are enquiries which no man can answer,” says the writer of his life, “without absurdity.” Now so far at least, if not something farther, we think may be answered, and without absurdity too. “He did not marry her sooner,” we say, because his original intention was not to marry her at all: he never suffered his behaviour towards females to exceed the limits of Platonic love; and the innocence of his commerce with Vanessa seems now to be acknowledged by every body, as well as by this writer. “He did marry her at length,” probably to cure and put an end to those constant uneasinesses and jealousies which his frequent visits to Vanessa must naturally raise in her. “His marriage was cautiously concealed,” because he never intended to acknowledge her as his wife: and “he was cautious never to meet her but in the presence of a third person,” because, by reason of his known intimacy and connection with Stella above all other women, her character was greatly exposed to unfavourable suspicions, and

Hawkesworth,
p. 46.

therefore to be guarded with all possible care and tenderness against them. Thus this author's enquiries may manifestly be answered without absurdity: but the main, and, indeed, sole difficulty is, why Swift should not desire a nearer commerce with such a woman as Stella, and consequently acknowledge and receive her publicly as his wife? Yet the answer has been made a thousand times, though nobody seems to acquiesce in it; namely, that "he was not made like other men." Add to this, that Swift was a man of great pride, and could not have borne to be despised, however secretly; that he loved female converse, and to be courted and admired by wits of that sex, of which Stella was at the head; that he despaired of supporting that dignity and credit, even with delicate Stella, in a state of nearer commerce, which he was always sure of preserving at some distance: add all these considerations together, and the solution of this mighty mystery may probably not appear impossible. Supposing Swift to have been guided in this affair by mere caprice and humour, he cannot but be seen in a most ungracious light, and considered as a man utterly devoid of humanity; for it is generally agreed, that Stella's immature death was occasioned by the peculiarity of his conduct towards her. It appears, by several little incidents, that she regretted and disapproved this conduct, and that she sometimes reproached him with unkindness; for to such regret and reproach he certainly alludes, in the following verses on her birth-day, in 1726:

"O, then, whatever heav'n intends,
 "Take pity on your pitying friends:
 "Nor let your ills affect your mind,
 "To fancy they can be unkind;
 "Me, surely, me you ought to spare,
 "Who gladly would your sufferings share."

It is said the dean did at length earnestly desire, that she might be publicly owned as his wife; but, as her health was then declining, she said, it was too late, and insisted, that they should continue to live, as they had lived before. To this the dean in his turn consented, and suffered her to dispose entirely of her own fortune, by her own name, to a public charity, when she died.

From the death of Stella, his life became much retired, and the austerity of his temper increased: he could not enjoy his public days; these entertainments were therefore dis-

discontinued, and he sometimes avoided the company of his most intimate friends; but in time he grew more desirous of company. In 1732, he complains, in a letter to Mr. Gay, "that he had a large house, and should hardly find one visitor, if he was not able to hire him with a bottle of wine:" and in another to Mr. Pope, that "he was in danger of dying poor and friendless, even his female friends having forsaken him; which," as he says, "vexed him most." These complaints were afterwards repeated in a strain of yet greater sensibility and self-pity: "All my friends have forsaken me:"

"Vertiginosus, inops, furdus, male gratus amicis.

"Deaf, giddy, helpless, left alone,

"To all my friends a burden grown."

As he lived much in solitude, he frequently amused himself with writing; and it is very remarkable, that although his mind was greatly depressed, and his principal enjoyment at an end when Mrs. Johnson died, yet there is an air of levity and trifling in some of the pieces he wrote afterwards, that is not to be found in any other: such in particular are his "Directions to Servants," and several of his letters to his friend Dr. Sheridan. In 1733, when the attempt was made to repeal the test act in Ireland, the Dissenters often affected to call themselves brother-protestants, and fellow-christians, with the members of the established church. Upon this occasion the Dean wrote a short copy of verses, which so provoked one Bettesworth, a lawyer and member of the Irish parliament, that he swore, in the hearing of many persons, to revenge himself either by murdering or maiming the author; and, for this purpose, he engaged his footman, with two ruffians, to secure the dean wherever he could be found. This being known, thirty of the nobility and gentry, within the liberty of St. Patrick's, waited upon the dean in form, and presented a paper subscribed with their names, in which they solemnly engaged, in behalf of themselves and the rest of the liberty, to defend his person and fortune, as the friend and benefactor of his country. When this paper was delivered, Swift was in bed, deaf and giddy, yet made a shift to dictate a proper answer. These fits of deafness and giddiness, which were the effects of his surfeit before he was twenty years old, became more frequent and violent, in proportion as he grew into years: and in 1736, while he was writing a satire on the Irish parliament, which he called

“The Legion club,” he was seized with one of these fits, the effect of which was so dreadful, that he left the poem unfinished, and never afterwards attempted a composition, either in verse or prose, that required a course of thinking, or perhaps more than one sitting to finish.

From this time his memory was perceived gradually to decline, and his passions to pervert his understanding; and in 1741, he was so very bad, as to be utterly incapable of conversation. Strangers were not permitted to approach him, and his friends found it necessary to have guardians appointed of his person and estate. Early in 1742, his reason was subverted, and his rage became absolute madness. In October his left eye swelled to the size of an egg, and several large boils broke out on his arms and body; the extreme pain of which kept him awake near a month, and during one week it was with difficulty that five persons restrained him by mere force from pulling out his eyes. Upon the subsiding of these tumours, he knew those about him; and appeared so far to have recovered his understanding and temper, that there were hopes he might once more enjoy society. These hopes, however, were but of short duration: for, a few days afterwards, he sunk into a state of total insensibility, and could not, without great difficulty, be prevailed on to walk cross the room. This was the effect of another bodily disease, his brain being loaded with water. Mr. Stevens, an ingenious clergyman of Dublin, pronounced this to be the case during his illness; and, upon opening his body, it appeared that he was not mistaken. After the dean had continued silent a whole year, in this state of helpless idiotism, his house-keeper went into his room on the 30th of November in the morning, and told him, “it was his birth-day, “and that bonfires and illuminations were preparing, to “celebrate it as usual:” to which he immediately replied, “It is all folly, they had better let it alone.” Some other instances of short intervals of sensibility and reason, after his madness ended in stupor, seem to prove, that his disorder, whatever it was, had not destroyed, but only suspended the powers of his mind. In 1744, he now and then called his servant by name; and once attempting to speak to him, but not being able to express his meaning, he shewed signs of much uneasiness, and at last said, “I “am a fool,” Once afterwards, as his servant was taking away his watch, he said, “bring it here:” and when the same servant was breaking a large hard coal, he said, “That

“That is a stone, you blockhead.” From this time he was perfectly silent, till the latter end of October 1745, and then died, without the least pang or convulsion, in the 78th year of his age.

His works have been printed often, and in various forms [A], and from them it is easy to collect his character.

There are some particulars, however, relating to his conversation and private œconomy, which we will mention. He had a rule never to speak more than a minute at a time, and to wait for others to take up the conversation. He greatly excelled in punning; and he used to say, “that none despised this talent, but those who were without it.” He also greatly excelled in telling a story, but in the latter part of his life used to tell them too often; he never dealt in the double entendre, or profaneness upon sacred subjects. He loved to have ladies in the company, because it preserved, he said, the delicacy of conversation: yet it is certain there are in his writings greater indelicacies than any double entendres can amount to. He kept his friends in some degree of awe, yet was more open to admonition than to flattery. Though he appeared churlish and austere to his servants, yet he was in reality a most kind and generous master; and he was also very charitable to the poor. In the mean time, it must be owned, that there was not any great softness or sympathy in his nature; although, perhaps, not quite so much misanthropy as appears in his writings: and all allow, that he grew covetous as he grew old. As an ecclesiastic, he was scrupulously exact in the exercise of his function, as well with regard to spiritual as temporal things. His manner was without ceremony, but not rustic; for he had a perfect knowledge of all the modes and variations of politeness, though he practised them in a manner peculiar to himself. He was naturally temperate, chaste, and frugal; and, being also naturally high-spirited, and considering wealth as the pledge of independence, it is not strange that his frugality should verge towards avarice.

[A] Of these, the most elegant (and at present the most complete) is in XIV volumes 4to; a kind of Variorum edition, of which VIII were published by Dr. Hawkesworth, III by Deane Swift esq. and III by Mr. Nichols. These have been reprinted in XXV volumes large 8vo; in XXVII volumes of a smaller 8vo; and also in XXVII volumes, 18°.

As to his political principles, if his own account may be taken, he abhorred Whiggism only in those, who made it consist in damning the church, reviling the clergy, abetting the Dissenters, and speaking contemptuously of revealed religion. He always declared himself against a Popish successor to the crown, whatever title he might have by proximity of blood; nor did he regard the right line upon any other account, than as it was established by law, and had much weight in the opinions of the people. That he was not at any time a bigot to party, or indiscriminately transferred his resentments from principles to persons, was so evident by his conduct, that he was often rallied by the ministers, for never coming to them without a Whig in his sleeve; and though he does not appear to have asked any thing for himself, yet he often pressed lord Oxford in favour of Addison, Congreve, Rowe, and Steele. He frequently conversed with all these, choosing his friends by their personal merit, without any regard to their political principles; and, in particular, his friendship with Mr. Addison continued inviolable, and with as much kindness, as when they used to meet at lord Halifax's or lord Somers's, who were leaders of the opposite party.

By his will, dated in May 1740, just before he ceased to be a reasonable being, he left about 1200*l.* in legacies; and the rest of his fortune, which amounted to about 11,000*l.* to erect and endow an hospital for ideots and lunatics. He was buried in the great aisle of St. Patrick's cathedral, under a stone of black marble, inscribed with the following Latin epitaph; it was written by himself, and shews a most unhappy misanthropic state of mind.

"Hic depositum est corpus"

"JONATHAN SWIFT, S. T. P.

"Hujus ecclesiæ cathedralis decani,

"Ubi sæva indignatio ulterius cor lacerare nequit.

"Abi, viator, & imitare,

"Si poteris,

"Strenuum pro virili libertatis vindicatorem.

"Obiit, &c."

SYBRECHT (JOHN), a landskip painter, was born at Antwerp in Brabant about the year 1630, and brought up in that city under his father. He was a close imitator of Nature in all his landskips; and in his younger days went upon the Rhine and other adjacent places, where

he

he drew several pleasant views in water-colours. He spent more of his life in that way, than in painting; and therefore it is no wonder, that his drawings were more valued than his pictures. The duke of Buckingham, passing through the Netherlands, in his way home from his embassy into France, stayed some time at Antwerp; where, meeting with some of this master's works in landſkip, he was ſo well pleaſed with them, that he invited him over to England, and promiſed to make him his painter in that way. Sybrecht came, and continued in his ſervice three or four years; then worked for the nobility and gentry of England, and was in vogue a long time. He drew ſeveral ſorts of cattle remarkably well, and uſually contrived to place ſome of them in his landſkips. He died in London about the year 1703, and was buried in St. James's church.

SYDENHAM (THOMAS), an excellent Engliſh ^{Athen.} phyſician, was the ſon of William Sydenham, eſq; of ^{Oxon.} Winford Eagle, in Dorſetſhire, and was born there about ^{—Generat} 1624. In 1642, he became a commoner of Magdalen-^{Dictionary.} hall in Oxford; but left that place, when it was turned into a gariſon for Charles I. He went to London, where he fell accidentally into the company of Dr. Cox, an eminent phyſician, who, finding him to be a perſon of extraordinary parts, encouraged and put him into a method of ſtudying phyſic, at his return to the univerſity. After the gariſon was delivered up to the parliament, he retired again to Magdalen-hall, entered on the phyſic line, and was created bachelor of phyſic, April 1648, not having before taken any degree in arts. About that time ſubſcribing and ſubmitting to the authority of the viſitors appointed by the parliament, he was, through the intereſt of a very near relation, made fellow of All-ſouls-college, in the place, ſays Mr. Wood, of one of thoſe many then ejected for their loyalty. After he had continued ſome years there, in a vigorous application to the ſtudy of phyſic, he left the univerſity, without taking any other degree there; and at length ſettling in Weſtmiſter, became doctor of his faculty at Cambridge, licentiate of the college of phyſicians, and the chief phyſician of his time from 1660 to 1670. Then he began to be diſabled by the gout, and could not attend the practice ſo well; yet continued to increaſe in fame both at home and abroad, as well by his great ſkill and judgement ſhewn upon all occaſions,

sions, as by various pieces published from time to time. He died at his house in Pall-mall, the 29th of December, 1689, and was buried in the church of St. James, Westminster. His works have been collected and frequently printed at London, in one large volume 8vo. They were also printed at Leipzig, in 1711, 12mo; at Geneva, in 1716, in two volumes 4to, with several tracts by other writers; and at Leyden in 8vo. They were written by himself in English, but translated into Latin, before they were published, by some of his friends. His "*Observationes medicæ circa morborum acutorum historiam & curationem*," which he dedicated to Dr. Mapletoft, professor of physic in Gresham-college, was translated by that gentleman; his other pieces by Mr. Gilbert Havers, of Trinity-college in Cambridge, a student in physic, and friend of Dr. Mapletoft.

Sydenham has frequently been called the father of physic among the moderns. He tells us, in the preface which stands before his works, that the increase and perfection of the medical art is to be advanced by these two means: by composing an history of distempers, or a natural and exact description of distempers and their symptoms; and by deducing and establishing a method of cure from thence. This is the way which that great delineator of the right road to real knowledge in all its various branches, the lord Bacon, had pointed out; and its being more closely pursued by Sydenham than by any modern physician before him, is what has justly entitled him to those high encomiums which have ever been paid him. Sir Richard Blackmore affirmed, and all are now convinced, that Sydenham, "who built all his maxims and rules of practice upon repeated observations on the nature and properties of diseases, and the power of remedies, has compiled so good an history of distempers, and so prevalent a method of cure, that he has improved and advanced the healing art much more than Dr. Willis with all his curious speculations and fanciful hypotheses." He relates of himself, in his dedication to Dr. Mapletoft, that ever since he had applied himself to the practice of physic, he had been of opinion, and the opinion had been every day more and more confirmed in him, that the medical art could not be learned so surely as by use and experience; and that he, who should pay the nicest and most accurate attention to the symptoms of distempers, would infallibly succeed best in searching out the

Ward's
Lives of the
professors of
Gresham-
college,
p. 275.
Lond. 1740.
folio.

Treatise
upon the
small-pox,
pref. 5.
1723, 8vo.

the true means of cure. For this reason, says he, I gave myself up entirely to this method of proceeding, perfectly secure and confident, that, while I followed nature as my guide, I could never err. He tells him afterwards, that Mr Locke approved his method, which he considered as no small sanction to it; and what he says upon this occasion of Mr. Locke is so remarkable, that I think it worth transcribing. “*Nosti præterea, quam huic meæ methodo suffragantem habeam, qui eam intimius per omnia perspexerat, utrique nostrum conjunctissimum dominum Joannem Locke; quo quidem viro, sive ingenio judicioque acri & subactò, sive etiam antiquis, hoc est, optimis moribus, vix superiorem quenquam inter eos qui nunc sunt homines repertum iri confido; paucissimos certe pares.*” There is a Latin copy of hexameter and pentameter verses by Mr. Locke, addressed to Sydenham, and prefixed to his Treatise upon fevers.

To go on with our physician. Sir Richard Blackmore having observed, that a man of good sense, vivacity, and spirit, may arrive to the highest rank of physicians, without the assistance of great erudition and the knowledge of books, tells us, that “this was the case of Dr. Sydenham, who became an able and eminent physician, though he never designed to take up the profession till the civil wars were composed; and then, being a disbanded officer, he entered upon it for a maintenance, without any learning properly preparatory for the undertaking of it. And to shew the reader what contempt he had for the writings in physic, when one day I asked him what books I should read to qualify me for practice, he replied, Read ‘Don Quixote,’ it is a very good book, I read it still: so low an opinion had this celebrated man of the learning collected out of the authors, his predecessors. And a late celebrated physician,” meaning Dr. John Radcliffe, “whose judgement was universally relied upon as almost infallible in his profession, used to say, as I am well informed, that when he died, he would leave behind him the whole mystery of physic in half a sheet of paper. It is true both these doctors carried the matter much too far by vilifying learning, of which they were no masters, and, perhaps, for that reason.” The compiler of this article in the General Dictionary, quoting this passage from Sir Richard Blackmore, has with great judgement thought proper to qualify it a little with

Treatise upon the small-pox, p. 11.

with the following anecdote: "Sir Hans Sloane," says he, "to whom this article was read, and who was very well acquainted with Dr. Sydenham, told me, that he never knew a man of brighter natural parts than that physician; that he believed what is here said about Don Quixote to be merely out of joke; and that Tully was Dr. Sydenham's favourite author, he having a fine busto of him in his study."

Athen.
Oxon. and
General
Dictionary.

He had an elder brother William, who was some time gentleman commoner of Trinity-college in Oxford, and, entering into the parliament's army, acquitted himself so gloriously, that he rose by several gradations to the highest posts and dignities. In 1649, he was appointed governor of the Isle of Wight, and made vice admiral of that isle and Hampshire. In 1653, he was summoned to parliament for Dorsetshire; in 1654, made commissioner of the treasury, and member of the privy-council; and in 1658, summoned to parliament by the protector Richard Cromwell. This connection, together with his own principles and former engagements, would probably hinder Dr. Sydenham from being a very popular physician, during the period of his flourishing; that is, in the reigns of Charles II. and James II.

Melch.
Adam. de
vit. philos.

SYLBURGIUS (FREDERICUS), a learned German, eminent for his great skill in the Greek tongue, was born at Marburg, in the landgraviate of Hesse, in 1546. His father, although a farmer, gave him a liberal education; and he made so good an use of it, as to become perfect in the Latin, French, and Greek tongues, at a time when the Greek was understood by very few. He was a school-master at Licha, for some of the first years of his life; but afterwards quitted that employment, and applied himself wholly to the revising and correcting of ancient authors, the Greek particularly, many of which were published by him from the presses of Wechel and Commelin. Among these were Aristotle, Herodotus, Dionysius Halicarnassensis, Dion Cassius, Justin Martyr, Clemens Alexandrinus, Theodoret, &c. He greatly assisted Henry Stephens, in compiling his "Thesaurus Græcæ linguæ;" and was also the author of a Greek grammar, which was much valued. For these and other services, he had an annual stipend allowed him by the university of Marburg. He was universally well spoken of by the learned, and died much lamented by them in 1596. "Unhappy event," says Casaubon,

Casaubon, "to the republic of letters! for, a few days before his death, he sent me word by Commelin of many new labors projected and begun. The lovers of Greek have more especially reason to deplore the loss of him."

Epist. xlviii.
ad Jac. Bon-
garium.

This learned man had a wife, but was not very happy with her. Learned men should never be married; they are not to the taste of women in general."

SYLVIUS (JAMES), a most celebrated physician of France, was the son of Nicholas du Bois, a camblet-weaver, who had eleven sons and four daughters; and was born at Amiens in Picardy, in 1478. He went through a course of classical learning, under his elder brother Francis Sylvius, who was principal of the college of Tournay at Paris, and was a great promoter of letters in that age of barbarism. There he learned the Latin tongue in much greater purity than it had been taught for a long time; and hence it was, that his writings are distinguished to such advantage by the elegance of the style. He acquired a perfect mastery of the Latin and Greek tongues, and some little knowledge of the Hebrew; and applied himself also to mathematics and mechanics so successfully, as to invent machines, which deserved public notice. When the time was come of giving himself entirely up to physic, to which study his inclination had always led him, he traced it to its sources, and engaged so deeply in the reading of Hippocrates and Galen, that he scarcely did any thing but examine and translate those two authors. He discovered from thence the importance of anatomy, and applied himself to it so ardently, that he became as great a master as that age would permit. He studied pharmacy with no less care, and took several journies to see upon the place the medicines which different countries produce. Upon his return to Paris, he read lectures, and explained in two years a course of physic from Hippocrates and Galen; which spread his reputation so, that scholars from all parts of Europe resorted to him. But before he became so famous, he met with great opposition from the physicians of Paris, who were extremely displeased, that a man, who was no doctor any where in physic, should presume to teach that science in the metropolis of the kingdom. These murmurs induced him to go to Montpellier in 1520, to take his degrees there; but he returned without them, his avarice,

Bayle, under
SYLVIUS,
Francis
and James.

1520
1521

of which we shall speak by and by, not permitting him to be at the necessary charges. He endeavoured at his return to reconcile the physicians to him, and was admitted bachelor of physic in June 1531. In 1535, he taught in the college of Tricquet, while Fernelius taught in that of Cornouaille; but the latter had few scholars, while the former had a great number. The reason of this difference was, that Sylvius dissected bodies, and read lectures upon botany and the preparation of medicines, which Fernelius did not. The professorship of physic in the royal college becoming vacant in 1548, Sylvius was pitched upon to fill it, which he did, after hesitating about it two years. He continued in it till his death, which happened in 1555. He was never married, and shewed even an aversion to women. His behaviour was rude and barbarous. He seldom jested, or departed from his gravity; and, when he was inclined to become more sociable by this, did it awkwardly. The only merry saying related of him is, that "he had parted with three beasts, his cat, his mule, and "his maid." His avarice was extreme, and he lived in the most sordid manner: he allowed his servants nothing but dry bread, and had no fire all the winter. Two things served him as a remedy against cold; he played at football, and carried a great log upon his shoulders: he said, that the heat which he gained by this exercise was more beneficial to his health than that of a fire. In short, this passion for money obscured the lustre of all his great qualities; for he was not an avaricious man, but avarice itself.

He was upon very ill terms with Vesalius, who occasioned him the greatest vexation he ever suffered. Sylvius's excellency lay in anatomy; and he had prepared a work upon that subject, which he considered as a master-piece. Upon this, Vesalius published, in 1541, his "Opus "Anatomicum," which was so well written, and illustrated with so many beautiful figures, that it was universally admired. Two circumstances aggravated this grievance; Vesalius had been Sylvius's pupil; and he had attacked Galen, whom Sylvius defended, even to his errors. The works of Sylvius have been often printed.

Blount's
Censura
authorum,
& Fabricii
Bibl. Latin.

SYMMACHUS, a citizen and senator of ancient Rome, and consul in the year 391, has left us ten books of epistles; from which, as well as from other things, we collect, that he was a warm opposer of the Christian religion.

gion. This he shews particularly in the 61st epistle of the Xth book, addressed to the emperor Valentinian, where he stoutly pleads the cause of Paganism. He was banished from Rome by this emperor, on some account or other, but afterwards recalled and received into favour by Theodosius. Ammianus Marcellinus speaks of him as a man of great learning and modesty; and his epistles shew him to have been a man of acute parts, and of eloquence, such as eloquence was in his time, that is, verbose and florid. Scioppius, Pareus, and other learned men, have written notes upon the epistles of Symmachus: we know of no later edition of them than that of Frankfort 1642, 8vo. Ambrose, bishop of Milan, wrote against Symmachus; and so did the Christian poet Prudentius. The style of address, used by this last author, when he was going to confute Symmachus, is so exceedingly different from that of modern polemic writers against infidels, that a specimen of it may serve for a curiosity.

Hist. lib.
xxviii.

- “ O linguam miro verborum forte fluentem,
- “ Romani decus eloquii, cui cedat & ipse
- “ Tullius: has fundit divès facundia gemmas!
- “ Os dignum, æterno tinctum quod fulgeat auro,
- “ Si mallet laudare Deum ———”

Prud. lib. i. contra Symmach.

SYNESIUS, an ancient father and bishop of the Christian church, flourished at the beginning of the fifth century. He was born at Cyrene in Africa, a town situated upon the borders of Egypt, and afterwards travelled to his neighbouring country for improvement, where he happily succeeded in his studies under the celebrated philosophers Hypatia, who presided at that time over the Platonic school at Alexandria. Nicephorus, patriarch of Constantinople, who wrote annotations on a piece of Synesius, called “De ad scholam,” represents him as a man of prodigious parts and learning; and says, that “there was nothing he did not know, no science wherein he did not excel, no mystery, in which he was not initiated and deeply versed.” His works are in high esteem with the curious; but his epistles, says Suidas, are admirable. They are, in the opinion of Photius, as well as Evagrius, “elegant, agreeable, sententious, and learned.” Synesius was a man of noble birth, which added no less weight to his learning, than this reflected lustre on his quality; and both

Fabric. Bib.
Græc.

In introduc.
ad schol.

In Suidas
Phot. in
cod. 26—
Evag. Hist.
eccles.
lib. i. c. 15.

In lib. De
infortiis.

Hist. liter.
tom i.
p. 389.
Oxon. 1740.

together procured him great credit and authority. He went, about the year 400, upon an embassy, which lasted three years, to the emperor Arcadius at Constantinople, on the behalf of his country, which was miserably harassed by the auxiliary Goths and other Barbarians : and it was then, as he himself tells us, that, “ with greater boldness than any of the Greeks, he pronounced before the emperor an oration concerning government.” About the year 410, when the citizens of Ptolemais applied to Theophilus of Alexandria for a bishop, Synesius was appointed and consecrated, though he took all imaginable pains to decline the honour. He declared himself not at all convinced of the truth of some of the most important articles of Christianity. He was verily persuaded of the existence of the soul before its union with the body : he could not conceive the resurrection of the body ; nor did he believe that the world should ever be destroyed. Moreover, he frankly owned himself to have such an affection for his wife, that he would not consent, either to be separated from her, or to live in a clandestine manner with her ; and, in short, fairly told Theophilus, that, if he did insist upon making him a bishop, he must leave him in possession of his wife and all his notions. Theophilus at length submitted to these terms, strange as they were ; “ upon a presumption,” it is said, “ that a man, whose life and manners were in every respect so exemplary, could not possibly be long a bishop, without being enlightened with so heavenly a truth.” Nor,” continues Cave, “ was Theophilus deceived ; for Synesius was no sooner seated in his bishopric, than he easily digested the doctrine of the resurrection. *Nec ea spes fefellit ; facillime enim, simul ac episcopus creatus est, resurrectionis etiam doctrinam credidit.*” Baronius says in his Annals, “ that he does not believe these singularities of Synesius to have been his real sentiments ; but only that he pretended them, with a view of putting a stop to the importunities of Theophilus, and of warding off this advancement to a bishopric, which was highly disagreeable to him.” That the advancement was highly disagreeable to Synesius, is very certain ; but it is likewise as certain, that Baronius’s supposition is without all foundation. There is extant a letter of Synesius to his brother, wherein this whole affair is canvassed to the bottom : and, as it is curious, and very well illustrates the life and character of this memorable Pagan philosopher, or Christian,

(call

(call him which you will, for he was certainly both), we will here give the substance of as much of it as relates to our purpose. It begins as follows :

“ I should be exceedingly to blame, if I did not return
 “ my most hearty thanks to the inhabitants of Ptolemais,
 “ for thinking me worthy of such honours, as I own I do
 “ not think myself worthy of : yet it is highly incumbent
 “ on me to consider, not only the great things they offer,
 “ but how far it may be prudent in me to accept them.—
 “ Now, the more I reflect upon it, the more I am convinced
 “ of my own inability to sustain the office and dignity of a
 “ bishop ; and I will frankly tell you my thoughts upon this
 “ occasion.—While I had nothing to support but the cha-
 “ racter of a philosopher, I acquitted myself, I may say,
 “ with tolerable credit ; and this has made some imagine,
 “ that I am fit to be a bishop. But they have not con-
 “ sidered, with what difficulty the mind acquires a new
 “ bent ; that is, adapts itself to a province it has hitherto
 “ been a stranger to. I for my part am afraid, that by quit-
 “ ting the philosopher, and putting on the bishop, I should
 “ spoil both characters ; that my new honours should make
 “ me arrogant and assuming, destroying at once the mo-
 “ desty of the philosopher ; and yet that I should not be able
 “ to support them with a becoming dignity. For only
 “ consider my way of life hitherto. My time has always
 “ been divided between books and sports. In the hours of
 “ study nothing can be more retired, but in our sports every
 “ body sees us ; and you know very well, that no man is
 “ fonder of all kinds of recreations than myself. You know
 “ also, that I have an aversion to civil employments, as in-
 “ deed my education, and the whole bent of my studies,
 “ have been quite foreign to them. But a bishop ought to
 “ be, as it were, a man of God, averse to pleasures and
 “ amusements, severe in his manners, and for ever em-
 “ ployed in the concerns of his flock. It requires a happy
 “ complication of qualities to do all this as it should be
 “ done ; to sustain such a weight of care and business ; to
 “ be perpetually conversant with the affairs of men ; and
 “ yet to keep himself unspotted from the world. It is true,
 “ I see this done by some men, and I highly admire and
 “ revere them for it : but I am myself incapable of doing
 “ it ; and I will not burden my conscience with undertaking
 “ what I know I cannot perform. But I have still farther
 “ reasons for declining this charge, which I will here
 “ produce ; for though I am writing to you, yet I beg
 “ this

“ this letter may be made public : so that, whatever may
 “ be the result of this affair, or which way soever I may be
 “ disposed of, I may, at least, stand clear with God and
 “ man, and especially with Theophilus, when I shall have
 “ dealt thus openly and fairly. I say then, that God, the
 “ laws of the land, and the holy hands of Theophilus,
 “ have given me a wife : but I declare to all men, that I
 “ will neither suffer myself to be separated from her, nor
 “ consent to live like an adulterer in a clandestine
 “ manner: the one I think impious, the other unlawful:
 “ I declare farther, that it will always be my earnest desire
 “ and prayer, to have as many children by her as possible.
 “ Again, let it be considered, how difficult, or rather
 “ how absolutely impossible it is, to pluck up those doc-
 “ trines, which by the means of knowledge are rooted in
 “ the soul to a demonstration. But you know, that phi-
 “ losophy is diametrically opposite to the doctrines of Chris-
 “ tianity : nor shall I ever be able to persuade myself, for
 “ instance, that the soul had no existence before its union
 “ with the body, that the world and all its parts will perish
 “ together, and that the trite and thread-bare doctrine of
 “ the resurrection, whatever mystery be couched under it;
 “ can have any truth in it, as it is professed by the vulgar.
 “ A philosopher, indeed, who is admitted to the intuition
 “ of truth; will easily see the necessity of lying to the peo-
 “ ple : for light is to the eye, what truth is to the people.
 “ The eye cannot bear too much light; nay, if it is under
 “ the least indisposition, it is actually relieved by darkness :
 “ in like manner fable and falsehood may be useful to the
 “ people, while unveiling the truth may do them hurt. If
 “ therefore this method be consistent with the duties of the
 “ episcopal dignity ; if I may freely philosophize at home,
 “ while I preach tales abroad ; and neither teach nor un-
 “ teach, but suffer people to remain in the prejudices
 “ they were educated, I may indeed be consecrated, : but
 “ if they shall say, that a bishop ought to go farther, and
 “ not only speak, but think like the people, I must declare
 “ off, &c.”

“ The works of Synesius” were published, together with
 those of “ Cyril of Jerusalem, by Petavius at Paris, 1612 ;”
 and afterwards, with an addition of notes, in 1633, folio.
 They are far from being voluminous, consisting only of
 about one hundred and fifty epistles, and some small pieces:

SYNGE (EDWARD), a pious and learned archbishop of Tuam in Ireland, was the second son of Edward bishop of Cork, &c. and was born April the 6th 1659, at Inishonanè, of which parish his father was then vicar. He was educated at the grammar school at Cork; and thence admitted a commoner in Christ-Church, Oxford, where he took the degree of bachelor of arts. On his father's death he returned to Ireland, and finished his studies in the university of Dublin. His first preferment was two small parishes in the diocese of Meath: these he exchanged for the vicarage of Christ-Church in the city of Cork, of about 100 l. a year, and one of the most painful and laborious cures in Ireland. This he served for above twenty years, mostly without any assistant; preached twice every Sunday, catechised, and discharged all the other duties of his function. Some ecclesiastical preferments, tenable with his great cure, were given him at different times by the bishops of Cork and Cloyne, which at last increased his income to near 400 l. per annum. He was chosen proctor for the chapter in the convocation called 1703. Soon after, the duke of Ormond, then lord lieutenant of Ireland, gave him the crown's title to the deanery of St. Patrick's in Dublin; but this title being contested and found defective, on a compromise of the dispute, he succeeded to the chancellorship of that cathedral, and was afterwards appointed vicar-general to the archbishop. He was promoted to the see of Raphoe in 1714. His great zeal for the Hanover succession was the cause of his immediate advancement when that event took place; and he was made archbishop of Tuam in 1716. He died at Tuam, 1741, and lies buried in the church-yard of his own cathedral.

It is remarkable of this prelate, that he was the son of one bishop; the nephew of another, viz. of George Synge, bishop of Cloyne; and the father of two bishops, viz. Edward, bishop of Elphin, and Nicholas, bishop of Killaloe. This learned divine, in the course of his ministry, composed and published several very excellent treatises for the promotion of piety and virtue; they are written in a polite, sensible, easy, and rational manner; and have been so well received by the public, as to go through many editions.

SYRUS (PUBLIUS), an ancient Latin author, who gained great fame by his comic pieces called "Mimes," is supposed from his name to have been a Syrian by birth.

Having been made a slave and brought to Rome when young, he there obtained his liberty by his merit; and proved so excellent a composer of Mimes, that the Romans preferred him to the best of their own or the Greek dramatic writers. Julius Casar first established his reputation, and gave him the prize of poetry against Laberius, who was an eminent writer in that way, and contended with Syrus for it. He continued to flourish many years under Augustus. Cassius Severus was a professed admirer of him, and the two Senecas speak of him with the highest encomiums. Many moderns, and particularly the Scaligers, have lunched out very much in his praise. They say, he stripped Greece of all her wit, fine turns, and agreeable raillery; and that his "Sententiæ" include the substance of the doctrine of the wisest philosophers. These "Sentences" were extracted from his mimic pieces some time under the Antonines, as the best editors say. They are generally printed with the "Fables of Phædrus," and are subjoined to them by Dr. Bentley, at the end of his edition of "Terence, in 1726," 4to.

Epist. viii.
Controvers.
xviii.

T.

TACITUS (CAIUS CORNELIUS), a Roman historian, of whose ancestors nothing is known, so that it is probable the dignity of his family began in his own person; at least, that it was not very considerable before him. He tells us himself, that "his advancement was begun by Vespasian, forwarded by Titus, and carried to a far greater height by Domitian:" which shews also, among many other testimonies, the time in which he flourished. His first employ is said to have been that of procurator to Vespasian in Gallia Belgica. Upon his return to Rome, Titus advanced him to a more honourable post; it is not mentioned what; but Lipsius conjectures, and with great probability, the quæstorship, or perhaps the ædileship, since we know that it was Domitian who advanced him to the prætorship. "Domitian also solemnized the secular games, at which I gave a constant attendance, on account of my office, being one of the college of priests, and at the same time prætor." These games were celebrated under

Tacit. Hist.
lib. i. c. 1.

Taciti Vita
à Lipsio,
prefixed to
the edition
of Tacitus's
works,
Amst. 1685,
8vo.—See
also Vossius
de hist. Lat.

under the 14th consulship of this emperor; whence appears the error of some, who have placed the prætorship of Tacitus under the 9th. Lastly, he was made consul under Nerva: he was substituted in the place of the excellent Virgilius Rufus, who died in his third consulship; and he honoured Rufus with a funeral oration: Rufus, says Pliny, “had this last good fortune crowning a long succession of happy events, that his praises were set forth by the consul Cornelius Tacitus, a most eloquent orator.” We know but few circumstances of the life of Tacitus, besides what have been related, only that he married the daughter of Julius Agricola, famous for his exploits in Britain, whose life he has written. Some have pretended, that Domitian banished him; but there is no foundation for this fact in history, and Mr. Bayle explodes it as an idle fancy. Lipsius has conjectured, and Mr. Bayle approves the conjecture, that Tacitus was born either in the last year of the reign of Claudius, or in the first of that of Nero; and supposes him to have died in the reign of Hadrian. The time of his death is not known; but all agree, that he lived to be old. The younger Pliny, who was nearly of the same age, was an intimate friend and admirer of Tacitus; and it is from his epistles chiefly, that we learn the prodigious respect and veneration that was paid to Tacitus by his contemporaries, and above all by Pliny himself. “What a pleasure,” says he, “is it to reflect, how it will be recorded, if posterity shall have any regard concerning us, with what good agreement, sincerity, and affection, we lived together! It will, methinks, be a rare and memorable instance, that two men, almost equal in age, in dignity, and of some reputation for letters, had cordially promoted the studies of each other. I for my part a youth, when you already flourished in the fulness of glory, was ambitious to follow your steps, yet at the greatest distance; and though there were many most excellent persons, yet I singled you out as most to be imitated.” In another letter he begs of Tacitus, to make mention of him in his histories, as a man would chuse to have his portrait taken by a first-rate painter; for, says he, “I divine, nor does the spirit of divination deceive me, that they will be immortal: Auguror, nec me fallit augurium, historias tuas immortales futuras.”

& Bayle's
Dict. in voce
TACITUS.
Tacit. An-
nal. lib. xi.
c. II.

Plin. Epist.
i. lib. xi.

Plin. Epist.
xx. lib. vii.

Epist. xxxiii.
lib. vii.

The emperor Tacitus, as Vopiscus relates, commanded, that Cornelius Tacitus, the historian of the Cæsars, because he owned him for his ancestor, should be placed in

Hist. Aug.
Scriptores.

all the libraries; and that, to prevent his works from being lost by the negligence of readers, they should be transcribed ten times in every year, and put up in the libraries.

The remains of Tacitus shew, that the ancients did not think of him more highly than he deserved. He was the greatest orator and statesman of his time; he had long frequented the bar with infinite applause; he had passed through all the high offices of state; he was ædile, prætor, consul; but all these gave him little glory, compared with that which he acquired by the performances of his pen. "His Annals, "and his History," says Mr. Bayle, "are something admirable, and one of the greatest efforts of the human mind, whether you attend to the singularity of the style, "the beauty of the thoughts, or to that happy pencil, with "which he knew how to paint the disguises and cheats of "politicians, and the weakness of the passions." He wrote the History before the Annals: for he refers us to the History in the xith chapter of the xith book of the Annals. It extended from the reign of Galba inclusively, to the reign of Nerva exclusively; for he designed the reigns of Nerva and Trajan in a particular work, which, though he was probably never able to execute, was to have been the business of his old age: "If life permit," says he, "I have reserved the "reigns of the deified Nerva, and Trajan, as a more copious and secure subject for my old age; our times affording that rare felicity, when a man may think what he pleases, and speak what he thinks." These words shew, that he began his History after the death of the emperor Nerva, and during the life of Trajan; and, therefore, he gives the title of deified to the first, which he does not give to the second. We have only five books of the History left, which is but a very small portion of it; for they do not contain above a year and a half, when the whole work ought to contain about twenty-nine years. They who consider these five books as a continuation of the Annals, divided into sixteen books, do wrong; for the Annals were certainly intended by Tacitus as a separate work. He composed them after he had finished his History; they began at the death of Augustus, and were continued to that of Nero. We have but part of them left; namely, the four first books, some pages of the fifth, all the sixth, the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and part of the sixteenth. The two last years of Nero, and part of the foregoing, are wanting: these were the last books of the work.

Hist. lib. i.

c. i.

work. Besides the History and the Annals, there remain of Tacitus "A Treatise of the situation, customs, and people of Germany;" and a "Life of Julius Agricola;" for as to the Dialogue "De oratoribus, five de causis corruptæ eloquentiæ," though commonly printed with Tacitus's works, and by some ascribed to him, it is generally, and with reason, supposed to have been written, by some other person. The piece "De moribus Germanorum" is a curious and exact little work; and the "Life of Agricola," if it had no other merit, must needs be interesting to an inhabitant of this isle, who will find there many particulars concerning the situation, climate, and people of ancient Britain.

Art. Quintilian.

It is remarkable, that princes and politicians have always held the works of Tacitus in the highest esteem; which look, as if they either found their account in reading them, or were pleased to find courts, and the people who live in them, so exactly described after the life, as they are in his writings. Part of what is extant was found in Germany by a receiver of pope Leo X. and published by Beroaldus at Rome in 1515. Leo was so infinitely charmed with Tacitus, that he gave the receiver a reward of 500 crowns; and promised not only indulgences, but money also and honour, to any one who should find the other part, which it is said was afterwards brought to him. Pope Paul III. as Muretus relates, wore out his Tacitus by much reading it; and Cosimo de Medicis, who was the first great duke of Tuscany, and formed for governing, accounted the reading of him his greatest pleasure. Muretus adds, that several princes, and privy-counsellors to princes, read him with great application, and regarded him as a sort of oracle in politics. A certain author relates, that queen Christina of Sweden, though extremely fond of the Greek tongue, which she made "the diversion of her leisure hours, was not restrained by that from her serious studies; so she called among others Tacitus's History, some pages of which she read constantly every day." Lastly, our late lord Bolingbroke, an authority surely of no mean rank, calls him "a favourite author," and gives him manifestly the preference to all the Greek and Roman historians.

Vossius de hist. Lat.

Orat. xvi.

Bailler, vie de Des Cartes, tom. ii. p. 305.

Of the study of history, letter v.

In the mean time, as Tacitus has been extravagantly admired and esteemed by some, so he has by others been as extravagantly undervalued and even detested. It is said, that the translations of his works, and comments upon

Tillemont,
Histoire de
l'empereur,
tom. 8.

them, would alone compose a tolerable library; it is certain also, that books have been written on purpose to criticise and abuse him. A modern author has passed the following judgement of him: "Tertullian charges him with telling many falsehoods. He was not only an enemy to the true religion, but it appears from several passages that he had none at all. His style is certainly very obscure; nay, it is sometimes harsh, and has not all the purity of good authors in the Latin tongue. Nevertheless, his art of comprising a great deal of sense in a few words; his vivacity in painting out events; the sagacity with which he penetrates through the darkness of the corrupt heart of men; the force and superiority of genius which appear throughout the whole; make him looked upon at this day almost universally as the chief of historians." What is here objected to Tacitus concerning religion, is true in a qualified sense; he was not a Christian, and certainly not a Pagan any farther than by outward conformity to the established religion of his country; and so far he may be said to have had no religion at all. But if Tillemont means, that he had no sense of a Supreme Intelligence or Being, distinct from the world of matter, and conducting it by his almighty power, he means more than he knew; since nothing in the works of Tacitus hinders us from thinking that he might be a good theist. The misfortune was, that the course and period of his history led him to speak of both Jews and Christians; and, being neither of these himself, he has not represented them in so gracious a light as might be wished. This has exposed him to the censure and severity of all the over-righteous, I think we may call them so on this occasion, and no doubt inflamed among others the zeal of Tertullian, who certainly exaggerates a little, when he charges him with telling a great many falsehoods, for Tacitus bears all the marks of a faithful historian. As to his style, it is certainly somewhat obscure and difficult; and even his admirers, such of them as have not been blinded with admiration, have consented to abate something from his merit on this account. Bayle thinks, that "he may be censured for the affectation of his language;" he adds, "and for enquiring into the secret motives of actions, and construing them to be criminal." He has indeed been suspected of too much subtilty and refinement, in penetrating into the causes of events; and some, who would not have quarrelled with him for his manner of representing

presenting Jews and Christians, have vehemently reproached him with no where ascribing any one action to a virtuous, but every one to a vicious principle. How far he is blameable in these respects, is not possible to determine; it is worthy of observation, however, that they who have been best acquainted with government, politics, courts, and the principles and manners always prevalent there, have been Tacitus's greatest admirers; and that his censurers in the above particulars are to be found among those who have known the least of these matters, and who have been used to derive their knowledge of men from general abstract notions of human nature, and not from life and manners. It may be added, that Tacitus wrote the histories of most corrupt times, under most corrupt governments. "When Tacitus wrote," says lord Bolingbroke, Letter v. "even the appearance of virtue had been long proscribed, and taste was grown corrupt as well as manners. Yet history preserved her integrity and her lustre. She preserved them in the writings of some whom Tacitus mentions, in none perhaps more than his own, every line of which outweighs whole pages of such a rhetor as Famianus Strada. I single him out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself: and your lordship will forgive this short excursion in honour of a favourite author."

There are many good editions of this historian: "the Elzevir one 1640," in 12mo; that "in Usum Delphini, Paris, 1682," in 4 volumes 4to; that of "Amsterdam, 1685," in 2 volumes 8vo, "cum integris notis Lipsii, Mureti, &c." The whole works of this historian have been published in English, with large political discourses annexed, by Mr. Gordon.

TANNER (THOMAS), an excellent Antiquary, Anecdotes
of Bowyer,
by Nichols,
p. 103. son of a father of both his names, vicar of Market Lavington in Wilts, was born in 1674; became a student in Queen's College, Oxford, in Michaelmas term, 1689; admitted clerk in that house 1690; B. A. 1693; entered into holy orders at Christmas 1694; and became chaplain of All Souls College in January following; chosen Fellow of the same, 1697; Chancellor of Norwich, and rector of Thorpe near that city, 1701; installed Prebendary of Ely, Sept. 10, 1713 (which he quitted 1723); Archdeacon of Norfolk, Dec. 7, 1721; Canon of Christ Church, Feb. 3,

1723-4; prolocutor of the lower house of convocation convened anno 1727, to which honour he was unanimously elected on account of his great abilities, however contrary to his own inclinations; consecrated Bishop of St. Asaph, Jan. 23, 1731-2. He married, in 1733, Miss Scottow, of Thorpe near Norwich, with a fortune of 15,000l; died at Christ Church, Oxford, Dec. 14, 1735; and was buried in the nave of that cathedral, near the pulpit; without any funeral pomp, according to his own direction. He ordered his body to be wrapped up in the coarsest crape, and his coffin to be covered with serge, not cloth; the pall-bearers to have each of them one of Basket's Folio Bibles; the under-bearers a Sherlock upon Death; to the Dean of Christ Church five pounds; to the eight Canons five shillings each; eighty pounds to buy coats for eighty poor men; and one hundred pounds to the College, towards a Library then building. A monument to his memory is affixed to one of the pillars, with the inscription copied below [A]. Another inscription, and a translation of it, may be seen in the "Anecdotes of Bowyer," p. 104.

This learned man published, before he was twenty-two years old, "Notitia Monastica, or a short History of the Religious Houses in England and Wales, 1695," 8vo; republished in 1744, under the title of "Notitia Monastica; or an Account of all the Abbies, Priories, and Houses of Friars, heretofore in England and Wales; and also of all the Colleges and Hospitals founded before A. D. 1511. By the right rev. Dr. Thomas Tanner, late lord bishop of St. Asaph. Published by John Tanner, A. M. vicar of Lowestoft in Suffolk, and pre-

"M. S.
THOMÆ TANNER, S.T.P.
Qui natus Lavingtoniæ in Agro Wil-
toniensi,
In Collegium Regiense admissus,
Deinde Omnium Animarum Capel-
lanus,
Mox Socius coopatus est.
Optimarum ibi artium Cultor,
Antiquitatis præsertim studio ita tra-
hebatur,
Ut in Patriæ fastis, monumentisque
erueendis,
Nemo illo diligentior,
Nemo in explicandis peritior haberetur,
Hinc maturè advocatus.

Ad munus Cancellarii Diocesis Nor-
dovicensis,
Auctus est insuper Præbenda Eliensi.
Academix denuo restitutus,
Hanc Ædem Canonicus ornavit.
A Clero interim Prolocutor renunciatus,
Ad Episcopatum tandem erectus est
Asaveniensem.
Vir erat
Ad omne officium summâ fide et dili-
gentiâ,
Rarâ pietate,
Humanissimâ erga omnes voluntate
Liberalitate in egenos effusissimâ.
Obiit 14 die Decembris, A. D. 1735,
ætatis 62."

"centor

centor of the cathedral church of St. Asaph [B].” His “*Bibliotheca Britannico-Hibernica*,” which employed him forty years, was published in 1748, folio; with a posthumous preface by Dr. Wilkins. He left large collections for the county of Wilts; and large notes on Richard Hegge’s Legend of St. Cuthbert, 1663. His immense and valuable collections are now in the Bodleian library at Oxford. His portrait was engraved by Vertue in 1736, at the expence of the Society of Antiquaries [c].

[B] The original plates belonging to this work are in the possession of the Rev. Dr. Tanner, prebendary of Canterbury, the son of Bishop Tanner. Mr. Thomas Evans, bookseller in the Strand, has lately circulated proposals for a new edition of it, which may be expected from the abilities and industry of Mr. Nasmith. Our modern publishers too often judge of the value of books by their arbitrary price, and have been misled, to their cost, to reprint some books, whose whole merit is their scarcity. This is by no means, however, the case with the “*Notitia Monastica*,” which is as valuable

as it is scarce, and, if reprinted with such improvements as it is in the power of Mr. Nasmith to bestow on it, will be an acceptable present to the public.

[c] The Bishop’s portrait, prefixed to the “*Notitia*,” is inscribed, “*Reverendus admodum Thomas Tanner, Asaphensis Episcopus, Primæ Antiquitatis Cætor. G. Vertue sculp. 1743.*” This print was a copy of that engraved by Vertue, with some difference in the decoration, and this addition to the inscription: “*Hoc ædypum fratris sui dignissimi antiquis moribus ornati posteris sacrum esse voluit Soc. Ant. Lond. 1736.*”

TASSO (TORQUATO); an illustrious poet of Italy, was descended from the ancient and noble house of the Torreggiani, and born at Sorrento, in the kingdom of Naples, in 1544. His father, Bernard Tasso, was a man who had distinguished himself by some publications in the way of polite literature, as well in verse as in prose. He was secretary to Ferrend de Sanseverino, prince of Salerno, and commonly lived at Naples: but going to pay a visit to a married sister, who lived at Sorrento, when his wife was big with child of our famous poet, she was brought to bed there. Though Tasso was an extraordinary person, as well for the early ripeness, as for the uncommon strength of his genius; yet the writers of his life have certainly indulged themselves too much in the marvellous, when they relate; that at the age of six months he pronounced his words clearly and distinctly; and not only so, but that he reasoned, and communicated his thoughts, and answered very exactly all questions that were asked him. These things are incredible: and why should writers debase the dignity of history, by inventing such fables? Would they add to Tasso’s character, supposing them true? Is fruit the better for being ripe so very early? A nonpareil, which

Nicéron.
Memoires,
&c. tom.
xxx.

from

from its name should be the best of fruits, is one of the last that is gathered.

At four years of age he was sent to the college of the Jesuits at Naples, and applied with such amazing ardour to books, that he is said at seven to have had a very perfect knowledge of the Latin tongue, and a competent skill in the Greek. He composed even at that time orations, which he recited in public, and poems, infinitely beyond the tenderness of his years. He must indeed have been strangely mature; for we are confidently assured, that he was involved in a sentence of death with his father, when he was not nine years old; the cause of which unexampled severity is thus related. Sanseverino, the prince of Salerno, undertook to assert the rights of the Neapolitan nation to the emperor Charles V. against the viceroy don Pedro of Toledo, who was about to establish the inquisition in that kingdom: by which, though he gained extremely the love of the people, yet he made himself very obnoxious to the viceroy, who represented him in such a light to the emperor, that Sanseverino was determined to justify himself before him. He went from Naples to Rome, to be out of the way of the viceroy, and there sent to the emperor for a safe conduct to Spain, where his imperial highness then was. But the emperor refused it; which so exasperated the prince of Salerno, that he renounced all obligations of fidelity to the emperor, and formed a resolution of withdrawing into France. Upon this he was declared a rebel; and Bernard Tasso, his secretary, who had followed his fortune, and his son Torquato, whom his father had taken along with him, were necessarily comprized in the sentence, which was passed by the viceroy upon Sanseverino and his adherents.

Nevertheless, Bernard ventured to leave Torquato at Rome, while he attended his master to France; with whom he continued there three or four years, and then at his death returned to Italy to the duke of Mantua, who had earnestly invited him to his court, and chose him for his first secretary. Hither he sent for Torquato, then about twelve years old, who was scarcely arrived at Mantua, when he was made to accompany Scipio de Gonzaga the young prince of Mantua, who was about his own age, to the university of Padua. Here he was for five years; at the end of which he maintained publicly theses in philosophy, divinity, civil and canon law. These studies, however, had not so far engrossed him, but that he found time
to

to gratify that inclination which he had naturally for poetry: and the year after, when he was only eighteen, he surprized the public in a most agreeable manner with his *Il Rinaldo*, printed at Venice in 1562, 4to. He had occasion for all the influence and authority of the cardinal Louis d'Este, to whom it was dedicated, to obtain permission of his father to publish it, for his father did by no means approve of his turn for poetry: he esteemed it a vain and idle amusement, as having found it so by experience; and was afraid it should take his son from the study of the law, to which he had trained him, and which he considered as a profession of far greater consequence to him in the present shattered state of their fortunes, than that of a poet. All this, however, made no impression upon the son, who was so sensibly affected with the vast reputation which this poem had gained him all over Italy, that he abandoned the law utterly, and now gave himself up entirely to poetry: and soon after, when he was admitted a member of the academy of the *Etereï* at Padua, he took the name of *Pentito*, or the *Penitent*, to denote his repentance for having wasted so much time in the pursuit of the law, which he ought to have devoted to the Muses.

At Padua he began his celebrated poem intituled "*Gerusalemme liberata*;" and happy had it been for him, if he had continued in this convenient situation till he had finished it; but, in 1565, he removed to Ferrara, at the solicitation of duke Alphonfus, and the cardinal Lewis his brother, who greatly esteemed and loved him. The duke gave him lodgings in his palace, and by his generosity put him into a condition of living happily and at ease: and, to make his residence at Ferrara the more secure, pressed him, by his secretary, to an advantageous match. But Tasso would not listen to this; he made the same reply, as Epictetus did formerly to one of his friends upon the same occasion: "I will marry," said he, "if you will give me one of your daughters." In 1572, pope Gregory sending cardinal Lewis to France, in the quality of legate, Tasso accompanied him, and received great marks of esteem from Charles IX. Upon his return to Ferrara he composed his "*Aminta*," a pastoral comedy, which was acted with vast applause: it was printed at Venice in 1581, with some other small pieces of poetry. His joy upon the success of this piece was soon damped by the loss of his father, who died in 1585, at Ostiglia upon the Po, of which place the duke of Mantua had given him the government.

vernment. This death was to Tasso the beginning of troubles; for his spirit was scarcely becalmed after this, when others succeeded, which pursued him to the end of his life.

During his residence at Ferrara, he was upon the most intimate terms with a gentleman of the town; to whom, though he was unreserved upon all other subjects, yet he never communicated any thing relating to his amours. This raised suspicions in Tasso's friend; who, thereupon searching into the mystery, at last made discoveries to others, which might be injurious to Tasso. Tasso expostulated the affair with him; and, upon his complaints being disrespectfully received, proceeded so far as to give him a box. A challenge ensued, and Tasso met the gentleman; when, as they were engaged, three brothers of the gentleman came up, and very basely fell upon Tasso. Tasso made his part good against the four; and had wounded his antagonist, and one of his brothers, when people came up and parted them. He gained upon this occasion as great fame by his sword, as he had gained upon others by his pen; but neither the one nor the other was sufficient to preserve him from numerous evils that followed. The four brothers were obliged to fly, for the little regard they had shewn to a person under the duke's protection, and in his palace: and for Tasso, he was put under guard, not as a punishment, we are told, but to secure him against the enterprises of his enemies. The truth is, Tasso is supposed to have aspired to an amour with the princess Eleanor, sister of duke Alphonfus; and, perhaps, there might be a difficulty in knowing how to proceed with him. He was confined in prison, where he fell into the deepest melancholy: however, at the end of a year, he recovered his spirits a little, and made his escape. He withdrew to Turin, where he concealed himself some time under a fictitious name; but at last was discovered, and made known to the duke of Savoy. The duke had him to court, assigned him apartments there, and shewed him all the marks of esteem and affection; but all was not sufficient to cure him of his melancholy. He had formed to himself terrible notions of the duke of Ferrara's indignation against him; and he could not be persuaded, but that sooner or later the duke of Savoy would give him up to that prince.

Full of these suspicions and terrors, he set out one morning, without saying a word to any one, and without any sort of preparation, towards Rome; where, when he arrived,

rived, he went straight to the palace of cardinal Albano, and was received with great kindness and affection. After some stay in this city, where every body visited him, he felt a desire of revisiting his native country, and his sister Cornelia, who was married and settled there; but the fear of what might happen to him, in a kingdom where he had formerly been condemned as a rebel, plunged him again into his former melancholy. He resolved therefore to leave Rome, as he had left Turin, without taking the least notice, and under the pretext of going to divert himself at Fiescati. He did, in reality, go thither, but it was in his own way; for, stealing off from his company, he went alone and on foot to the mountains of Velletri. There meeting with some shepherds, he changed cloaths with one of them, and in this disguise proceeded on to Gaeta, where embarking on board a vessel, he arrived at Sorrento the day after. His sister was extremely glad to see him, and he spent the summer with her; but he now wanted exceedingly to return to Ferrara, and used all the means he could think of to bring that about. He wrote to duke Alphonfus in the most submissive manner; he implored the assistance of the duchess of Ferrara, and of the princess Eleanor; but was given to understand by the latter, that his flight had irritated the duke so much, as to put it out of their power to do him any service. Upon this he resolved to fling himself at the duke of Ferrara's feet, and did so, when he was received with such tokens of affection, as cured him entirely of all his fears: yet when he humbly desired to have the manuscripts he had left behind him at Ferrara, they were refused him. It seems, he had a powerful enemy at court, a minister of state, whom he had satirised in his "Aminta," under the name of Mopso: and this minister, whose hatred of Tasso had not been the least abated by his absence and misfortunes, made his master believe, that Tasso had burnt them before he went. He persuaded him also, that Tasso had been long in no condition to write any thing, and that any attempt of this nature must needs increase his malady.

This was terrible for Tasso; for duke Alphonfus, who only judged of him and his works by the representations of his minister, could not conceive any notion of any thing he now wrote; but exhorted him, instead of making verses, to enjoy himself in tranquillity and repose. Tasso did all he could to undeceive the duke, but in vain; so that he departed a second time from Ferrara, and went to Mantua,

where, however, he was far from finding what he wanted. Then, after visiting Padua and Venice, he had recourse to the duke of Urbino, who received him graciously, but yet advised him to return to Ferrara. "Envy must own that I have lived among the great," says Horace; but what was the boast and glory of Horace, was the misfortune and ruin of Tasso. He was too much acquainted, had too many connections with the great; and his patrons were so numerous, that, what in passing from one to another, he was for ever seeking rest, and finding none. He returned to the duke of Ferrara, who firmly believing, according to the suggestions of his ministers, that the melancholic temperament of Tasso, and his constant application to poetry, had really disordered his understanding, ordered him to be put into an hospital, and a guard to be set over him. This new prison revived all his suspicions and fears: he applied to the duke for his liberty, by letters, by poems, by friends who visited him in his confinement, but all to no purpose; for the duke, deceived by a malicious minister, who was all the while sacrificing this famous poet to his resentment, could not be induced to think of him otherwise than as a madman. The imaginary madness, however, that was imputed to him, brought on real melancholy; and he was sometimes so bad, as to be deprived of his understanding, although he is said to have borne his misfortunes with uncommon firmness.

He applied to many princes to intercede for his liberty, among whom were the emperor, the pope, the great duke, and the duke of Savoy; but their intercessions availed nothing. At length Vincent de Gonzaga, son of the duke of Mantua, going to Ferrara, and visiting him in his hospital, conceived the highest esteem for him; and asked him of duke Alphonfus in so pressing a manner, that the duke could not hold out any longer: and so the prince de Gonzaga rescued him from his prison, and carried him to Mantua. This was in the beginning of 1586. The prince of Mantua had promised the duke of Ferrara, that he would have a very watchful eye over him; and, to make good his promise, he assigned Tasso the town of Mantua for his prison. But the poet could not relish this sort of captivity, so that it was soon enlarged, yet with some restrictions. While Tasso was enjoying his repose at Mantua, better than he had done any where for some time, duke William died in August 1587, and prince Vincent succeeded to the government. Vincent had now something

something else to do, than to devote himself to the Muses, and to trifle with Tasso; so that the poet, growing into neglect as it were, began to think of new quarters, where he might spend the small remainder of his miserable life in ease and freedom. He cast his eyes upon Naples, and thither he went at the end of 1587. In the beginning of 1589, he made a journey to Rome; and there the duke of Tuscany, Ferdinand, intreated him to go to Florence, and for this purpose employed the authority of the pope. Tasso, unable to withstand the solicitations of such personages, went to Florence in the spring of 1590, but with a design to return from thence as soon as he should be able; and he did return by Rome to Naples, in the autumn of 1591.

He had apartments in the palace of the prince of Conca, who was now his patron; and it was here that he wrote "*Gierusalemme conquistata*," which was only a new edition of his "*Gierusalemme liberata*." The prince of Conca, who was infinitely charmed with this work, took it into his head to be afraid lest somebody should carry off Tasso and his poem; and, in order to prevent it, wisely set a guard over the one and the other. Tasso complained of this to his friend Manso, who, surprised with the uncommonness of the proceeding, took Tasso from the palace, and gave him lodgings at his own house. Here he was enjoying good health, good air, and quietness, and a liberty to pursue whatever he would, or nothing; when cardinal Cinthio, nephew of pope Clement VIII. invited him to Rome, whither he was forced to go, much against his will, in the spring of 1592. He soon found himself in that unsettled and hurrying state, which had long made him sick of his connections with princes; and he wanted wretchedly to be at Naples again, whither, after having contrived some excuse or other, he arrived in the beginning of the summer 1594. Cardinal Cinthio, who had seen him leave Rome with regret, soon found the means of bringing him back again; for he applied to the pope and Roman senate, to have him crowned with laurel in the capitol; which honour being obtained for him, he was obliged to repair to Rome again immediately. Tasso was at Rome, and all things were prepared for the ceremony of his coronation, when cardinal Cinthio fell sick; and the cardinal was no sooner upon the recovery, than Tasso fell sick. He was only in his fifty-first year; but study, which all his changes and chances had never interrupted,

travels, confinement, and uneasiness, had made him old before his time. His illness began with a vomiting and purging, which held him some time, and then ended in a bloody flux; when, perceiving himself exhausted, and convinced that he should not live many days, he ordered himself to be carried to the convent of St. Onuphrius. Here he spent some days in preparing for futurity, and died the 25th of April 1595. He was tall, well-made, and of a constitution naturally vigorous. He had a great soul, and a good heart: and his works shew him to have been a philosopher, an orator, a logician, a critic, and a poet excellent in every kind of composition.

As to his works, we have mentioned his principal; his "Rinaldo," "Aminta," and "Gierusalemme liberata, an epic poem in twenty-four books. This poem had been published in an imperfect state, through the importunity and authority of some of his noble patrons; but the first complete edition of it appeared at Ferrara in 1581, 4to. The critics falling upon this work, and pulling it all to pieces, he proposed to give a new corrected edition of it, or, more properly speaking, to write it over again, which he did, and published at Rome, under the title of "Gierusalemme conquistata," in 1593, 4to. But the poem, thus accommodated to the taste and humour of his critics, was not received with the same applause as the first edition had been, where his genius had not been restrained and cramped by criticism and art, but had been abandoned to all the greatness and nobleness of an enthusiastic imagination. And it was indeed here, and here only, that Tasso was formed to excel. It is true, many writers, especially among the Italians, have made no scruple of comparing Tasso to Virgil; even Balzac has said, that the "Jerusalem delivered" is the richest and most finished work since the age of Augustus; and applied upon this occasion, what St. Jerome applied to Demosthenes and Cicero, viz. that "though Virgil had hindered Tasso from being the first, yet Tasso had hindered Virgil from being the only poet in this way." Tasso had a vast genius, a powerful imagination, and was so far formed for the nobler kinds of poetry; but he wanted entirely the judgement, the dignity, and the majesty of Virgil. This partiality of some for Tasso has, perhaps, made Boileau criticise him more severely than he would otherwise have done: he calls Tasso's verses tinsel, when compared with the gold of Virgil; and censures the simple judgement of those, who
prefer

prefer "le clinquant du Tasse à tout l'or de Virgile." In Satire ix. the mean time some virtuosi of Italy have made it a question for a long while, whether Ariosto does not deserve the precedency of Tasso: whereas every where else, among men of understanding, Tasso's greatest fault is, that of having too much of Ariosto in him. Tasso seems to have been conscious of this fault. He could not be insensible, that such wild fairy tales, at that time the taste of Italy and all Europe, were altogether inconsistent with the gravity of epic poetry; and, in order to cover this defect, he printed a preface, in which he pretends, that all his poem is but a shadow and a type. "The army of Christian princes," says he, "represents the soul and the body; Jerusalem the figure of true happiness, which cannot be obtained but by labour and difficulties; Goffredo is the mind; Tancredo, Raimondo, and the rest, the faculties of the mind; the common soldiers make up the limbs of the body; the devils are at once figured and figures; Armida and Ismeno are the temptations, which besiege our souls; and the spells and illusions of the enchanted forest shadow out the false reasonings, into which our passions are apt to mislead us." Such is the key, that Tasso thinks fit to give us of his works; in which he deals with himself, as the commentators have dealt with Homer and Virgil, who, like speculative and over-wise politicians, construe the most insignificant actions of great men into designs of depth and importance.

The works of Tasso have been often printed separately, at various times and places; but the whole, together with his life, and also several pieces for and against his "Gierusalemme liberata," were published at Florence 1724, in six volumes, folio. The life was written by his friend Battiste Manso, and printed at Rome in 1634; of which that by the abbé de Charnes, printed at Paris in 1690, 12mo, is only an abridgement. His "Aminta" and "Gierusalemme liberata" have been translated into several languages, and among others into English; the former being published at London in 1628; the latter in 1713; and again, with the true spirit of the original by Mr. Hoole, in 1762. We will conclude our account of this great poet, with the following extract from Voltaire: "No man in the world," says this writer, "was ever born with a greater genius, and more qualified for epic poetry. His talents, which gained him so great a reputation, were the cause of his misfortunes. His life proved a chain of

*Essai sur la
poésie
épique.*

" miseries and woes. Banished from his own country,
 " he was reduced to the grievous necessity of having
 " a patron. He suffered want, exile, and prison; and,
 " which is more intolerable, he was oppressed by calumny.
 " Even his poetical glory, that chimerical comfort in
 " real calamities, was contested. The number of his
 " enemies eclipsed for a long while his reputation. And
 " at last, when his merit began to overcome envy, when
 " he was ready to receive the honour of triumph in Rome,
 " which Petrarch had formerly enjoyed (though with less
 " merit) and which was at that time as glorious as it is now
 " ridiculous, he died the very day before the designed
 " solemnity. Nothing discovers more plainly the high
 " sense which Rome entertained of his merit, than the
 " inscription on his tomb. The pope, who ordered him
 " a magnificent funeral, as if it were to atone for the
 " misfortunes of his life, proposed a reward for the best
 " epitaph which should be written in his honour. Many
 " were brought to him, all full of the just praises of
 " Tasso. The judges, appointed to chuse the epitaph,
 " were divided in their opinions, when a young man
 " came to them with this inscription—*Torquati Tassi ossa*.
 " The judges immediately agreed in giving the preference
 " to it, being persuaded, that the name of Tasso was his
 " greatest encomium."

Biographia
 Dramatica.

T A T E (NAHUM), son of Dr. Faithful Tate, was
 born at Dublin in 1652. At the age of 16, he was
 admitted of the college there, but does not appear to have
 followed any profession. It is observed in the notes to the
 "Dunciad," that he was a cold writer, of no invention,
 but translated tolerably when befriended by Dryden, with
 whom he sometimes wrote in conjunction. He succeeded
 Shadwell as poet-laureat, and continued in that office till
 his death, which happened Aug. 12, 1715, in the Mint,
 where he then resided as a place of refuge from the debts
 which he had contracted, and was buried in St. George's
 church. The earl of Dorset was his patron; but the
 chief use he made of him was to screen himself from the
 persecutions of his creditors. Gildon speaks of him as a
 man of great honesty and modesty; but he seems to have
 been ill qualified to advance himself in the world. A
 person who died in 1763, at the age of ninety, remem-
 bered him well, and said he was remarkable for a down-
 cast look, and had seldom much to say for himself. Oldys
 also

also describes him as a free, good-natured fuddling companion. With these qualities, added to a meagre countenance, it will not appear surprizing that he was poor and despised. He was the author of nine dramatic performances, and a great number of poems; but is at present better known for his version of the Psalms, in which he joined with Dr. Brady, than any other of his works. His miscellaneous poems are enumerated by Jacob, who says, Tate's poem on the Death of Queen Anne, which was one of the last, is "one of the best poems he ever wrote." His share in the "Second Part of Absalom and Achitophel" is far from inconsiderable; and may be seen in the English Poets. He published also "Memorials for the Learned, collected out of eminent authors in History, &c, 1686," 8vo. and his "Proposál for regulating of the Stage and Stage Plays, Feb. 6, 1698," is among Bishop Gibson's MSS. in the Lambeth Library.

Nichols's
Select Col-
lection of
Poems,
vol. 11,
p. 8.

Vol. XIII.
p. 160.

T A T I A N, a writer of the primitive church, was born in Assyria, and trained in the learning and religion of the Heathens. He was a Sophist by profession, very profound in all branches of literature, and acquired great reputation by teaching rhetoric. Coming over to Christianity, he became the scholar of Justin Martyr, whom he attended to Rome, and partook with him of the hatred of the philosopher Crescens: for he tells us himself, that Crescens laid wait for his life, as well as for Justin's. While Justin lived, he continued steady and orthodox, and a good member of the church: but after his death, being puffed up with pride, with which he is said to have abounded, and a conceit of his eloquence, which was indeed uncommon, he made a schism, and became the author of a new sect. He took it into his head to condemn marriage, as no better than prostitution; he enjoined abstinence from wine and animal food, and suffered only water to be used in the holy mysteries; from whence his followers were called Encratitæ and Hydroparastatæ. He maintained some of the errors of the Valentinians, affirming, that Adam and our forefathers were damned, and that there were Æones, or certain invisible beings. He asserts, in his book "Adversus Gentes," that the souls of men are naturally mortal, but made immortal by the special act of God. When he had propagated these doctrines for some time at Rome, he returned into the East,

Fabric.
Bibl. Græc.
lib. v. c. i.—
Cave, Hist.
literat.
vol. i.

Orat. contra
Gentes.

and opened a school in Mesopotamia about the year 172. Afterwards he preached at Antioch, in Cilicia also, and in Pisidia. Nothing is certainly known concerning his death.

Ecclef.
Hist. lib. iv.
c. 29.

Eusebius informs us, that he composed a prodigious number of works; of which nothing is now extant but his piece against the Gentiles, or (as it is usually intituled) "Oration to the Greeks." He opens this discourse with proving, that the Greeks are not the inventors of any of the sciences, as they boast themselves to be, but that they were all invented by those whom they call Barbarians: and then adds, that the Greeks corrupted the sciences they received from the Barbarians, and more especially philosophy. Afterwards, he proceeds to explain and defend the Christian religion; and intermixes what he says with satirical reflections on the ridiculous theology of the Pagans, and on the corrupt manners of their gods and philosophers. This work is full of profane learning, and the style is copious and elegant; but the matters contained in it are not digested into any order.

This treatise of Tatian was first printed at Zurich in 1546, together with the Latin version of Conradus Gesner. It was afterwards subjoined to Justin Martyr's works, printed at Paris in 1615 and 1636, folio: but the best edition of it is that of Oxford 1700, in 12mo.

Coxe's Travels through
Russia,
p. 192.

TATISICHEF (VASSILI), a modern historian, in 1720, began to collect materials for a complete history of Russia; and continued his researches without intermission for the space of 30 years. This indefatigable compiler finished his account to the reign of Feodor Ivanovitch; and was bringing it down to this century, when death put a period to his labours. Part of this great work was consumed in a fire; and the remainder was published after the author's death by Mr. Muller. It consists of three large volumes in quarto. The first contains several curious dissertations relative to the antiquity of the Sclavonian nation; while the second and third comprise the history of the Russian empire, from its earliest origin to the year 1237.

It can hardly be called a regular history, but is rather a connected series of chronicles, whose antiquated Sclavonian dialects are only changed into the Russian idiom; and the author is justly censured for not regularly citing the various annalists as he abridges or new models them,
and

and for not assigning the reasons which induced him to prefer the writers whose relations he has adopted, to those which he has rejected.

TATIUS (ACHILLES), an ancient Greek writer of Alexandria; but the age he lived in is uncertain. According to Suidas, who calls him Statius, he was at first an Heathen, then a Christian, and afterwards a bishop. He wrote a book *περί σφαίρας*, or, "Upon the sphere," which seems to have been nothing more than a commentary upon Aratus. Part of it is extant, and hath been translated into Latin by father Petavius, under the title of "Hagoges in phænomena Arati." He wrote also "Of the loves of Clitophon and Leucippe," in eight books, which were first published in Latin only, at Basil 1554. This Latin version, made by Annibal Cruceius of Milan, was republished by Commelinus, with the Greek, at Heidelberg 1608, 8vo, with Longus and Parthenius, writers of the same class: after which, a more correct edition of the Greek was given by Salmasius at Leyden 1640, in 12mo. Cruceius's version still attended it; for though full of faults, yet Salmasius tells us, that as he had not time to make a new one, he thought it better to let it continue as it was. Tatiüs is not the only Christian bishop of antiquity, who wrote of amours: Heliodorus did the same. Photius speaks well of Tatiüs.

Fabric.
Bibl. Græc.
vol. vi.

Cod. 87, 94,
166.

TAUBMAN (FREDERIC), in Latin TAUMANNUS, an eminent German critic, was born at Wonscisch in Franconia, about 1565. Some very remarkable circumstances attend his education. His father was a burgo-master of his town, but yet a tradesman of a lower order, and in no very considerable circumstances. He died while Taubman was a child, and the mother married a taylor; which, instead of obstructing the education of Taubman, as was most natural to expect, contributed greatly to it: for the father-in-law, touched with the fine parts of the boy, resolved to bring him up to letters; and for that purpose sent him to Culmbach, a town of Franconia, to school. Taubman, then twelve years of age, continued four more in this place; and made an uncommon progress in literature, in spite of the great difficulties he had to struggle with. For the circumstances of his parents were so very indifferent, that they were unable to furnish him with common necessities; and he was frequently

Melchior
Adam in
vitis philo-
sophorum
Germano-
rum.—Ni-
ceron, &c.
tom. xvi.

frequently constrained to beg his bread from door to door, "da panem propter Deum." He often related this particular of his life after he was grown up, and in a flourishing condition. While he was at this school, his mother died, and his father-in-law married another wife, who proved as kindly and affectionately disposed to him, and strove as much to relieve his necessities, as his own mother could have done. Though he was not fortunate in losing his own parents, yet was he not amazingly so in those who supplied their place?

In 1582, George-Frederic, marquis of Brandenburg, having founded a college at Heilbrun, a town of Suabia, got together the choice youth out of all his states, and Taubman among the rest, who was then sixteen years of age. His great capacity recommended him to public notice; and besides his skill in the Latin and Greek authors, he had a very extraordinary talent for poetry. After staying ten years at Heilbrun, he went in 1592 to Wittenburg, where he soon distinguished himself; and Frederic William, the prince of Saxony, conceived so high an esteem and fondness for him, that he often made a companion of him. The professorship of poetry and the belles lettres becoming vacant in 1595, the university asked it of the court for Taubman, who accordingly took possession of it in October that year, and held it, with great honour to himself, and advantage to the public, as long as he lived. He died of a fever in 1613, leaving five children and a wife, whom he had married in 1596. He was one of those few happy men, who had qualities to make himself beloved as well as admired. His very great learning procured him the admiration of mankind; and his sprightliness of nature, with a pleasantry in conversation, grounded upon a general humanity, which disposed him to do all the good he could to all, procured him their esteem and affection.

His works are, "Commentarius in Plautum, Francof. 1605;" and in 1612, not only enlarged, but more correct. A third edition, with additions, by Janus Gruterus, was published after his death in 1621; but many prefer the second as more correct: they are all in quarto. Joseph Scaliger complimented Taubman upon his Commentary on Plautus; and tells him, that it has all the marks of penetration, judgement, and industry. The learned have ever since considered it in this light; and Taubman's is, perhaps, notwithstanding the labours of any later critic,
the

the best edition we still have of Plautus. After his death, was published, by his son, his "Commentarius in Virgilium;" which Tanaquil Faber scruples not, in one of his letters, to call the best commentary we have upon Virgil; while some, with less reason, have pretended to abuse it. "De linguâ Latinâ dissertatio," published by himself at Wittenburg in 1602. He also published other small pieces, and some Latin poetry. Taubmanniana came out at Leipzig in 1703: Taubman had a great turn for raillery, and was a dealer in bons mots; but whether any of them are here, may probably be found uncertain.

TAVERNIER (JOHN BAPTIST), a Frenchman, famous for his travels, was born at Paris in 1605. His father, who was a native of Antwerp, settled at Paris, and traded very largely in geographical maps, so that the natural inclination which Tavernier had for travelling was greatly increased by the things which he daily heard talked in his father's house, concerning foreign countries. He began to gratify his passion so early, that, at the age of two and twenty years, he had seen the finest countries of Europe, France, England, the Low Countries, Germany, Switzerland, Poland, Hungary, and Italy. During the space of forty years he travelled six times into Turkey, Persia, and the East Indies, and by all the different routes he could take. He had gained a great estate by trading in jewels; and, being ennobled by Lewis XIV. he purchased the barony of Aubonne, near the lake of Geneva, in 1668. He had collected a great number of observations, but he had not learned either to speak or write well in French; for which reason, he was forced to employ others in drawing up his relations. Mr. Chappuzeau, with whom he lodged at Geneva, lent him his pen for the two first volumes of his travels; and Mr. Chapelle for the third. They have frequently been printed, and contain several curious particulars; yet not without some fables, which were told him purely to impose upon his simplicity. He is charged also with stealing from others to fill up his own accounts: thus our Dr. Hyde, having cited a very long passage from Tavernier, tells us, that "he had taken it like a downright plagiary from a book printed at Lyons 1671, in 8vo, and written by father Gabriel de Chinon, who had lived in Persia thirty years."

Bayle's,
Diss.

De religione veterum Persarum, p. 535, first edit.

Tavernier's affairs getting into bad condition at the latter end of his life, by reason of the mismanagement and ill conduct of a nephew, who had in the Levant the direction of a cargo purchased in France for 222,000 livres, which should have made above a million, he undertook a seventh journey into the East, to rectify this disorder; for which purpose, as is supposed, he sold his barony of Aubonne in 1687. He set out, and was got as far as Moscow, where he died in July 1686, aged eighty-four years. He was of the Protestant religion. Several parties, among which were the Dutch and the Jesuits, were offended at certain things inserted in his travels, and he has been abused in print on that account. He has one chapter, where he considers the conduct of the Hollanders in Asia; and there he falls very severely upon the directors of the East India company, by whom he represents himself to have suffered: but he declares at the beginning that he does not blame the conduct of the Dutch in general.

Athen.
Oxon.
—General
Dictionary.

TAYLOR (Dr. JEREMY), an English divine of great wit, judgement, learning, and piety, was the son of a barber in Cambridge, where he was born at the beginning of the 17th century, but it is not known in what year. At thirteen he was admitted of Caius-college in that university, where he continued till he had taken a master of arts degrees. He afterwards entered into orders, and supplied for a time the divinity lecturer's place in St. Paul's cathedral, London; where distinguishing himself to great advantage, he was introduced to abp. Laud. The archbishop, struck with his excellent parts, thought they should be afforded better opportunities of study and improvement, than a constant course of preaching could allow of; and therefore caused him to be elected fellow of All-Souls college in Oxford, in 1636. He did this by dint of interest and authority; for Wood gives some reasons why such an election was against the statutes. About this time, as the same Wood relates, he was in a ready way to be confirmed a member of the church of Rome, as many of that persuasion said; but, upon a sermon preached at Oxford Nov. 5, 1638, wherein several things against the papists were wisely inserted by the then vice-chancellor, he was afterwards rejected with scorn by them, particularly by Fr. à S. Clara, his intimate acquaintance; to whom afterwards he expressed some sorrow for what he had

had said, as the said S. Clara told Mr. Wood. About that time he became one of the archbishop's chaplains, who bestowed on him the rectory of Uppingham in Rutland. In 1642, he was by mandamus created doctor of divinity, being then chaplain in ordinary to the king, and a frequent preacher before him and the court at Oxford. He afterwards attended as chaplain in the king's army, where, though he had not the command of his time and books, he laid the foundation of many works, which he afterwards finished and published.

Upon the decline of the king's cause, he retired into Wales, where, under the protection of the earl of Carbury, of the Golden Grove in Carmarthenshire, he was suffered to officiate as a minister, and to teach a school for the maintenance of himself, his wife, and children. In this retirement he wrote and published a great number of works, and particularly his much famed book, intituled, "A discourse of the liberty of prophesying, shewing the unreasonableness of prescribing to other mens faith, and the iniquity of persecuting different opinions, 1647," in 4to. In this piece he was supposed to lay down such principles, as struck at the foundation of all hierarchy; and on that account gave offence to many members of the church of England, while many of its adversaries thought themselves countenanced by these principles, and even justified in their hostilities against it. Wood has descanted upon this work; and what he says is so curious, that it richly deserves to be transcribed. "In the writing of this book, Dr. Taylor made use of a like stratagem as Hales did in writing his book of Schism, to break the Presbyterian power, and so countenance divisions between the factions, which were too much united against the loyal clergy. For in the said book he insists on the same topics of schism and heresy, of the incompetency of councils and fathers to determine our ecclesiastical controversies, and of scrupulous consciences; and urgeth far more cogent arguments than Mr. Hales did, but still had prepared his *Σοφον φάρμακον*, or Antidote to prevent any dangerous effect of his discourse: for the judicious reader may perceive such a reserve, though it lie in ambuscado, and is compacted in a narrow compass, as may easily rouse those troops, which began too soon to cry victoria, and thought of nothing else but dividing the spoil. And if the learned author (Hales) did this and was blameless, the goodness of the end in
"such

“such cases denominating the action, I see no cause why
 “our author, whose ends were for the restoring of peace,
 “seeing he represented the causes of the war so frivolous and inconsiderable, ought to be represented as a
 “criminal or adversary.” What we would note particularly in these animadversions of Wood is, that though Dr. Taylor did not put forth false principles, while he kept his own, which were the true ones, out of sight, and thus did certainly deceive his readers, to say no worse of it; yet he did it for a good purpose, and therefore the fraud or delusion was in itself a good action. This is the opinion of Wood, who says, that “the goodness of
 “the end denominates the action;” and it is, as there is reason to suppose, the opinion of too many good persons, who, like Wood, would make no scruple to do wrong, that right might come of it, though nothing can be more expressly forbid. In the mean time, Dr. Taylor’s book has ever been admired; and those, who have not approved of many things advanced in it, have allowed it to abound, as indeed all his works do, with sense, wit, and the profoundest learning.

In this retirement in Wales he spent several years, when at length his family was so visited by sickness, that he lost three sons within the space of as many months. This affliction, though he was a man of the most exemplary piety and resignation, touched him so sensibly, that it made him desirous to leave the country; and going to London, he there for some time officiated in a private congregation of Loyalists, to his great hazard. At length meeting with lord Conway, he was carried by that nobleman over to Ireland, and settled at Portmore, where he wrote his “Ductor
 “dubitantium;” “a book,” says Wood, “that is alone
 “able to give its author immortality.” Upon the restoration of Charles II. he returned to England; and soon after, being nominated to the bishopric of Down and Connor in Ireland, was consecrated to that see at Dublin, Jan. 1661-2: and June following, he had the administration of the see of Dromore granted to him. Upon his being made bishop he was appointed a privy-counsellor; and the university of Dublin gave him their testimony, by recommending him for their vice chancellor. He died of a fever at Lisnegarvy, Aug. 13, 1667, and was interred in a chapel of his own erecting on the ruins of the old cathedral of Dromore. His funeral sermon was preached by Dr. George Rust, his intimate friend, who succeeded him

him in the see of Dromore; where, though his character is drawn to great advantage, and the discourse may seem to favour of panegyric, yet the orator, perhaps, had never a fairer field to expatiate, and allow himself the fullest scope in.

Bishop Taylor was indisputably, as Dr. Rust represents him, a man of the acuteſt penetration and ſagacity, the richeſt and moſt lively imagination, the ſolideſt judgement, and the profoundeſt learning. He was perfectly verſed in all the Greek and Roman writers, and was not unacquainted with the refined wits of later ages, whether French or Italian. His ſkill was great, both in civil and canon law, in caſuiſtical divinity, in fathers, and eccleſiaſtical writers ancient and modern. He was a man of the greateſt humility and piety: it is believed, ſays Dr. Ruſt, that he ſpent the greateſt part of his time in heaven, and that his ſolemn hours of prayer took up a conſiderable portion of his life. He was indeed a great devotee, for he had in him much of natural enthufiaſm, which made him puſh the affair of devotion ſomewhat farther, perhaps, than ſober unaffected piety will permit. Dr. Ruſt concludes his character with obſerving, that, “ he had the good humour
“ of a gentleman, the eloquence of an orator, the fancy
“ of a poet, the acuteness of a ſchoolman, the profound-
“ neſs of a philoſopher, the wiſdom of a chancellor, the
“ ſagacity of a prophet, the reaſon of an angel, and the
“ piety of a ſaint. He had devotion enough for a cloiſter,
“ learning enough for an univerſity, and wit enough for a
“ college of virtuofi; and had his parts and endowments
“ been parcelled out among his clergy that he left behind
“ him, it would, perhaps, have made one of the beſt
“ dioceſes in the world.”

His writings are very numerous, and, we think, all upon the ſubject of religion; they are either controversial, devotional, treatiſes, or ſermons. They have been often printed, and much read; but their day ſeems now to be over, as will, ſooner or later, be the fate of the moſt admired productions, whatever authors may vainly fancy.

TAYLOR (JOHN), uſually called the water-poet, Athen. Oxon. was born in Glouceſterſhire, about 1580. Wood ſays, —Win- he was born in the city of Glouceſter, and went to ſchool ſtanley’s there; but he does not appear to have learned any thing Lives of the more than his Accidence, as we collect from theſe lines of Engliſh poets. his own:

“ I muſt

" I must confess, I do want eloquence,
 " And never scarce did learn my Accidence ;
 " For having got from Possum to Posslet,
 " I there was gravell'd, could no further get."

Taylor relates a ridiculous story concerning his school-master Green, which, for want of better materials, the reader is like to be contented with. Green, it seems, was a prodigious lover of new milk ; and, in order to have it quite new and in perfection, went himself to the market, to buy a cow. But the poor man's eyes being dim, he cheapened a bull, and agreeing with the owner about the price, drove it home. The maid being called to milk it, a terrible dispute arose between her and her master, which the creature itself put an end to, by discovering at length his sex. Upon this adventure, his scholar Taylor wrote these verses :

" Our master Green was overseen
 " In buying of a bull,
 " For when the maid did mean to milk,
 " He pist the pail half full."

He was taken from school at Gloucester, and bound apprentice to a waterman in London ; which though a laborious employment, did not so much depress his mind but that he sometimes indulged himself in poetry. Upon the breaking-out of the civil wars in 1642, he left London, and retired to Oxford, where he was taken much notice of, and esteemed, for his facetious company. He kept a common victualling house there, and wrote pasquils against the round-heads ; by which he thought, and Mr. Wood too seems to think, that he did great service to the royal cause. After the garrison at Oxford had surrendered, he retired to Westminster, kept a public-house in Phoenix-alley, near Long-acre, and continued constant in his loyalty to the king ; after whose death, he set up a sign over his door of a mourning crown ; but that proving offensive, he pulled it down, and hung up his own picture, with these verses under it :

" There's many a head stands for a sign,
 " Then, gentle reader, why not mine ?"

And these on the other side,

" Tho' I deserve not, I desire,
 " The laurel wreath, the poet's hire."

He died in 1654, aged 74, as Wood was informed by his nephew, a painter of Oxford, who gave his picture to the school-gallery there, where it hangs, and shews him to have been of a quick and smart countenance. Our water-poet found leisure to write fourscore books, some of which occasioned diversion enough in their time, and were thought worthy to be collected in a folio volume. "Had he had learning," says Wood, "bestowed on him according to his natural parts, which were excellent, he might have equalled, if not excelled, many who claim a great share in the temple of the Muses."

TAYLOR (Dr. JOHN), a late learned dissenting teacher, was born near Lancaster; settled first at Kirkstead in Lincolnshire, where he preached to a very small congregation, and taught a grammar school for the support of his family, near twenty years; but afterwards, his great worth and merit in this obscure situation being known, he was unanimously chosen at Norwich, where he preached many years. From this city he was invited to Warrington in Lancashire, to superintend an academy they had formed there; being judged the fittest person, as his learning and worth were so universally known and acknowledged, to give this new institution a proper dignity and reputation in the world. With this invitation, so warmly and importunately enforced, he complied; from motives purely disinterested, and the fair and flattering prospect of being greatly useful. But some differences about precedency and authority, as well as some disputes about the principles of morals, were kindled into such a flame, as soon involved and almost endangered the very being of the academy, and subjected him to much ill treatment and scurrility. The very bad usage he met with, where he naturally expected the kindest, he often said, "would shorten his days:" and so it proved. He who had the best constitution, and who had by management preserved it the best of any severe student, was soon thrown into a complication of disorders, which, though by gentle, yet repeated strokes, soon laid the originally strong and vigorous fabric in sad and deplorable ruins. "The last time I saw him," says Mr Harwood, "he bitterly lamented his unhappy situation, and his being rendered (all proper authority, as a tutor, being taken from him) utterly incapable of being any longer useful, said his life was not any object of desire to him, when

Sermon occasioned by his death, by E. Harwood, 1761.

"his public usefulness was no more; and repeated with great emotion some celebrated lines to this purpose out of Sophocles [A]."

He died March the 5th, 1761, having gone to bed as well as usual the night before, only complaining a little of a pressure on his stomach. As to his writings, the first piece he published was "A prefatory Discourse to a Narritive of Mr. Joseph Rawson's Case;" who was excluded from communion with the congregational church in Nottingham, for asserting the unity and supremacy of God the Father. In 1740, "The Scripture Doctrine of Original Sin," which has gone through three editions. In 1745, "A Paraphrase on the Romans;" and, the same year, "A Scripture Catechism with Proofs." In 1750, "A Collection of Tunes in various Airs, with a scheme for supporting the spirit and practice of Psalmody in congregations." In 1751, "The Importance of Children; or, Motives to the good Education of Children." In 1753, "The Scripture Doctrine of Atonement." In 1754, his great work, the labour of his whole life, "An Hebrew English Concordance," in 2 vols. folio, which will remain a monument to all future ages of his indefatigable industry and critical skill. The same year, "The Lord's Supper explained upon Scripture Principles." In 1757, "The Covenant of Grace, in defence of Infant-baptism." In 1755, "A Charge, delivered at the ordination of Mr. Smithson. In 1756, "A Sermon," preached at the opening of the new chapel in Norwich. In 1759, "An Examination of Dr. Hutcheson's Scheme of Morality." His last performance, in 1760, was "A Sketch of Moral Philosophy;" which he drew up for the use of his own pupils, and as introductory to "Wollaston's Religion of Nature."

From his first settling at Warrington as tutor, he spent all his leisure hours in reviewing his Concordance, collating passages in an alphabetical order, and correcting the English translation. He had made a considerable advance in this useful work, when death seized him [B].

[A] Αἰχρὸν γὰρ ἀνδρᾶ τὸ μακρὸν χερθεῖν εἰς,
Κακοῖσιν οἷς μὴδὲν ἐξαλλασσεται.

Τὶ γὰρ παρ' ἡμᾶρ ἡμερᾶς τερπένν' ἐχει,
Προθεῖσα κἀπαθεισα τὸ γέ κατθανεῖν;

Sophoc. Ajax. 476.

[B] The Dr. with great care and correctness composed, and fairly transcribed, a number of discourses on moral, critical, and practical subjects, sufficient to make four volumes in 8vo. which he designed for the press, and intended to be published after his death.

TAYLOR (JOHN), a learned scholar within our own remembrance, was born about 1703 at Shrewsbury, where his father was a barber. He received the early part of his education at the public grammar-school of that town; was admitted of St. John's College, Cambridge, B. A. 1730, and chosen fellow. One of the earliest, if not the first, of his publications, was "*Oratio habita coram Academia Cantabrigienfi in Templo Beatæ Mariæ, die solenni martyrii Caroli primi regis, A. D. 1730, à Joanne Taylor, A. M. collegii D. Joannis Evangelistæ socio.*" Lond. Typis Gul. Bowyer, Sen. & Jun. 1730," 8vo. This was followed the same year by "*The Musick-speech at the public commencement in Cambridge, July 6, 1730.*" To which is added "*An Ode, designed to have been set to music on that occasion.*" Mr. Taylor was appointed librarian in March 1732 (an office he held but a short time), and was afterwards Registrar. In 1732 appeared the Proposals for his "*Lyfias [A]*;" on which Mr. Clarke writes thus to Mr. Bowyer: "I am glad Mr. Taylor is got into your press: it will make his *Lyfias* more correct. I hope you will not let him print too great a number of copies. It will encourage a young Editor, to have his first attempt rise upon his hands. I fancy you have got him in the press for life, if he has any tolerable success there; he is too busy a man to be idle." It was published, under the title of "*Lyfias Orationes & Fragmenta, Græcè & Latine. Ad fidem Codd. Manuscriptorum recensuit, Notis criticis, Interpretatione novâ, cæteroque apparatu necessario donavit Joannes Taylor, A. M. Coll. D. Joan. Cantab. Soc. Academiæ olim a Bibliothecis, hodie a Commentariis. Accedunt Cl. Jer. Marklandi, Col. D. Pet. Soc. Conjecturæ. Londini, ex Officinâ Gulielmi Bowyer, in ædibus olim Carmeliticis, 1739.*" Of this work, which is now become scarce, no more than 300 copies were printed on demy paper, 75 on royal paper, and 25 on a fine writing royal. The doctor always entertained a fond hope of reprinting it, like his "*Demosthenes*," with an equal quantity of notes to both pages. It was in part republished a Cam-

Anecdotes,
of Bowyer,
by Nichols,
p. 62.

[A] About the same time came out proposals for a new edition of Robert Stephens's Latin Thesaurus (which was published in four volumes folio, 1734). The editors were, Mess. Taylor, Johnson of Magdalen, Hutchinson of Trinity, and Law of Christ's.

The proposals were attacked by an anonymous writer in "*The Grub-Street Journal*;" and the anonymous editors defended themselves in "*The Weekly Miscellany*." The controversy is preserved among Mr. Bowyer's "*Miscellaneous Tracts*."

bridge, in 8vo. 1740, under the title of “*Lyfiæ Athenienfis Orationes Græcè & Latinè, ex Interpretatione & cum brevibus Notis Joannis Taylorig in ufum studiofæ Juventutis.*” At the end of this volume were advertised, as juft published, “Propofals for printing by Subfcription, a new and correct edition of Demofthenes and *Æſchines*, by John Taylor, A. M. Fellow of St. John’s College, and Registrar of the Univerfity of Cambridge.” —N. B. On or before the twenty-fourth day of December next will be published (and delivered to fubſcribers if defired) ‘*Oratio contra Leptinem*,’ which begins the third volume of the above-mentioned work.” The Dedication to Lord Carteret, intended for the firft volume (which Dr. Taylor did not live to publiſh), is dated Dec. 3, 1747; the third volume, 1748; and the ſecond, 1757. Earl Granville, then lord Carteret, had before this time intruſted to his care the education of his grandſons, lord viſcount Weymouth and Mr. Thynne: and, as Dr. Taylor informs us, at the ſame time laid the plan, and ſuggeſted the methods, of their education. In conſequence of this nobleman’s recommendation, “to lay out the rudiments of civil life, and of ſocial duties; to inquire into the foundations of juſtice and of equity; and to examine the principal obligations which ariſe from thoſe ſeveral connections into which Providence has thought proper to diſtribute the human ſpecies;” Dr. Taylor was led, as he ſays, to “the ſyſtem of that people, who, without any invidious compariſon, are allowed to have written the beſt comment upon the great volume of nature.” Theſe reſearches afterwards produced his “*Elements of the Civil Law*,” printed in 4to, 1755 and 1769; and this latter work, it is well known, occaſioned a learned, but peeviſh, preface to the third volume of the “*Divine Legation*.” In 1742 he publiſhed “*Commentarius ad Legem Decemviralem de inope debitore in partes diſſecando: quem in Scholis Juridicis Cantabrigiæ Junii 22, 1741, recitavit, cum pro gradu ſolemniter reſponderet, Johannes Taylor, LL. D. Collegii D. Joannis Socius. Accedunt a viris eruditiffimis conſectæ, nec in lucem hætenus editæ, Notæ ad Marmor Boſporanum Jovi Urio Sacrum. Diſſertatio de voce Yonane. Explicatio Inſcriptionis in antiquo marmore Oxon. De Hiftoricis Anglicanis Commentatio*,” 4to. In 1743, “*Orationes Duæ, una Demofthenis contra Mediam, altera Lycurgi contra Leocratem, Græcè & Latinè; recenſuit, emendavit,*

“emendavit, notasque addidit Joannes Taylor, LL. D. Coll. D. Johan. Soc.” In the next year, “Marmor Sandvicense, cum Commentario & Notis Joannis Taylori, LL. D.” being a Dissertation on a marble brought into England by lord Sandwich in 1739; containing a most minute account of the receipts and disbursements of the three Athenian magistrates deputed by that people to celebrate the feast of Apollo at Delos, in the 101st Olympiad, or 374 before Christ, and is the oldest inscription whose date is known for certain. A sermon preached at Bishop Stortford on the anniversary school-feast, Aug. 22, 1749: Another before the House of Commons, on the fast-day, Feb. 11, 1757.—He was admitted an advocate in Doctors Commons, Feb. 15, 1741; and succeeded Dr. Reynolds, as Chancellor of the diocese of Lincoln, in April 1744; but did not then think proper to enter into orders. By a letter from Mr. Clarke to Mr. Bowyer, without date, but written probably in 1742, when lord Carteret was secretary of state, the former says, “If he (Dr. Taylor) still persists in not going into orders, though an Archbishop would persuade him to it, it is plain he is no great friend to the Church, though, as my lord Halifax said when he kept Mr. Addison out of it, I believe it is the only injury he will ever do it. I heartily wish he may be more agreeably, he will scarce be more usefully, employed. Supposing, which I am in hopes of, from his Grace’s recommendation, that my lord Carteret should make him one of the Under-Secretaries, what will become of all the orators of the ages past? Instead of publishing the sentiments of antient Demagogues, his whole time will be engrossed in cooking up and concealing the many finesses of modern politicks. But, however, I should rejoice to see him so employed, and hope there is some prospect of it.” His preferments, after he entered into orders, were, the Archdeaconry of Buckingham; the Rectory of Lawford in Essex, in April 1751; the Residencyship of St. Paul’s, in July 1757, succeeding Dr. Terrick, who is said to have been raised to the see of Peterborough expressly to make the vacancy; and the office of prolocutor to the lower house of convocation the same year. He was also commissary of Lincoln and of Stowe; was a valuable member both of the Royal and Antiquarian Societies, his name being distinguished in the publications of each; and was appointed Director of the latter, April 23, 1759, and at the next

meeting one of their Vice-presidents. He was esteemed one of the most disinterested and amiable, as he was one of the most learned, of his profession; and died, universally lamented and beloved, April 4, 1766. He was buried in the vault under St. Paul's, nearly under the Litany-desk; where there is an epitaph; and another inscription to his memory may be seen in the "Anecdotes of Bowyer," p. 65; with a great number of curious particulars in respect to his private life and manners. At the time of his death, an octavo edition of his "Demosthenes," in two volumes, was just finished at the University press [B]; and four sheets only of an "Appendix to Suidas [c]."—Some Remarks of Dr. Taylor's (and also of Mr. Markland's) were inserted in Mr. Foster's "Essay on Accent and Quantity, 1763." Several of his poetical productions may be seen in the "Gent. Mag. 1779," and in Nichols's "Select Collection of Poems."

[B] The notes only were wanting. These were afterwards added, and the book published in 1769. Without drawing an invidious comparison between the typographical labours of the Two Universities, Dr. Taylor's editions of the Greek Orators, should they be its last productions (*quod avortat Deus!*), will do immortal honour to the Cambridge press.

[c] It was thus advertised at the end of the 8vo *Lyfias*, 1741: "In the University Press, and shortly will be published, Appendix Notarum in Suidæ Lexicon, ad paginas Edit. Cantab. A. 1705, ad commodatarum: colligente, qui & suas etiam aliquam multas adjecit, Joanne Taylor, A. M. Coll. Joan. Soc."

Temple's
Life before
his works,
in folio.—

General
Dictionary.

TEMPLE (Sir WILLIAM), an eminent English statesman, and very polite writer, was the son of Sir William Temple, of Sheen in Surry, master of the rolls and privy-counsellor in Ireland, in the reign of Charles II. by a sister of the learned Dr. Henry Hammond. His grandfather, Sir William Temple, was the younger son of the Temples, of Temple-hall, in Leicestershire, and, as it seems, the raiser of his family. He was, at first, fellow of King's-college in Cambridge, afterwards master of the free-school at Lincoln, then secretary successively to Sir Philip Sidney, William Davison, Esq; one of Queen Elizabeth's secretaries, and to the famous Earl of Essex; which last he served while he was lord deputy of Ireland. In 1609, upon the importunate solicitation of Dr. James Usher, he accepted the provostship of Trinity-college in Dublin; after which he was knighted, and made one of the masters of the chancery in Ireland. He died about 1626, aged 72, after having given proof of his abilities and learning, by several publications in Latin.

Our

Our Sir William Temple was born at London, about 1629; and, from his childhood, discovered a solid penetrating genius, and a wonderful desire of knowledge, which his father took care to cultivate by all the advantages of a liberal education. He made his first application to letters at Penshurst in Kent, under the inspection of his uncle, Dr. Hammond, who was then minister of that parish; and from thence was removed to a school at Bishop's Stortford, to be farther instructed in the Greek and Latin tongues. At seventeen years of age he was sent to Emanuel-college in Cambridge, where he had the great and learned Dr. Cudworth for his tutor; and, about a year after, left the university, in order to travel into foreign countries. He went into France in 1648; and, after spending two years there, proceeded to Holland, Flanders, and Germany. In these travels, he made himself a very compleat master of the French and Spanish tongues. He returned to England in 1654, and soon after married a daughter of Sir Thomas Osborne: he had met with her in the Isle of Wight, in 1648, when King Charles was a prisoner in Carisbrook-castle; and accompanying her to Guernsey, where her father was then governor, conceived a passion for her, which ended in marriage. While England was governed by the usurpers, he lived privately with his father in Ireland, and devoted his whole time to the study of history and philosophy. Upon the restoration of Charles II. he began to put himself forward, and became a member of parliament in Ireland; but, upon being sent over hither as a commissioner, in 1662, to the king, fresh views opened themselves to him; and he only returned to Ireland, in order to transport his family to England. Though his parts and accomplishments were sufficiently known, and no recommendations of them were farther necessary, yet his political principles would not suffer him to mix in public affairs, till the Restoration in 1660; nor would these same principles, we are told, allow him to continue in business any longer than 1680; when, the French party having gained the ascendant, he sent his son to acquaint the king, that he had "resolved
" to pass the remainder of his life like as good a private
" subject as any he had, but never to meddle with any
" public employment." He had then spent twenty years in the business of the state, with particular honour and success, namely, from the 32d to the 52d year of his age; and this, it seems, he took to be the part of a man's life

most fit to be dedicated to the service of his prince and country, "the rest being," as he observed, "too much taken up with his pleasures or his ease."

To give a particular account of his negotiations at home and abroad, would be to open a great part of the history of Charles II's reign, and therefore cannot be expected from us; but two great events, in which he had a principal hand, may just be mentioned. One was, the triple league between England, Holland, and Sweden, in 1668, so much to the peace of Europe, and diminution of the threatening power of France. The other was, the marriage of the prince of Orange with the lady Mary, daughter of the duke of York. Burnet says, that "the triple league was certainly the master-piece of king Charles's life; and, if he had stuck to it, would have been both the strength and the glory of his reign." There was something very great in sir William Temple's management of this important affair; and the highest eulogies were bestowed on him for it. He transacted it with the utmost secrecy, industry, and success; and M. De Witt wrote to the earl of Arington, that, "as it was impossible to send a minister of greater capacity, or more proper for the temper and genius of the United Provinces, than sir William Temple, so he believed no other person either would, or could, more equitably judge of the disposition wherein he found the States to answer the good intention of the king of Great-Britain: and that sir William Temple ought not to be less satisfied with the readiness with which the States had passed over to the concluding and signing of those treaties for which he came thither, than their high miniftriness were with his conduct and agreeable manner of dealing in the whole course of his negotiation." The States-general likewise wrote the following letter to the king of Great-Britain, dated February 18, 1668:

"S I R,

"It is merely in compliance to custom, that we do ourselves the honour to write to your majesty, in answer to the letter you were pleased to send to us, relating to sir William Temple: for we can add nothing to what your majesty has seen yourself on his conduct, by the success of the negotiation committed to his charge. As it is a thing without example, that, in so few days, three such important treaties have been concluded: so we can say, that the address, vigilance, and sincerity of this minister
"are

History,
Vol. I.
p. 254, folio.

“are also without example. We are extremely obliged to your majesty, that you are pleased to make use of an instrument so proper for confirming that strict amity and good intelligence which the treaty at Breda had so happily begun; and we are bold to say, that, if your majesty continues to make use of such ministers, the knot will soon grow too fast to be untied, and your majesty will ever find a most particular satisfaction by it, as well as we, who, after our most hearty thanks to your majesty for this favour, shall pray God, &c.”

Sir William Temple was not only a very able statesman and negotiator, but also a very polite and elegant writer. As many of his works in this way have been published, at different times, as amount to two volumes in folio; which have also been printed more than once in 8vo, and very much read. His “Observations upon the United Provinces of the Netherlands” were published in one vol. 8vo, 1672. His “Miscellanea,” consisting of ten tracts upon different subjects, are in two volumes 8vo. One of these tracts is upon ancient and modern learning; and what he advanced there, as it in some measure gave occasion to, so it involved him in the controversy, which was soon after agitated here in England, concerning the superiority of the ancients and the moderns. His “Memoirs” also of what had passed in his public employments, especially those abroad, make a very entertaining part of his works. They were written in three parts; the first of which began with his journey to Munster, contained chiefly his negotiations of the triple alliance, and ended with his first retirement from public business, in 1671, a little before the second Dutch war. He began the second part with the approaches of the peace between England and Holland, in 1673, and concluded it with his being recalled from Holland, in February 1678-9, after the conclusion of the peace of Nimeguen. The third part contains what passed from this peace to sir William’s retirement. The second part of these “Memoirs” was published in his life-time, and, it is believed, with his consent; though it is pretended that they were written only for the use of his son, and sent into the world without his knowledge. The third part was published by Dr. Swift, in 1709, many years after his death. The first part was never published at all; and Dr. Swift, in the preface to the third, tells us, that “sir William often assured him he had burnt those “Memoirs; and for that reason was content his letters “during his embassies at the Hague and Aix-la-Chapelle
“ (he

See article
PHALARIS.

“ (he might have added Munster) should be printed after
 “ his death, to supply that loss. What it was,” continues
 Swift, “ that moved sir William Temple to burn those
 “ first Memoirs may, perhaps, be conjectured from some
 “ passages in the second part formerly printed. In one place
 “ the author has these words: ‘ My lord Arlington, who
 “ made so great a figure in the former part of these Memoirs,
 “ was now grown out of all credit, &c.’ In other parts
 “ he tells us, ‘ That that lord was of the ministry which
 “ broke the triple alliance, advised the Dutch war and
 “ French alliance, and, in short, was at the bottom of all
 “ those ruinous measures which the court of England was
 “ then taking: so that, as I have been told from a good
 “ hand, and as it seems very probable, he could not
 “ think that lord a person fit to be celebrated for his part
 “ in forwarding that famous league, while he was se-
 “ cretary of state, who had made such counterpaces to de-
 “ stroy it.”

In 1693, sir William published an answer to a scurrilous pamphlet, intituled, “ A letter from Mr. du Cros to the lord
 “ ———.” This du Cros bore very impatiently the character which sir William had given him in the second part of his “ Memoirs,” and wrote the above letter to abuse him for it. In 1694, he had the misfortune to lose his lady, who was a very extraordinary woman, as well as a good wife. In 1695, he published “ An introduction to the
 “ history of England:” some few mistakes were noted in this work. Not long after his death, Dr. Swift, then domestic chaplain to the earl of Berkley, who had lived many years as an amanuensis in sir William Temple’s family, published two volumes of his “ Letters,” containing an account of the most important transactions that passed in Christendom, from 1667 to 1672; and, in 1703, a third volume, containing “ Letters to king Charles II. the prince
 “ of Orange, the chief ministers of state, and other persons,” in 8vo. The editor informs us, that these papers were the last of this or any kind, about which he had received his particular commands; and that they were corrected by himself, and transcribed in his life-time.

After sir William had renounced public affairs, in 1680, he went into retirement, and divided his time between his books and his gardens; although, in the mean while, he was frequently consulted by those who were at the helm, especially after the Revolution, and was even visited for that purpose, sometimes, by king William. He died towards
 the

the end of 1700, in his seventy-second year, at Moor-park, near Farnham, in Surry; where, according to express directions in his will, his heart was buried in a silver box, under the sun-dial in his garden. This sun-dial, we are told, was opposite to the window whence he used to contemplate and admire the works of nature with his sister, the ingenious lady Giffard; who, as she shared and eased the fatigues of his voyages and travels during his public employments, was the chief delight and comfort of his retirement in old age. As to his person, his stature was above the middle size: he was well-set and well-shaped; his hair chestnut brown, his face oval, his forehead large, a quick piercing eye, and a sedate and philosophical look. Those who have endeavoured to set sir William's character in the best light, have allowed him to have had some tincture of vanity and spleen; but bishop Burnet has painted him horribly, and must, therefore, be understood in the following passage with proper limitations and restrictions. "Sir William Temple," says he, "had been sent over the summer before to Holland, as ambassador; and his chief instructions were, to dispose all people's minds, chiefly the prince's, to a peace: but the prince had avoided the seeing him till the end of the campaign. Lord Arlington had thrown him off, when he went into the French interest; and Temple was too proud to bear contempt, or forget such an injury soon. He was a vain man, much blown up in his own conceit, which he shewed too indelicately on all occasions. He had a true judgement in all affairs, and very good principles with relation to government, but in nothing else. He seemed to think, that things were as they are from all eternity; at least, he thought religion was fit only for the mob. He was a great admirer of the sect of Confucius in China, who were atheists themselves, but left religion to the rabble. He was a corrupter of all that came near him: and he delivered himself up wholly to study, ease, and pleasure. He entered into a close friendship with lord Danby, who depended much on him, and was directed in all his notions as to foreign affairs by him: for no man ever came into the ministry, who understood the affairs of Europe so little as he did." Burnet's disaffection to sir William Temple arose, as appears, from sir William's holding and propagating irreligious principles; he allows him, however, to have been a truly great statesman, and, in the very next words to those just cited, refers his reader

History of
king
Charles II.
anno 1674.

for

for “an account of our affairs beyond sea, to his letters; in which,” says Burnet, “they are very truly and fully set forth.”

Sir William Temple had one son, John Temple, esq; a man of great abilities and accomplishments, and who, soon after the Revolution, was appointed secretary at war by king William; but he had scarce been a week in that office, when he drowned himself at London-bridge. This extraordinary affair happened the 14th of April 1689, when Mr. Temple, having spent the whole morning at his office, took a boat about noon, as if he designed to go to Greenwich; when he had got a little way, he ordered the waterman to set him ashore, and then making some dispatches which he had forgot, proceeded. Before he cast himself away, he dropped in the boat a shilling for the waterman, and a note to this effect:

“My folly in undertaking what I was not able to perform, has done the king and kingdom a great deal of prejudice. I wish him all happiness, and abler servants than

“JOHN TEMPLE.”

It was thought, at first, that he thereby meant his incapacity for the secretaryship at war, and the rather, because he had asked the king leave to resign it the day before; but then it was observed, that he had been melancholy for some months past, as also that the great prejudice to the king's affairs, mentioned in his note, could not be occasioned by any mistakes committed in a place in which he had yet done little or nothing. Another cause of his melancholy is assigned, which carries more probability, and, for want of a better, is like to pass. General Richard Hamilton being upon suspicion confined in the Tower, Mr. Temple visited him sometimes, upon the score of a former acquaintance; when discoursing upon the present juncture of affairs, and how to prevent the effusion of blood in Ireland, the general said, “That the best way was, to send either a person in whom Tyrconnel could trust; and he did not doubt, if such a person gave him a true account of things in England, he would readily submit.” Mr. Temple communicated this overture to the king, who approving of it, and looking upon general Hamilton to be the properest person for such a service, asked Mr. Temple whether he could be trusted? who readily engaging his word for him, Hamilton was sent to Ireland; but, instead of discharging the

Boyer's
Memoirs of
the life and
negotiations
of Sir
William
Temple,
p. 416, &c.
1715, 8vo.

the commission he was sent on, and persuading Tyrconnel to submit, encouraged him as much as possible to stand out, and offered him his assistance, which Tyrconnel gladly accepted. Mr. Temple contracted an extreme melancholy upon Hamilton's desertion; and though the king encouraged him, being convinced of his innocence, could not restrain it from bringing him to the above untimely end. Sir William, in the mean time, bore this terrible misfortune amazingly well; but derived his firmness, if he be rightly represented, from a very singular principle, namely, that "a wise man might dispose of himself, and make his life as short as he pleased."

Boyer's Memoirs, &c.
p. 416.

Mr. Temple had married mademoiselle Du Pleffis Rombouillet, a French lady, who had by him two daughters, to whom Sir William bequeathed the bulk of his estate; but with this express condition, that they should not marry Frenchmen: "a nation," says Boyer, "to whom Sir William ever bore a general hatred, upon account of their imperiousness and arrogance to foreigners."

Ibid. p. 18.

TEMPLEMAN (PETER), M. D. an eminent attorney at Dorchester in the county of Dorset (by Mary daughter of Robert Haynes, a gentleman who was bred at Wadham-college, Oxford, and became a merchant at Bristol, but when advanced in years quitted business and retired to Yeovil in Somersetshire), who died 1749, and his widow nineteen years after him, aged 93. Dr. Templeman was born March 17, 1711, and was educated at the Charter-house (not on the foundation), from whence he proceeded to Trinity-college, Cambridge, where he took his degree of B. A. with distinguished reputation. During his residence at Cambridge, by his own inclination, in conformity with that of his parents, he applied himself to the study of divinity, with a design to enter into holy orders; but after some time, from what cause we know not, he altered his plan, and applied himself to the study of physic. In the year 1736, he went to Leyden, where he attended the lectures of Dr. Boerhaave, and the Professors of the other branches of medicine in that celebrated university, for the space of two years or more. About the beginning of 1739, he returned to London, with a view to enter on the practice of his profession, supported by a handsome allowance from his father. Why he did not succeed in that line was easy to be accounted for by those who knew him. He was a man of a very liberal turn of mind,

Anecdotes of Bowyer, by Nichols, p. 275.

of general erudition, with a large acquaintance amongst the learned of different professions, but of an indolent, inactive disposition; he could not enter into jundos with people that were not to his liking; he could not cultivate the acquaintance to be met with at tea-tables; he could not intrigue with nurses, nor associate with the various knots of pert, insipid, well bred, impertinent, good humoured, malicious gossips, that are often found so useful to introduce a young physician into practice: but rather chose to employ his time at home in the perusal of an ingenious author, or to spend an Attic evening in a select company of men of sense and learning. In this he resembled his brother Armstrong, whose limited practice in his profession was owing to the same cause. In the latter end of the year 1750 he was introduced to Dr. Fothergill (by Dr. Cuming), with a view of instituting a Medical Society, in order to procure the earliest intelligence of every improvement in physic from every part of Europe. An extract from one of his letters [A] will give some idea of this plan, which never took effect. At the same period he tells his friend, "Dr. Mead has very generously offered to assist me with all his interest for succeeding Dr. Hall at the Charter-house, whose death has been for some time expected. Inspired with gratitude, I have ventured out of my element (as you will plainly perceive), and sent him an Ode [B]." Dr. Templeman's epitaph on Lady Lucy Meyrick (the

[A] "I spent the whole afternoon yesterday with Dr. Fothergill in settling the plan of our design, which in short in this: By a settled regular correspondence in the principal cities of Europe, to have the most early intelligence of the improvements in chemistry, anatomy, botany, chirurgery, with accounts of epidemical diseases, state of the weather, remarkable cases, observations and useful medicines. A society to be formed here in town, to meet regularly once a week, at which meeting all papers transmitted to be read, and such as are approved of to be published in the English language, in the manner of our Philosophical Transactions; a pamphlet of 2s. or 2s. 6d. once in three months. In a dearth of new things on each of these heads; to

"extract out of the French Memoirs, German Ephemerides, &c. such things as shall appear to the Society to be useful discoveries or observations, and not sufficiently known or attended to. The greatest difficulty lying on us is the choice of proper persons to execute this design; some being too much taken up in business, and others justly exceptionable as being untractable, presumptuous, and overbearing. The men of business, however, will be of some use to us, in communicating remarkable cases and occurrences. Such a work will require a great number of hands; and besides good abilities, it will be necessary they should be good sort of men too." MS. Letter to Dr. Cuming.

[B] See this in the "Anecdotes," p. 276.

only

only English copy of verses of his writing that we know of) is printed in the eighth volume of the "Select Collection of Miscellany Poems, 1781." In 1753 he published the first volume of "Curious Remarks and Observations in Physic, Anatomy, Chirurgery, Chemistry, Botany, and Medicine, extracted from the History and Memoirs of the Royal Academy of Sciences at Paris;" and the second volume in the succeeding year. A third was promised, but we believe never printed. It appears indeed that if he had met with proper encouragement from the public, it was his intention to have extended the work to twelve volumes, with an additional one of Index, and that he was prepared to publish two such volumes every year [c]. His translation of "Norden's Travels" appeared in the beginning of the year 1757; and in that year he was editor of "Select Cases and Consultations in Physic, by Dr. Woodward," 8vo. On the establishment of the British Museum in 1753, he was appointed to the office of keeper of the reading-room, which he resigned on being chosen, in 1760, Secretary to the then newly instituted Society of Arts, Manufactures, and Commerce. In 1762, he was elected a corresponding member of the Royal Academy of Sciences of Paris, and also of the Oeconomical Society at Berne. Very early in life Dr. Templeman was afflicted with severe paroxysms of an asthma [d], which eluded the force of all that either his own skill, or that of the most eminent physicians then living, could suggest to him; and it continued to harass him till his death, which happened Sept. 23, 1769. He was esteemed a person of great learning, particularly with respect to languages, spoke French with great fluency, and left the character of a humane,

[c] This circumstance is taken from one of his own letters, in which he adds, "All my golden dream is at an end; for though I have the satisfaction to have the applause of those whose judgement I value, yet the generality of the world do not give me such encouragement as even to pay my expences. I could rail heartily; but it signifies nothing for poor Bayes to fume, when the upper galleys is disposed to hiss and pelt." MS. Letter.

[d] In 1745 he mentioned this disorder to a medical friend as returning more violently and frequently than

ever, and in regular attacks like an ague. His friends thought him in a galloping consumption; and by their advice he went to Hampstead to drink asses milk. "After lodging there," he says, "to no manner of purpose more than a month, I returned to town, and now began to think I had nothing else to do but to apply to quackery, and hesitated a little betwixt Ward and the Bishop of Cloyne. I concluded, however, that the first place was due to the Church, and accordingly entered upon Tar-water." MS. Letter.

generous,

generous, and polite member of society [E]. Of his two brothers, Giles is now rector of Winborn St. Giles's and of Chessiborn, in the county of Dorset, to which he was presented by the earl of Shaftesbury and Lord Rivers. Nathaniel, solicitor of Lincoln's-Inn, one of the sixty clerks in Chancery, and one of the commissioners of hackney coaches, died Dec. 21, 1774. Dr. Templeman's uncle William was also an attorney, and was clerk of the peace for the county of Dorset from the accession of George II. to the time of his death in 1754. He married Elizabeth daughter of Andrew Purchase, alderman of Dorchester, and great grand-daughter to bishop Ironside, by whom he had four sons, now living; William, steward to the late Prince of Wales for Dorset and Somersset for several years to the time of the Prince's death, and now one of the Commissioners of the Lottery; Nathaniel, rector of Almer and Lodors 1753-4 and of The Holy Trinity and St. Peter in Dorchester, 1681; Richard, rector of St. James, Shaftesbury, and of Compton Abbas or West Compton; and John, an attorney-at-law in Dorchester.

[E] It may not be improper to distinguish Dr. Templeman from Mr. Thomas Templeman, the author of "Engraved Tables, containing Calculations of the number of square Feet and People in the several Kingdoms of the World;" who was a writing-

master in the town of St. Edmund's Bury. Both are often confounded, and the latter often appears in quotations with the Doctor's degree of the former. There was no consanguinity betwixt the Doctor and this man's family.

T E N I E R S (DAVID), a Flemish painter, was born at Antwerp, in 1582, and received the first rudiments of his art from the famous Rubens, who considered him, at length, as his most deserving scholar. On leaving Rubens, he began to be much employed; and, in a little time, was in a condition to take a journey to Italy. At Rome he fixed himself with Adam Elsheimer, who was then in great vogue; of whose manner he became a thorough master, without neglecting at the same time the study of other great masters, and endeavouring to penetrate into the deepest mysteries of their practice. An abode of ten years in Italy enabled him to become one of the first in his style of painting; and a happy union in the schools of Rubens and Elsheimer formed in him a manner as agreeable as diverting. When Teniers returned to his own country, he entirely employed himself in painting small pictures, filled with figures of persons drinking, chymists, fairs, and merry makings, with a number of country men and women. He spread

so much taste and truth through his pictures, that nature hardly produced a juster effect. The demand for them was universal; and even his master Rubens thought them an ornament to his cabinet, which was as high a compliment as could be paid them. Teniers drew his own character in his pictures, and in all his subjects every thing tends to joy and pleasure. He was always employed in copying after nature, whatsoever presented itself; and he accustomed his two sons to follow his example, and to paint nothing but from that infallible model, by which means they both became excellent painters. These are the only disciples we know of David Teniers the elder, who died at Antwerp in 1649, aged 67.

David Teniers, his son, was born at Antwerp in 1610, and was nick-named "The Ape of Painting;" for there was no manner of painting but what he imitated so exactly, as to deceive even the nicest judges. He improved greatly on the talents and merit of his father, and his reputation introduced him to the favour of the great. The archduke Leopold William made him gentleman of his bed-chamber; and all the pictures of his gallery were copied by Teniers, and engraved by his direction. Teniers took a voyage to England, to buy several pictures of the great Italian masters for count Fuenfaldegna, who, on his return, heaped favours on him. Don John of Austria, and the king of Spain, set so great a value on his pictures, that they built a gallery on purpose for them. Prince William of Orange honoured him with his friendship; Rubens esteemed his works, and assisted him with his advice. His principal talent was landscape, adorned with small figures. He painted men drinking and smoking, chemists, laboratories, country fairs, and the like: his small figures are superior to his large ones. The distinction between the works of the father and the son is, that in the son's you discover a finer touch and a fresher pencil, and a greater choice of attitudes, and a better disposition of figures. The father retained something of the tone of Italy in his colouring, which was stronger than the son's, but his pictures have less harmony and union: besides, the son used to put at the bottom of his pictures, "David Teniers, junior." He died at Antwerp in 1694, aged 84.

His brother Abraham was a good painter; equal, if not superior, to his father and brother in the expression of his characters, and knowledge of the chiaro-oscuro, though

inferior in the sprightliness of his touch, and the lightness of his pencil.

General
Dictionary.

TENISON (Dr. THOMAS), archbishop of Canterbury, was born at Cottenham in Cambridgeshire, Sept. 29, 1636, and educated at the free-school in Norwich. Thence he went to Corpus Christi College in Cambridge, where he took the degrees both in arts and divinity, at the regular season. He was fellow of his college; and in the beginning of his life, while the fanatical government lasted, studied physic, but afterwards went into orders. He was some time minister of St. Andrew's church in Cambridge, where he attended the sick inhabitants in the plague of 1665, for which he had a piece of plate presented to him by his parishioners. His first preferment of any consequence was the rectory of Holywell in Huntingdonshire, to which he was presented by the earl of Manchester. He had acquired a reputation for abilities and learning; and in 1670 gave a public specimen of them, by publishing in 8vo, "The creed of Mr. Hobbes examined, in a feigned conference between him and a student in divinity." He shewed himself very active against the growth of Popery, both in king Charles's and king James's reign. Under the former, in 1678, he published "A discourse upon idolatry;" under the latter, when the controversy with the Papists was professedly agitated, he published eight or nine pamphlets. In 1679, he put out in 8vo, "Baconiana: or, Certain genuine remains of Sir Francis Bacon, &c." In 1680 he was presented to the vicarage of St. Martin in the Fields, London; and, the year after, published a sermon upon "The discretion of giving alms," which was attacked by Poulton, a Jesuit. In 1683, during the severe frost, his private disbursements to the poor amounted to above 300*l*. In 1685, he attended the duke of Monmouth on the morning of his execution. In 1688, Dr. Sharp, rector of St. Giles's in the Fields, at that time under suspension, was restored to the exercise of his ministerial office, chiefly by his interest. In 1689 he was one of the ecclesiastical commissioners appointed to prepare matters to be laid before the convocation; and published "A discourse concerning the ecclesiastical commission opened in the Jerusalem-chamber, Oct. 10, 1689." The 26th of this month he was presented, by king William and queen Mary, to the archdeaconry of London. While he was vicar of St. Martin's, he made several

several donations to the said parish; and, among others, endowed a free-school for it, and built a handsome library, which he furnished with useful books. In 1691, he was nominated to the see of Lincoln; and, in 1694, upon the death of Tillotson, to that of Canterbury. Dr. Kennet observes, that, upon the death of archbishop Tillotson, Complete history of England, Vol. III. p. 676.
 “ it was the solicitous care of the court to fill up the see of
 “ Canterbury. The first person that seemed to be offered
 “ to the eye of the world, was Dr. Stillingfleet, bishop of
 “ Worcester; but his great abilities had raised some envy
 “ and some jealousy of him: and, indeed, his body would
 “ not have borne the fatigues of such a station. Even the
 “ bishop of Bristol, Dr. John Hall, master of Pembroke-
 “ college, Oxford, was recommended by a great party of
 “ men, who had an opinion of his great piety and modera-
 “ tion. But the person most esteemed by their majesties,
 “ and most universally approved by the ministry, and the
 “ clergy, and the people, was Dr. Tenison, bishop of
 “ Lincoln, who had been exemplary in every station of
 “ his life, had restored a neglected large diocese to some
 “ discipline and good order, and had before, in the office
 “ of a parochial minister, done as much good as, perhaps,
 “ was possible for any one man to do. It was with great
 “ importunity, and after rejecting better offers, that he was
 “ prevailed with to take the bishopric of Lincoln; and it
 “ was with greater reluctance, that he now received their
 “ majesties desire and command for his translation to
 “ Canterbury.”

He performed all the offices of a good archbishop for twenty years, and died at Lambeth, Dec. 14, 1715, in his 79th year. He had married the daughter of Dr. Love, master of Benet-college in Cambridge, who died about a year before him. His funeral sermon on queen Mary occasioned a letter to him, dated March 29, 1695, and said to be written by Dr. Kenn, the deprived bishop of Bath and Wells. In 1705 he received a letter from the princess Sophia, electress dowager of Brunswick and Lunenburg, which we will subjoin, because it is curious and interesting.

“ My Lord,

“ I received your grace’s letter. You have no reason to
 “ make any excuse that you have not written to me more
 “ often; for I do not judge of people’s friendship for me
 “ by the good words they give: but I depend upon your in-
 “ tegrity, and what you tell me in general of the honest

“ men in England. I desire no farther assurance of their
 “ good will and affection to me, unless they think it neces-
 “ sary for the good of the Protestant religion, the public li-
 “ berties of Europe, and the people of England. I thank
 “ God, I am in good health, and live in quiet and content
 “ here : therefore I have no reason to desire to change my
 “ way of living, on the account of any personal satisfaction
 “ I can propose to myself. However, I am ready and wil-
 “ ling to comply with whatever can be desired of me by
 “ my friends, in case that the parliament think that it is
 “ for the good of the kingdom to invite me into England.
 “ But I suppose they will do this in such a manner, as will
 “ make my coming agreeable to the queen, whom I shall
 “ ever honour, and endeavour to deserve her favour ; of
 “ which she hath given me many public demonstrations,
 “ by what she hath done for me in England and Scotland,
 “ which you can judge of more particularly : and I must
 “ remember, that she ordered me to be prayed for in the
 “ churches. I doubt not but her majesty is as much in-
 “ clined, at present, to establish the safety of the three
 “ kingdoms upon such a foot, that they may be exposed to
 “ the least hazard that is possible, and that she will begin
 “ with England. Mr. How has acquainted me with her
 “ majesty’s good inclinations for my family, which makes
 “ me think that, perhaps, her majesty sees this is a proper
 “ time for her to express herself in our favour : but whether
 “ I am right in this point or no, my friends in England
 “ can best judge. It is but reasonable that I should submit
 “ myself to their opinions and advice ; and I depend most
 “ upon what your grace shall advise, which will ever have
 “ the greatest weight with me. Therefore I write the more
 “ plainly to you, and tell you my thoughts, that you may
 “ communicate them to all you think fit : for they will then
 “ see that I have a great zeal for the good of England, and
 “ a most sincere respect for the queen. This is the best
 “ proof I can give, at present, of my esteem for your grace ;
 “ but I shall be glad of further opportunities to assure you
 “ that I am, and shall ever be, most sincerely, my Lord,

“ *Votre tres affectionnée à vous servir,*

“ *SOPHIE Electrice.*”

The Life of
 Terence
 ascribed to
 Suetonius,
 with the

T E R E N T I U S (PUBLIUS), or T E R E N C E, an
 ancient dramatic writer among the Romans, was a native
 of Carthage, and born in the year of Rome 560. He was
 brought early to Rome, among other slaves, and fell into
 the

the hands of a generous master, Terentius Lucanus, a Roman senator, who was so taken with his uncommon parts, that he gave him first a good education, and afterwards his liberty. He received his name, as well as his liberty, from Terentius Lucanus, as the custom was; and thus, by a singular fatality, says madam Dacier, while he has immortalised the name of his master, has not been able to preserve his own. His merit soon recommended him to the acquaintance and familiarity of the chief nobility; and such was his friendship with Scipio and Lælius, that his rivals and enemies took occasion from thence to say, that his plays were composed by those noblemen. Suetonius relates a story from Cornelius Nepos, which may seem to confirm such a surmise: it is, that on the 1st of March, which was the feast of the Roman ladies, Lælius being desired by his wife to sup a little sooner than ordinary, he prayed her not to disturb him; and that, coming very late to supper that night, he said, he had never composed any thing with more pleasure and success; when, being asked by the company what it was, he repeated some verses out of the third scene of the fourth act in the "Heautontimorumenos." Terence takes notice of this report, in his prologue to the "Adelphi," and does not offer to refute it; but Suetonius says, that he forebore, in complaisance to his patrons, who might possibly not be displeased with it: and, indeed, in the prologue to the "Heautontimorumenos," Terence desired the auditors not to credit the slanderous reports of his brother writers. It is very possible, that Scipio and Lælius might sometimes amuse themselves with composing a scene or two for a poet, with whom they conversed so familiarly; but the plays were certainly Terence's.

We have six of them remaining, and probably one or two are lost, for the "Andria" does not seem to have been his first. The very prologue to this play intimates the contrary; and the circumstance related by Suetonius, about Terence's reading his first piece to Cæcilius, proves the "Andria" not to have been it, and that Suetonius has mistaken the name of the play; for Cæcilius died two years before the "Andria" was brought on the stage. Cæcilius was the best poet of the age, and near fourscore when Terence offered his first play; much regard was paid to his judgment, and therefore the ædile offered Terence to wait upon Cæcilius with his play, before he would venture to receive it. The old gentleman, being at table. bid our

notes of madam Dacier prefixed to her translation of his comedies, — Crusius's Lives of the Roman poets, Vol. II.

young author take a stool, and begin to read it to him. It is observed by Suetonius, that Terence's dress was mean, so that his outside did not much recommend him; but he had not gone through the first scene, when Cæcilius invited him to sit at table with him, deferring to have the rest of the play read till after supper. Thus, with the advantage of Cæcilius's recommendation, did Terence's first play appear, when Terence could not be twenty-five: for the "Andria" was acted, when he was but twenty-seven. The "Hecyra" was acted the year following; the "Self-tormentor, Heautontimorumenos," two years after that; the "Eunuch" two years after the "Self-tormentor;" the "Phormio," the latter end of the same year; and, the year afterwards, the "Adelphi, or Brothers," was acted: that is, before Christ 160, when Terence was thirty-three years of age.

After this, Terence went into Greece, where he stayed about a year, in order, as it is thought, to collect some of Menander's plays. He fell sick on his return from thence, and died at sea according to some; at Stymphalis, a town in Arcadia, according to others, when he was not quite five and thirty years of age. From the above account, we cannot have lost above one or two of Terence's plays; for it is ridiculous to credit what Suetonius reports from one Consentius, an unknown author, namely, that Terence was returning with above an hundred of Menander's plays, which he had translated, but that he lost them by shipwreck, and died of grief for the loss. Terence was of a middle size, very slender, and of a dark complexion. He left a daughter behind him, who was afterwards married to a Roman knight. He left, also, a house and gardens on the Appian way, near the Villa Martis, so that the notion of his dying poor seems a little strange. If he could be supposed to have reaped no advantages from the friendship of Scipio and Lælius, yet his plays must have brought him in considerable sums. He received eight thousand sesterces for his "Eunuch," which was acted twice in one day; a piece of good fortune which perhaps never happened to any other play, for plays with the Romans were never designed to serve above two or three times. There is no doubt that he was well paid for the rest; for it appears from the prologue to the "Hecyra," that the poets used to be paid every time their play was acted. At this rate, Terence must have made a handsome fortune before he died, for most of his plays was acted more than once in his life-time.

It would be endless to mention the testimonies of the ancients in his favour, or the many fine things said of him by modern commentators and critics. Menander was his model, and from him he borrowed many of his materials. He was not content with a servile imitation of Menander, but always consulted his own genius, and made such alterations as seemed to him expedient. His enemies blamed his conduct in this; but in the prologue to the “*Andria*,” he pleads guilty to the charge, and justifies what he had done by very sufficient reasons. The comedies of Terence were in great repute among the Romans; though Plautus, having more wit, more action, and more vigour, had sometimes better luck upon the stage. Terence’s chief excellence consists in these three points, beauty of characters, politeness or dialogue, and regularity of scene. His characters are natural, exact, and finished to the last degree; and no writer, perhaps, ever came up to him for propriety and decorum in this respect. If he had laid the scene at Rome, and made his characters Roman, instead of Grecian; or if there had been a greater variety, and less sameness in his characters, the want of both which things have been objected to him; his plays might have been more agreeable, might have more affected those for whose entertainment they were written: nevertheless, he is perfect in what he pretends to, and as far as he goes. The politeness of his dialogue, or consummate elegance and purity of his diction, is acknowledged by all; by Cæsar, Tully, Paterculus, and Quintilian among the ancients, and by all the moderns. If Terence could not attain all the wit and humour of Menander, yet he fairly equalled him in chasteness and correctness of style. This is Cæsar’s judgement of him in those well-known lines:

“ Tu quoque, tu in summis, O dimidiate Menander,
 “ Poneris, & merito, puri sermonis amator:
 “ Lenibus atque utinam scriptis adjuncta foret vis
 “ Comica, ut æquato virtus polleret honore
 “ Cum Græcis.”——

The moderns have been in no less raptures about the style of Terence. Erasmus says, that “ the purity of the
 “ Roman language cannot be learned from any ancient Epist. xx.
lib. xxviii.
 “ author so well as from Terence;” and many have given it as their opinion, that the Latin tongue cannot be lost while the comedies of Terence remain. This Roman urbanity and purity of diction shews Terence to have been

made a slave very young, and his education to have been wholly Roman, since otherwise his style could never have been so free from the African tincture. Regularity of scene, or proper disposition and conduct of the drama, is a third excellence of Terence. His scene, as the ingenious Congreve, who calls him the correctest writer in the world, has well observed, always proceeds in a regular connection, the persons going off and on for visible reasons, and to carry on the action of the play. Upon the whole, the faults and imperfections are so few, that they ought not to be mentioned. Scaliger said, there were not three in the whole six plays. He seems, indeed, to want nothing to make him absolutely complete, except that Attic urbanity, that *comica vis*, which Cæsar wishes he had had, and which Plautus possessed, though with much indelicacy and coarseness, in an eminent degree. Madam Dacier has observed, that “it would be difficult to determine which “ of his six plays deserves the preference, since they have “ each of them their peculiar excellences. The “Andria” “ and “Adelphi,” says she, “appear to excel in characters “ and manners;” the “Eunuch” and “Phormio,” in vigorous action and lively intrigue; the “Heautontimorumenos” and “Hecyra,” in sentiment, passion, and simplicity of style.”

The best editions of Terence are, the “Elzevir one “1635,” 12mo; that “cum integris notis Donati, & “selectis variorum, 1686,” 8vo; “Westerhovius’s,” in two volumes 4to, 1726; and that of “Bentley” the same year, 4to. Madam Dacier has given a most beautiful French version of this finest of authors.

Dedication
to Way of
the world.

See art.
BENTLEY.

TERRASSON (the abbé), a French writer, was born of a good family at Lyons in 1669, and was admitted into the congregation of the oratory, which he quitted very soon. He entered into it again, and then left it for ever. His father, we are told, was so angry at this unsteadiness, that he reduced him by his will to a very moderate income; which however the abbé, who behaved always like a philosopher, bore without complaining. He went to Paris, and got acquainted with the abbé Bignon, who became his protector and patron, and procured him a place in the academy of sciences, in 1707. In 1721, he was erected a professor in the college royal. When disputes about Homer between La Motte and madam Dacier ran high, he thought proper to enter the lists, and wrote “une Dissertation con-
“tre

“tre l’Iliade,” in 2 vols, 12mo. Rousseau says, in one of his letters, “I have no curiosity about this work of Terrasson: it is sufficient once to have seen the author, to know that he hath never sacrificed to the Graces, and that he never can be qualified to judge of those of poetry. He is of a hard and pedantic nature, and ought never to depart from his angles and his parallels; and for the beauties of a poet, such a one as Homer, they are alltogether a *terra incognita* to him.” Terrasson had better success in his political and moral romance called “Sethos;” which, though it was not perhaps universally read on account of the learning and philology scattered throughout it, yet is full of good things, and hath great merit. Another capital work of Terrasson is, “A French translation of Diodorus Siculus, with a preface and notes,” which has been well spoken of.

This abbé died in 1750, with the reputation of having been one of the best practical philosophers of his age. Voltaire’s critique upon him is, that “he was a philosopher both in his life and his death; that there are some very fine things in his “Sethos;” that his translations of Diodorus is useful; but that his examination of Homer is void of all taste.”

TERTULLIAN (QUINTUS SEPTIMIUS FLORENS), Du Pin, a celebrated father of the primitive church, was an African, Tillemont, and born at Carthage in the second century. His father Cave, &c. was a centurion in the troops which served under the proconsul of Africa. Tertullian was at first an heathen, De spectac. and a man, as he himself owns, of most debauched and c. 19.—De resurrect. profligate manners; but afterwards embraced the Christian c. 59.—De pœnitent. religion, though it is not known when, or upon what occasion. He flourished chiefly under the reigns of the emperors Severus and Caracalla, from about 194 to 216; and it is probable that he lived several years after, since Jerome mentions a report of his having attained to a decrepit old age. There is no passage in his writings whence it can be concluded that he was a priest; but Jerome affirms it so positively, that it cannot be doubted. He had vast parts and learning of all kinds, which he employed vigorously in the cause of Christianity, and against heathens and heretics, but towards the latter part of his life became a very great heretic himself; for he quitted the church, to follow Montanus and his prophetesses, which is the reason why his name has not been transmitted to us

In catalog. eccl. script.

with the title of St. before it. The cause of his separation is not certainly known, but only conjectured. Baronius has supposed that it was jealousy, because Victor was preferred before him to the see of Rome; Pamelius says, that he was angry, because he could not get the bishopric of Carthage; and others have assigned different reasons, which are yet less probable. A more likely one is that which Jerome relates, namely, that the envy which the Roman clergy bore him, and the outrageous manner with which they treated him, exasperated him against the church, and provoked him to quit it. Add to this, what is perhaps the most likely reason of all, that the extraordinary sanctity and austerity, which the sect of Montanus affected, suited admirably with the severe and enthusiastic nature of Tertullian; so that he might associate himself to it probably more to gratify his own humour, than from any motive of resentment to others. The books he wrote to his wife sufficiently shew, that he was a married man; and the same books shew too, more plainly than the Papists care to allow, that he lived all his days as a married man with his wife, without separating from her upon his commencing priest, if indeed he did not marry her after. More plainly, I say, than the priests care to allow; for, upon this supposition, they must either give the lie to St. Jerome, who affirms Tertullian to have been a priest, or admit that it was lawful for priests to marry: and what can be worse than either? The time of his death is no where mentioned.

All the ancients, and all the moderns, have spoken highly of the abilities and learning of this father, and we cannot do better than quote some of the principal testimonies from both, as they will serve for a very good critique upon his works and character. Eusebius says, that

Hist. Eccles.
lib. ii. c. 2.

he was one of the ablest Latin writers, and particularly insists upon his being thoroughly conversant in the Roman laws; which may incline one to think that, like his scholar, Cyprian, he was bred to the bar. Cyprian used every day to read something of his works, and, when he called for the book, said, "Give me my master," as Jerome relates upon the authority of a priest, who had it from Cyprian's secretary. Lactantius allows him to have been skilled in all kinds of learning, yet censures him for an harsh, inelegant, and obscure writer: "In omni genere

Lactant lib.
v. c. 1.

"literarum peritus, sed in loquendo parum facilis, & minus comptus, & multum obscurus." Jerome, in his Catalogue of ecclesiastical writers, calls him a man of a quick

quick and sharp wit; and says, in his epistle to Magnus, that no author had more learning and subtilty; but in other places he reprehends his errors and defects; and, in his Apology against Ruffinus, “commends his wit, but “condemns his heresies.” Vicentius Lirinensis gives this character of him: “Tertullian was,” says he, “among the
Commē-
torium,
p. 345.
Paris, 1679.
 “Latins what Origen was among the Greeks; that is to
 “say, the first and the most considerable man they had.
 “For what is more learned than he? what more versed
 “both in ecclesiastical and profane knowledge? Has he
 “not comprised in his vast capacious mind all the philoso-
 “phy of the sages, the maxims of the different sects, with
 “their histories, and whatever pertained to them? Did he
 “ever attack any thing which he has not almost always
 “either pierced by the vivacity of his wit, or overthrown
 “by the force and weight of his reasonings? And who can
 “sufficiently extol the beauties of his discourse, which is so
 “well guarded and linked together by a continual chain
 “of arguments, that he even forces the consent of those
 “whom he cannot persuade? His words are so many
 “sentences; his answers almost so many victories.”

The moderns have spoken of Tertullian in much the same strain, only with somewhat more precision. We will quote the testimonies of two remarkable authors, who have given judgement of him, and in a different way; the one with regard to his nature and genius, the other concerning his style and manner of writing. The authors here meant are father Malebranche and Balzac. What
La recher-
che de la
vérité, liv.
ii. p. 3.
ch. 3.
 Malebranche has said of him is curious, and deserves to be transcribed at large. This fine writer is treating of the force of the imagination; and upon this topic he observes, that “one of the greatest and most remarkable proofs
 “of the influence which some imaginations have over
 “others, is the power in certain authors of persuading
 “without reason. For instance, the turn that Tertullian,
 “Seneca, Montaigne, and some others, give their words,
 “has charms and lustre which dazzle the understandings
 “of most men, though it be only a faint draught of fancy,
 “and the shadow as it were of the imagination of those
 “authors. Their words, as dead as they are, have more life
 “and vigour than the reasons of others. They enter,
 “they penetrate, they domineer over the soul in so
 “imperious a manner, as to challenge obedience without
 “being understood, and to have their orders submitted to
 “before they are known. A man has a mind to believe,
 “but

“but he knows not what. When he would know precisely what he believes, or would believe; and approaches, as I may say, to view these phantoms; they vanish into smoke with all their gaudy drapery and lustre.” Yet, though he mentions these writers as instances to his present purpose, he owns they have their beauties as well as defects; and he proceeds to settle the real merits of each. “Tertullian,” says he, “was indeed a man of profound learning; but he had more memory than judgement, greater penetration and extent of imagination than of understanding. There is no doubt that he was a visionary, and had all the qualities I have attributed to visionaries. The respect he had for the visions of Montanus, and for his prophetesses, is an incontestible proof of the weakness of his judgement. His fire, his transports, his enthusiasms upon the most trifling subjects, plainly indicate a distempered imagination. What irregular motions are there in his hyperboles and figures! How many pompous and magnificent arguments, that owe all their force to their sensible lustre, and persuade many merely by giddying and dazzling the mind!” He then gives examples out of his book “De pallio;” and concludes with saying, that “if justness of thought, with clearness and elegance of expression, should always appear in whatever a man writes, since the end of writing is to manifest the truth, it is impossible to excuse this author; who, by the testimony of even Salmasius, the greatest critic of our times, has laid out all his endeavours to become obscure; and has succeeded so well in what he aimed at, that this commentator was almost ready to swear, no man ever understood him perfectly.”

Liv. v. lett.
ii.

So much for Tertullian's genius, and the nature of his faculties, which Malebranche has described very properly. What Balzac has said regards his style and manner of writing; and is expressed thus, in a letter written to Rigaltius: “I expect,” says he, “the Tertullian you are publishing, that he may learn me that patience, for which he gives such admirable instructions. He is an author, to whom your preface would have reconciled me, if I had an aversion for him; and if the harshness of his expressions, and the vices of his age, had dissuaded me from reading him: but I have had an esteem for him a long time; and as hard and crabbed as he is, yet he is not at all unpleasant to me. I have found in his
“writings

“ writings that black light, which is mentioned in one of
 “ the ancient poets; and I look upon his obscurity with
 “ the same pleasure as that of ebony, which is very bright
 “ and neatly wrought. This has always been my opinion;
 “ for as the beauties of Africa are no less amiable, though
 “ they are not like ours, and as Sophonisba has eclipsed se-
 “ veral Italian ladies; so the wits of that country are not less
 “ pleasing with this foreign sort of eloquence, and I shall
 “ prefer him to a great many affected imitators of Cicero.
 “ And though we should grant to nice critics that his
 “ style is of iron, yet they must likewise own to us, that
 “ out of this iron he has forged most excellent weapons:
 “ that he has defended the honour and innocence of
 “ Christianity; that he has quite routed the Valentinians,
 “ and struck Marcion to the very heart.” Our learned Dr. Hist. literar.
 Cave has likewise shewn himself, still more than Balzac, vol. i. p. 92.
 an advocate for Tertullian’s style; and, with submission Oxon. 1743.
 to Lactantius, who (as we have seen above) censured it as
 harsh, inelegant, and obscure, affirms, that “ it has a
 “ certain majesty peculiar to itself, a sublime and noble
 “ eloquence seasoned abundantly with wit and satire, which,
 “ at the same time that it exercises the sagacity of a reader,
 “ highly entertains and pleases him: Habet Tertulliani
 “ stilus majestatem quandam sibi propriam, & grandem
 “ eloquentiam sale & acumine plurimum conditam, quæ
 “ simul legentis ingenium exercet, & animum suaviter
 “ delectat.”

The principal editors of this father, by which are meant
 those who have given editions of his works in one col-
 lected body, are Rhenanus, Pamelius, and Rigaltius.
 Rhenanus first published them at Basil in 1521, from two
 manuscripts which he had got out of two abbeys in
 Germany. As this editor was well versed in all parts of
 learning, and especially in ecclesiastical antiquity, so none
 have laboured more successfully than he in the explication
 of Tertullian; and Rigaltius has observed with reason,
 that he wanted nothing to have made his work complete,
 but more manuscripts: and though, says honest Du Pin, Ecclesiast.
 his notes have been censured by the Spanish inquisition, Aut. cent.
 and put at Rome into the Index expurgatorius, yet this iii.
 should not diminish the esteem we ought to have for him.
 Rhenanus’s edition had been printed a great number of
 times, when Pamelius published Tertullian with new
 commentaries at Antwerp in 1579; and although this
 editor has been blamed for digressing too much to things
 foreign

foreign to his point, yet his notes are useful and learned. His edition, as well as Rhenanus's, has been printed often, in various places. After these the learned Rigaltius put out his edition in 1634, which is far preferable to either of the former; for, having some manuscripts and other advantages which the former editors wanted, he has given a more correct text. He has also accompanied it with notes, in which he has explained difficult passages, cleared some antient customs, and discussed many curious points of learning. The greatest objection to this editor has been made by the Roman Catholics, who say, that he has occasionally made observations not favourable to the present practice of the church: but, says Du Pin, who by the way was but a poor Catholic, as well as Rigaltius, "whatever exceptions may be made to his divinity, his remarks relating to grammar, criticism, and the explanation of difficult passages, are excellent." In the mean time it is a general opinion, that, notwithstanding the labours of these learned men, there is still room for a more complete edition of Tertullian than any that has appeared; which, however, cannot well be expected, till reading the fathers shall become a more fashionable study than it is at present.

Besides the works in general, detached pieces of Tertullian have been put out by very learned critics. Salmasius bestowed a very voluminous comment upon his small piece "De pallio," the best edition of which is that of Leyden 1656, in 8vo: but what constitutes its principal value now is a fine print of Salmasius, placed at the beginning of it. His "Apologeticus," as it has been most read, so it has been the ofteneft published of all this father's works. This Apology for Christianity and its professors was written about the year 200, in the beginning of the persecution under the emperor Severus. It is commonly believed, that he wrote it at Rome, and addressed it to the senate: but it is more probable, that it was composed in Africa, as indeed he does not address himself to the senate but to the proconsul of Africa, and the governors of the provinces. The best edition of it is that by Havercamp at Leyden 1718, in 8vo.

Fabric. Bib.
Græc. vol.
viii.

THEMISTIUS, an ancient Greek orator and philosopher, whose eloquence procured him the name of Euphrades, was of Papblagonia, and flourished in the fourth century. His father Eugenius was a man of noble birth, and

and an excellent philosopher ; and, like a good parent, was at the pains of training up his son under his own particular care and management. Themistius taught philosophy twenty years at Constantinople, and acquired a prodigious reputation. Then he went to Rome, where the emperor offered any conditions, if he would fix himself in that city ; but he returned shortly, and settled at Constantinople, where he married a wife, and begat children. Themistius was a Peripatetic, and tells us in one of his Orations, that he had chosen Aristotle for the arbiter of his opinions, and the guide of his life ; yet he was not so bigoted to this master, but that he was well versed in Plato, and was particularly studious of the diction and manner of this philosopher, as appears from his works. He had a great opinion of the necessity of sacrificing to the Graces ; and he says in another Oration, “ Cum divino
 “ Platone verso, cum Aristotele habito, ab Homero vix
 “ divellor : I often converse with the divine Plato, I live
 “ with Aristotle, and I am very unwillingly separated from
 “ Homer.”

He had a vast interest and favour with several succeeding emperors. Constantius elected him into the senate in the year 355, ordered a brazen statue to be erected to him in 361, and pronounced his philosophy “ the ornament
 “ of his reign.” Julian made him prefect of Constantinople in 362, and wrote letters to him, some of which are still extant. Jovian, Valens, Valentinian. and Gratian, shewed him many marks of esteem and affection, and heard him with pleasure haranguing upon the most important subjects. Valens in particular, who was inclined to favour the Arians, suffered himself to be diverted by Themistius from persecuting the orthodox ; who represented to him the little reason there was to be surprised at a diversity of opinions among the Christians, when that was nothing in comparison of the differences among the heathens ; and that such differences ought never to terminate in sanguinary measures. The orator’s end was to persuade to an universal toleration, and he obtained it. He was indeed of a very tolerating spirit ; for, though an inveterate heathen, he maintained correspondences and friendships with Christians, and particularly with the well-known Gregory of Nazianzen, who, in a letter to him still extant, calls him “ the king of language and com-
 “ position.” Lastly, the emperor Theodosius made him again prefect of Constantinople in the year 384 ; and,
 1 when

when he was going into the West, committed his son Arcadius to his inspection and tutorage. He lived to be exceedingly old; but the precise time of his death is not recorded. He has sometimes been confounded with another Themistius, who was much younger than he, a deacon of Alexandria, and the founder of a sect among Christians.

More than thirty Orations of Themistius are still extant, some of which had been published by Petavius; but the best edition is that, with a Latin version and notes by father Hardouin, at Paris 1684, in folio. He wrote also Commentaries upon several parts of Aristotle's works; which were published in Greek at Venice in 1534, folio; Latin versions were afterwards made by Hermolaus Barbarus, and others.

Cibber's
Lives,
vol. V.

THEOBALD (LEWIS), was born at Sittingbourn in Kent, of which place his father was an eminent attorney. His grammatical learning he received at Isleworth in Middlesex, and afterwards applied himself to the law: but, finding that pursuit tedious and irksome, he quitted it for the profession of poetry. He engaged in a paper called "The Censor," published in Mift's "Weekly Journal;" and, by delivering his opinion with too little reserve concerning some eminent wits, exposed himself to their lashes and resentment. Upon the publication of Pope's Homer, he praised it in the most extravagant terms; but afterwards thought proper to retract his opinion, for reasons we cannot guess, and abused the very performance he had before affected to admire. Pope at first made Theobald the hero of his "Dunciad;" but afterwards, for reasons best known to himself, thought proper to disrobe him of that dignity, and bestow it upon another. In 1726, Theobald published a piece in octavo, called "Shakespear Restored:" of this, it is said, he was so vain as to aver, in one of Mift's "Journals," "that to expose any errors in it was impracticable;" and, in another, "that what care might for the future be taken, either by Mr. Pope, or any other assistants, he would give above five hundred emendations, that would escape them all." During two whole years, while Pope was preparing his edition, he published advertisements, requesting assistance, and promising satisfaction to any who would contribute to its greater perfection. But this restorer, who was at that time soliciting favours of him by letters, did wholly conceal that he

he had any such design till after its publication; which he owned in the "Daily Journal of Nov. 26, 1728." Theobald was not only thus obnoxious to the resentment of Pope, but we find him waging war with Mr. Dennis, who treated him with more roughness, though with less satire. Theobald, in "The Cenfor," N^o 33, calls Dennis by the name of Furius. Dennis, to resent this, in his remarks on Pope's Homer, thus mentions him; "There is "a notorious idiot, one Hight Whacum; who, from an "under-spur-leather to the law, is become an under- "strapper to the play-house, who has lately burlesqued the "Metamorphoses of Ovid, by a vile translation, &c. This "fellow is concerned in an impertinent paper called the "Cenfor." Such was the language of Dennis, when inflamed by contradiction.

In 1720, Theobald introduced upon the stage a tragedy, called "The Double Falshood;" the greatest part of which he asserted was Shakspeare's. Pope insinuated to the town, that it was all, or certainly the greatest part, written, not by Shakspeare, but Theobald himself; and quotes this line,

"None but thyself can be thy parallel."

which he calls a marvellous line of Theobald, "unless," says he, "the play, called 'The Double Falshood' be " (as he would have it thought) Shakspeare's; but, whether this is his or not, he proves Shakspeare to have "written as bad." The arguments, which Theobald uses to prove the play to be Shakspeare's, are indeed far from satisfactory. This "Double Falshood" was vindicated by Theobald, who was attacked again in "The art of sinking in Poetry." Here Theobald endeavoured to prove false criticisms, want of understanding Shakspeare's manner, and perverse cavilling in Pope: he justifies himself and the great dramatic poet, and attempts to prove the tragedy in question to be in reality Shakspeare's, and not unworthy of him. Theobald, besides his edition of Shakspeare's plays, in which he corrected with great pains and ingenuity many faults, is the author of several other dramatic pieces.

THEOCRITUS, an ancient Greek poet, of whose family nothing is known, save that his father's name was Praxagoras, and his mother's Philina. This we learn from an epigram, commonly set in the front of his works; which

Page 127.

which informs us also, that he was of Syracuse in Sicily. Two of his Idylliums ascertain his age, one addressed to Hiero king of Syracuse, another to Ptolemy Philadelphus of Egypt. Hiero was the same famous prince, whose actions are recorded in the first book of Polybius's History, and began his reign in the second year of the 126th Olympiad, or about the 275th before Christ, as Casaubon has proved in his notes on that historian: and as for Ptolemy Philadelphus, the commencement of his reign is constantly fixed in the 123d Olympiad. Hiero, though a prince famous for the fortune of his arms and his good government, yet seems to have expressed no great affection for letters. This is supposed to have been the occasion of Theocritus's 16th Idyllium, inscribed with Hiero's name; where the poet asserts the dignity of his profession, complains of the poor encouragement it met with, and artfully insinuates to the prince, what a brave figure he would have made in verse, had he been as good a patron; as he was an argument, to the Muses. It was probably Hiero's coldness and neglect, which put Theocritus upon leaving Sicily for the Egyptian court, where king Ptolemy then sat, supreme president of arts and wit. And we may guess that the poet met with kinder entertainment at Alexandria than he had experienced at Syracuse, from his famous panegyric on Ptolemy, which makes his 17th Idyllium; in which, among other things, he extols his generous protection of learning and ingenuity, as something beyond the degree of common virtues and excellences. There are no farther memorials of this poet's life to be gathered from his works, except his friendship with Aratus, the famous author of the "Phænomena;" to whom he addresses his 6th Idyllium, whose love he describes in the 7th, and from whom he borrows the pious beginning of the 17th. Theocritus has lain under a suspicion of having suffered an ignominious death, grounded on these lines of Ovid in the "Ibis," if the Ibis be Ovid's:

Ver. 349.

"Utque Syracusio præstrictâ fauce poetæ,
 "Sic animæ laqueo sit vita clausa tuæ."

But it does not appear that by the Syracusian poet Ovid means Theocritus. Some commentators upon the passage suppose Empedocles, who was a poet and philosopher of Sicily, to have been the person pointed at; and others think, that Ovid by a small mistake might confound Theocritus the rhetorician of Chios, who was also a poet, with

with Theocritus of Syracuse; for the former, as Plutarch and Macrobius testify, really was executed by king Antigonus, for being unseasonably and imprudently witty. He had been guilty of some high crime against this king, who it seems had but one eye: but, being assured by his friends that he should certainly obtain a pardon, as soon as he should appear to his majesty's eyes; "Nay then," cried he, "I am indisputably a dead man, if those be the conditions."

Plut. Sym-
pos. lib. ii.
—Macro-
bius. lib.
Saturn. lib.
vii. c. 2.

The compositions of this poet are distinguished among the ancients by the name of "Idylliums," in order to express the smallness and variety of their natures; they would now be called "Miscellanies, or poems on several occasions." The nine first and the eleventh are confessed to be true pastorals, and hence Theocritus has usually passed for nothing more than a pastoral poet: yet he is manifestly robbed of a great part of his fame, if his other poems have not their proper laurels. For though the greater part of his "Idylliums" cannot be called the songs of shepherds, yet they have certainly their respective merits. His pastorals doubtless ought to be considered as the foundation of his credit; upon this claim he will be admitted for the finisher, as well as the inventor of his art, and will be acknowledged to have excelled all his imitators, as much as originals usually do their copies. He has the same advantage in the pastoral, as Homer had in the epic poetry; and that was, to make the critics turn his practice into eternal rules, and to measure Nature herself by his accomplished model. And therefore, as to enumerate the glories of heroic poetry is the same thing as to cast up the sum of Homer's praises; so to set down the beauties of pastoral verse is only an indirect way of panegyriizing Theocritus. Indeed, Theocritus has in this respect been somewhat happier than Homer, as Virgil's Eclogues are confessed by all a more unequal imitation of his Idylliums, than his *Æneis* of the *Iliad*. Theocritus writes in the Doric dialect, which was very proper for his shepherds: "His rustic and pastoral Muse," says Quintilian, "dreads not only the forum, but even the city." The critic however did not in these words mean any reproach to Theocritus, as some have foolishly construed, for he was too good a judge of propriety; he knew, that this did not hinder the poet from being admirable in his way, "admirabilis in genere suo," as he expressly calls him in the same sentence; nay, he knew that he could not have

Inst. orat.
lib. x. c. 1.

been admirable without this, and would certainly have thought very meanly of most modern pastorals, where shepherds and country louts are introduced holding insipid conversation with all the affected delicacy and refinement of court language and sentiment.

This poet was first published in folio by Aldus at Venice in 1495, and by Henry Stephens at Paris in 1566, with other Greek poets, and without a Latin version: a neat edition also in Greek only was printed at Oxford in 1676, 8vo. He was afterwards published with Latin versions, and more than once with the Greek scholia and the notes of Scaliger, Casaubon, Heinsius, &c. but the best edition is that of Oxford 1699, 8vo. Since the former edition of this work, another edition of Theocritus has been printed at Oxford, 1770, in two volumes 4to.

Bibliotheca
Biographica

THEODORE I. king of Corsica, baron Niewhoff, grandee of Spain, baron of England, peer of France, baron of the holy Empire, prince of the Papal throne: for thus he styled himself. "A man whose claim to royalty," says an ingenious author, "was as indisputable, as the most ancient titles to any monarchy can pretend to be; that is, the choice of his subjects; the voluntary election of an injured people, who had the common right of mankind to freedom, and the uncommon resolution of determining to be free."

March the 15th, 1736, whilst the Corsican mal-contents were sitting in council, an English vessel from Tunis, with a passport from our consul there, arrived at a port then in possession of the mal-contents. A stranger on board this vessel, who had the appearance of a person of distinction, no sooner went on shore, but was received with singular honours by the principal persons, who saluted him with the titles of excellency, and vice-roy of Corsica. His attendants consisted of two officers, a secretary, a chaplain, a few domestics and Morocco slaves. He was conducted to the bishop's palace; called himself lord Theodore; whilst the chiefs knew more about him than they thought convenient to declare. From the vessel that brought him were debarked ten pieces of cannon, 4000 fire-locks, 3000 pair of shoes, a great quantity of provisions, and coin to the amount of 200,000 ducats. Two pieces of cannon were placed before his door, and he had 400 soldiers posted for his guard. He created officers, formed twenty-four companies of soldiers, distributed among the mal-contents the

arms and shoes he had brought with him, conferred knight-hood on one of the chiefs, appointed another his treasurer, and professed the Roman Catholic religion. Various conjectures were formed in different courts concerning him; the eldest son of the pretender, prince Ragotki, the duke de Ripperda, comte de Bonneval, were each in their turns supposed to be this stranger; all Europe was puzzled; but the country of our stranger was soon discovered: he was in fact a Prussian, well known by the name of Theodore Anthony, baron of Niewhoff.

Theodore was a knight of the Teutonic order, had successively been in the service of several German princes, had seen Holland, England, France, and Portugal; gained the confidence of the great at Lisbon, and passed there for a chargé des affaires from the emperor. This extraordinary man, with an agreeable person, had resolution, strong natural parts, and was capable of any enterprize. He was about fifty years of age. Upon his first landing, the chiefs of the Corsicans publicly declared to the people, that it was to him they were to be indebted for their liberties, and that he was arrived in order to deliver the island from the tyrannical oppression of the Genoese. The general assembly offered him the crown, not as any sudden act into which they had been surprised, but with all the precaution that people could take to secure their freedom and happiness under it. Theodore, however, contented himself with the title of governor-general. In this quality he assembled the people and administered an oath for preserving eternal peace among themselves; and severely did he exact obedience to this law.

He was again offered the title of king: he accepted it the 15th of April 1736, was crowned king of Corsica, and received the oath of fidelity from his principal subjects, and the acclamations of all the people. The Genoese, alarmed at these proceedings, publicly declared him and his adherents guilty of high treason; caused it to be reported, that he governed in the most despotic manner, even to the putting to death many principal inhabitants, merely because they were Genoese; than which nothing could be more false, as appears from his manifesto, in answer to the edict. Theodore, however, having got together near 25000 men, found himself master of a country, where the Genoese durst not appear: he carried Porto Vecchio, and, May the 3d, blocked up the city of Bastia, but was soon obliged to retire. He then separated his force, was suc-

cessful in his conquests, and came again before Bastia, which soon submitted to him. His court grew brilliant, and he conferred titles of nobility upon his principal courtiers.

Towards July, murmurs were spread of great dissatisfactions, arising from the want of Theodore's promised succours: on the other hand, a considerable armament sailed from Barcelona, as was supposed in his favour. At the same time France and England strictly forbade their subjects to assist in any way the mal-contents. Sept. the 2d, Theodore presided at a general assembly, and assured his subjects anew of the speedy arrival of the so much wanted succours. Debates ran high; and Theodore was given to understand, that before the end of October he must resign the sovereign authority, or make good his promise. He received in the mean time large sums, but nobody knew whence they came: he armed some barques, and chased those of the Genoese which lay near the island. He now instituted the Order of the Deliverance, in memory of his delivering the country from the dominion of the Genoese. The moneys he had received he caused to be new coined; and his affairs seemed to have a promising aspect; but the scene presently changed.

In the beginning of November, he assembled the chiefs; and declared, that he would not keep them any longer in a state of uncertainty, their fidelity and confidence demanding of him the utmost efforts in their favour; and that he had determined to find out in person the succours he had so long expected. The chiefs assured him of their determined adherence to his interests. He named the principal among them to take the government in his absence, made all the necessary provisions, and recommended to them union in the strongest terms. The chiefs, to the number of forty-seven, attended him with the utmost respect on the day of his departure to the water-side, and even on board his vessel; where, after affectionately embracing them, he took his leave, and they returned on shore, and went immediately to their respective posts which he had assigned them; a demonstrative proof this, that he was not forced out of the island, did not quit it in disgust, or leave it in a manner inconsistent with his royal character.

Thus ended the reign of Theodore, who arrived in a few days disguised in the habit of an Abbé at Livonia, and
thence,

thence, after a short stay, conveyed himself nobody knew whither. The next year, however, he appeared at Paris; was ordered to depart the kingdom in 48 hours; precipitately embarked at Rouen, and arrived at Amsterdam, attended by four Italian domestics; took up his quarters at an inn; and there two citizens arrested him, on a claim of 16000 florins. But he soon obtained a protection, and found some merchants, who engaged to furnish him with a great quantity of ammunition for his faithful islanders. He accordingly went on board a frigate of 52 guns, and 150 men; but was soon afterwards seized at Naples, in the house of the Dutch consul, and sent prisoner to the fortress of Cueta. This unhappy King, whose courage had raised him to a throne, not by a succession of bloody acts, but by the free choice of an oppressed nation, for many years struggled with fortune; and left no means untried, which policy could attempt, to recover his crown. At length he chose for his retirement this country, where he might enjoy that liberty, which he had so vainly endeavoured to fix to his Corsicans: but his situation here, by degrees, grew wretched; and he was reduced so low, as to be, several years before his death, a prisoner for debt in the King's-bench.

To the honour of some private persons, a charitable contribution was set on foot for him, in 1753; and, in 1757, at the expence of a gentleman, a marble monument was erected to his memory in the church yard of St. Anne's Westminster, with the following inscription:

Near this place is interred
Theodore king of Corsica;
Who died in this parish Dec. 11,
1756,

immediately after leaving
The King's bench prison,
by the benefit of the act of insolvency:
In consequence of which,
he registered his kingdom of Corsica
for the use of his creditors.

The grave, great teacher, to a level brings
Heroes and beggars, galley slaves, and kings.
But Theodore this moral learn'd ere dead:
Fate pour'd its lesson on his living head;
Bestow'd a kingdom, and deny'd him bread.

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Fabric.

Bibl. Græc.
lib. v. c. 11.—Tille-
mont, Du
Pin, Cave,
&c.

THEODORET, an illustrious writer of the church, was born at Antioch about the year 386, of parents distinguished by their piety as well as by their wealth. His birth was accompanied with miracles before and after, which he himself relates in his "Religious History;" for, if we may believe him, as Du Pin, though a Papist, very wisely puts in, it was by the prayers of a religious man, called Macedonius, that God granted his mother to conceive a son, and bring him into the world. When the holy anchorite promised her this blessing, she engaged herself on her part to devote him to God; and accordingly calling him Theodoretus, or rather Theodoritus, which signifies either given by God, or devoted to God, he was sent at seven years of age to a monastery, where he learned the sciences, theology, and devotion. He had for his masters Theodorus of Mopsuestia, and St. John Chrysostom, and made under them a very uncommon progress. His learning and goodness becoming known to the bishops of Antioch, they admitted him into holy orders; yet he did not upon that account change either his habitation or manner of living, but found out a way to reconcile the exercises of a religious life with the function of a clergyman. After the death of his parents, he distributed his whole inheritance to the poor, and reserved nothing at all to himself. The bishopric of Cyrus becoming vacant about 420, the bishop of Antioch ordained Theodoret against his will, and sent him to govern that church. Cyrus is a city of Syria, in the province of Euphratesia, an unpleasant and barren country, but very populous. The inhabitants commonly spake the Syriac tongue, few of them understanding Greek; they were almost all poor, rude, and barbarous; many of them were engaged in profane superstitions, or in such gross errors as rendered them more like Heathens than Christians. The learning and worth of Theodoret, which were really very great, seemed to qualify him for a better see; yet he remained in this, and discharged all the offices of a good bishop and a good man. He was afterwards engaged in the Nestorian quarrels, very much against his will; but, as soon as he could free himself, retired to his sec, spent his life in composing books and doing good acts, and died there in 457, aged seventy and upwards. He wrote "Commentaries upon the Holy Scriptures;" an "Ecclesiastical History;" a "Religious History," containing the lives and praises of thirty monks, and several other things, which are still extant.

Great

Great encomiums have been bestowed upon this writer, "Of all the fathers," says Du Pin, "who have composed works of different kinds, Theodoret is one of those who hath succeeded the best in every kind. Some have been excellent writers in matters of controversy, but bad interpreters of Scripture; others have been good historians, but bad divines; some have had good success in morality, who have had no skill in doctrinal points; those who have applied themselves to confute Paganism by their own principles and authors, have usually had little knowledge in the mysteries of our religion; and lastly, it is very rare for those who have addicted themselves to works of piety to be good critics. Theodoret had all these qualities; and it may be said, that he hath equally deserved the name of a good interpreter, divine, historian, writer in controversy, apologist for religion, and author of works of piety. But he hath principally excelled in his compositions on Holy Scripture; he hath outdone almost all other commentators in that kind, according to the judgement of the learned Photius. His style, saith that able critic, is very proper for a commentary; for he explains, in just and significant terms, whatsoever is obscure and difficult in the text, and renders the mind more fit to read and understand it by the pleasantness and elegance of his discourse. He never wearies his reader with long digressions, but on the contrary labours to instruct him clearly, neatly, and methodically, in every thing that seems hard. He never departs from the purity and elegance of the Attic dialect, unless when he is obliged to speak of abstruse matters, to which the ears are not accustomed: for it is certain that he passes over nothing that needs explication; and it is almost impossible to find any interpreter who unfolds all manner of difficulties better, and leaves fewer things obscure. We may find many others, who speak elegantly and explain clearly; but we shall find few, who have forgotten nothing which needed illustration, without being too diffuse, and without running out into digressions, at least such as are not absolutely necessary to clear the matter in hand. Yet this is what Theodoret has observed throughout his commentaries, in which he hath opened the text admirably well by his accurate inquiries."

As this extract from Du Pin may seem to favour of panegyric a little, we will qualify it with a passage from Beausobre, a learned and judicious critic, who, in the History of the Manichees, speaks of this father in the following terms:

"Theodoret

See Jortin's "Theodoret is, in my opinion, one of the most valuable
Remarks on " of the fathers. He is learned; he reasons well, especially
eccles. hist. " in his dialogues against the Greek heresies of his times:
vol. III. " he is a good literal interpreter of the Scriptures. I can-
" not help admiring his prudence and moderation, when I
" consider, that he ended his Ecclesiastical History at the
" time when the Nestorian quarrels, in which he was so
" deeply interested, began. But, I fear, his zeal against
" heretics imposed upon him almost as much, as his ad-
" miration for the heroes of the ascetic life, with whom
" he was charmed. Monasteries have undoubtedly sent
" forth great men into the world; but these disciples of the
" monks contracted there in their youth a superstitious
" disposition, which is hardly ever thrown off; and the
" weak side of this able man seems to have been an exces-
" sive credulity."

The works of Theodoret were published in Greek and Latin, by father Sirmond at Paris, 1642, in four volumes folio; to which the Jesuit Garner added, in 1684, a fifth, consisting of other pieces, which had never been printed before, of supposititious pieces, learned dissertations, and an account of the life, principles, and writings of Theodoret. The "Ecclesiastical History" of Theodoret, which is divided into five books, is a kind of supplement to Socrates and Sozomen, as being written after theirs, about anno 450. It begins where Eusebius leaves off, that is, at the rise of the Arian heresy in 322, and ends with 427, before the beginning of the Nestorian heresy. It has been translated and published by Valesius, with Eusebius and the other ecclesiastical historians, and republished with additional notes, by Reading, at London 1720, in 3 vols. folio.

See art.

EUSEBIUS.

Fabric. Bibl.
Græc. vol. I.
—Kenner's
Lives of the
Greek poets.

THEOGNIS, an eminent Greek poet, was born in the 59th Olympiad, or about 550 years before Christ. He calls himself a Megarian, in one of his verses; but then he cannot be understood of Megara in Sicily, as some have imagined; because, when he reckons up his travels, he puts Sicily among the foreign countries he visited. He means Megara in Achaia, as appears also from his own verses, for he prays the gods to turn away a threatening war from the city of Alcathous; now Ovid calls the same Megara, Alcathoe. We have a moral work of his extant, of somewhat more than a thousand lines, which is acknowledged to be an useful summary of precepts and reflections; which, however, has so little of the genius and fire of poetry in it, that,

De Trist.
lib. I.

that, as Plutarch said, it may more properly be called Carmen than Poëma. In short, these *Τραγῳαί*, Sententiæ, or Precepts, are collected in the simplest manner, without the least ornament or disguise; and, as we know they were chiefly employed in the instruction of children, so it is reasonable to suppose they were put into verse, merely for the sake of assisting the memory. Athenæus reckons this author among the most extravagant voluptuaries, and cites some of his verses to justify the censure; and Suidas, in the account of his works, mentions a piece intitled, “Exhortations, or Admonitions,” which he says was stained with a mixture of impure love and dishonest notions. The verses we have at present are, however, entirely free from any thing of this kind, which has made some imagine that they were not left in this good condition by the author, but that the lewd and gross passages may have been taken out, and the void spaces filled up with wiser and graver sentences. They have been very often printed both with and without Latin versions, and are to be found in all the collections of the Greek minor poets.

THEOPHANES (ΠΡΟΚΟΠΟΥΙΤΣΗ), an historian Coxe's Travels into Russia, vol. II. p. 139. who may be ranked among those to whom Russia is chiefly indebted for the introduction of polite literature, was the son of a burgher of Kiof; born in that city June 9, 1681, and baptised by the name of Elisha. Under his uncle Theophanes, rector of the seminary in the Bratkoï convent at Kiof, he commenced his studies, and was well grounded in the rudiments of the Greek, Latin, and Hebrew tongues. Though his uncle died in 1692, he completed his education in that seminary; and in 1698, in the eighteenth year of his age, he travelled into Italy. He resided three years at Rome, where, beside a competent knowledge of the Italian, he acquired a taste for the fine arts, and improved himself in philosophy and divinity. Upon his return to Kiof, he read lectures on the Latin and Sclavonian art of poetry in the same seminary in which he had been educated: and, having assumed the monastic habit, assumed the name of Theophanes. Before he had attained the 25th year of his age, he was appointed præfect, the second office in the seminary, and professor of philosophy. In 1706 he distinguished himself by speaking a Latin oration before Peter the Great; and still more by a sermon which, in 1709, he preached before the same monarch after the battle of Pultava. Having once attracted
the

the notice, he soon acquired the protection of Peter, who was so captivated with his great talents, superior learning, and polite address, as to select him for a companion in the ensuing campaign against the Turks; a sure prelude to his future advancement. In 1711 Theophanes was nominated abbot of Bratskoi, rector of the seminary, and professor of divinity. His censures against the ignorance and indolence of the Russian clergy, and his endeavours to promote a taste for polite literature among his brethren, rendered him a fit instrument in the hands of Peter for the reformation of the church, and the final abolition of the patriarchal dignity. He was placed at the head of the synod, of which ecclesiastical establishment he himself drew the plan; was created bishop of Plescof; and in 1720 archbishop of the same diocese: soon after the accession of Catharine he was consecrated archbishop of Novogorod and metropolitan of all Russia; and died in 1736. Beside various sermons and theological disquisitions, he wrote a treatise on rhetoric, and on the rules for Latin and Slavonian poetry; he composed verses in the Latin language; and was author of a "Life of Peter the Great," which unfortunately terminates with the battle of Pultava. In this performance the prelate has, notwithstanding his natural partiality to his benefactor, avoided those scurrilous abuses of the contrary party, which frequently disgrace the best histories; and has been particularly candid in his account of Sophia. Peter, from a well-grounded experience, had formed such a good opinion of the talents of Theophanes, as to employ him in composing the decrees which concerned theological questions, and even many which related to civil affairs. Theophanes may be said, not only to have cultivated the sciences, and to have promoted them during his life, but likewise to have left a legacy to his countrymen, for their further progress after his decease, by maintaining in his episcopal palace fifty boys, whose education he superintended: under his auspices they were instructed in foreign languages, and in various branches of polite knowledge, which had been hitherto censured by many as profane acquisitions; thus transmitting the rays of learning to illuminate future ages and a distant posterity [A].

T H E-

[A] For the history of Theophanes, Mr. Coxe has followed implicitly Muller, whose fidelity and accuracy al-

ways appear to him unquestionable. Mons. Le Clerc differs from Mr. Muller in relating the earliest part of this prelate's

prelate's life. He also informs us, that Theophanes persuaded Peter to introduce the Protestant religion into Russia; and that the emperor was inclined to follow his advice, but was prevented by his death. This impor-

tant anecdote Mr. Coxe would not venture to adopt (though he could not controvert it) as the ingenious author has not cited his authority. See Le Clerc's Hist. Anc. de Russie, p. 262; and Hist. Mod. p. 65. 66.

THEOPHILUS, a writer and bishop of the primitive church, was born and educated a heathen, and afterwards converted to Christianity. Some have imagined that he is the person to whom St. Luke dedicates the "Acts of the Apostles," but they were grossly mistaken; for this Theophilus was so far from being contemporary with St. Luke and the apostles, that he was not ordained bishop of Antioch till anno 170, and he governed this church twelve or thirteen years. He was a vigorous opposer of certain heretics of his time, and composed a great number of works, all of which are lost, except three books to Autolycus, a learned Heathen of his acquaintance, who had undertaken to vindicate his own religion against that of the Christians. The first book is properly a discourse between him and Autolycus, in answer to what this Heathen had said against Christianity. The second is to convince him of the falshood of his own, and the truth of the Christian religion. In the third, after having proved that the writings of the Heathens are full of absurdities and contradictions, he vindicates the doctrine and the lives of the Christians from those false and scandalous imputations, which were then brought against them. And lastly, at the end of his work, he adds an historical chronology from the beginning of the world to his own time, to prove, that the history of Moses is the ancientest and the truest; and it appears from this little epitome, how well this author was acquainted with profane history. These three books are filled with a great variety of curious disquisitions concerning the opinions of the poets and philosophers, and there are but few things in them relating immediately to the doctrines of the Christian religion. Not that Theophilus was ignorant of these doctrines; but, having composed his works for the conviction of a Pagan, he insisted rather on the external evidence or proofs from without, as better adapted, in his opinion, to the purpose. His style is elegant, and the turn of his thought very agreeable; and this little specimen is sufficient to shew, that he was indeed a very eloquent man.

The piece is intituled, in the Greek manuscripts, "The books of Theophilus to Autolycus, concerning the faith
" of

Fabric. Bibl.
Græc. lib. v.
c. 1. — Cave.
Hist. literar.
vol. I.

“of the Christians, against the malicious detractors of their religion.” They were published, with a Latin version, by Conradus Gesner, at Zurich, in 1546. They were afterwards subjoined to Justin Martyr’s works, printed at Paris in 1615 and 1636; then published at Oxford, 1684, in 12mo, under the inspection of Dr. Fell; and, lastly, by Jo. Christ. Wolfius, at Hamburgli, 1723, in 8vo.

It is remarkable, that this patriarch of Antioch was the first who applied the term Trinity to express the three persons in the Godhead.

Diogenes
Laertius, de
vit. philo-
soph.—
Fabric. Bibl.
Græc.
tom. II.

THEOPHRASTUS, a great philosopher of antiquity, was the son of a fuller at Eresus, a city in Lesbos. His first master was Leucippus, not the famous Leucippus, who was a scholar of Zeno, but of his own town and country: from whence he went to Plato’s school at Athens, and afterwards settled in Aristotle’s, where he soon distinguished himself from the rest of his disciples. His new master, charmed with the readiness of his wit, and sweetness of his elocution, changed his name, which was Tyrtamus, to that of Euphrastus, which signifies one who speaks well; but this name not sufficiently expressing the great estimation he had for the beauty of his genius and language, he called him Theophrastus, which is “one whose language is divine.” This agrees with Cicero’s sentiments of this philosopher, in his book “De claris oratoribus.” “Who is there,” says he, “more fertile than Plato? Philosophers say, that Jupiter, were he to speak Greek, would speak in his manner. Who more nervous than Aristotle? more sweet than Theophrastus?” In some of his epistles to Atticus, he calls him his friend; and says, that his works were familiar to him, and that the reading of them had afforded him abundance of pleasure. Aristotle relates concerning him and Calisthenes, another of his scholars, what Plato had said of Aristotle himself and Xenocrates, that “Calisthenes had a dull invention and sluggish fancy, and that Theophrastus, on the contrary, was so sprightly, acute, and penetrating, as to comprehend at once all that was to be known of a thing: so that the one wanted spurs to prick him forward, the other reins to hold him in.”

It is said that Aristotle’s scholars, observing their master to grow in years, and with no prospect of living much longer, begged of him to name his successor; and as he had only two persons in his school on whom the choice could

fall, Menedemus the Rhodian, and Theophrastus the Lesbian, he determined his choice in the following manner: he ordered wine to be brought him of Rhodes and Lesbos, and tasting of both said, that they were excellent in their kind; the first indeed strong, but that of Lesbos more pleasant, and to which, therefore, he gave the preference: by which his scholars understood that he spake not of the wine, but of his successor. Others relate, that Aristotle made this choice upon his privately withdrawing from Athens to Chalcis; which he did, lest the Athenians should proceed against him, as they had proceeded against Socrates, for having spoken irreverently of their gods.

Whatever was the cause, Theophrastus succeeded Aristotle in the 2d year of the 114th Olympiad, or about 324 before Christ; and his name became so famous through all Greece, that he had, soon after, near two thousand scholars. In the fourth year of the 118th Olympiad, Sophocles, not the tragic poet, but son of Amphiclides, who was at that time chief magistrate, procured a law to be made, prohibiting, upon pain of death, any philosopher to teach in the public schools, unless he was licensed by the senate and people. This law was made under a pretext of regulating the government, and hindering public assemblies, but in reality to annoy Theophrastus. By this decree he banished all the philosophers out of the city, and Theophrastus among the rest; but the year following Philo, a disciple of Aristotle, accused Sophocles of having acted contrary to law, laid a fine upon him of five hundred talents, and called home the philosophers; by which means Theophrastus returning, was reinstated in his school: He was in this more fortunate than Aristotle, who was forced to submit to his prosecutor Eurymedon; and he was so much honoured by the Athenians, that Agnonides, accusing him of impiety, very hardly escaped from being fined himself. And indeed the character given of him is, that he was a man of singular prudence, zealous for the public good, laborious, officious, affable, liberal. Plutarch says, when Eresus was oppressed with tyrants, who had usurped the government, that he joined with his countryman Phidias, not the famous statuary, and out of his own estate contributed with him to arm those who had been banished; who, re-entering the city, expelled the traitors, and restored the whole isle of Lesbos to its liberty.

Plutarch
advers. Co-
loten.

His many and excellent accomplishments did not only acquire him the good-will of the people, but the esteem and familiarity

Tusculan.
quæst.
lib. III.

arity of kings. He was the friend of Cassander, successor of Arideus, brother to Alexander the Great, in the kingdom of Macedon; and Ptolemy, son of Lagus, and first king of Egypt, kept a constant correspondence with this philosopher. At last he died, worn out with extreme old age and fatigues: all Greece lamented him, and all the Athenians assisted at his funeral. Cicero says, that Theophrastus "complained of nature, as he lay upon his death-bed, for having given to deers and crows so long a life, which was usefess to them, while she had allotted men an extreme short life, though it was of the greatest consequence to them to live long: since, if the age of men was extended to a greater number of years, their lives would be improved by an universal knowledge, and all arts and sciences brought to perfection." And St. Jerom assures us, that, "at one hundred and seven years of age, Theophrastus lamented that he was to die, just when he began to know how to live." But, methinks, he had much more reason to complain of philosophy, for suffering him to bemoan himself in so ridiculous a manner, and for not having taught him to think more justly and worthily of the natural order and constitution of things. Men spend long lives in superfluous and vain pursuits, and then complain they have not time enough for necessary acquisitions: whereas they have, as it is very reasonable to suppose, more than enough to acquire all that belongs to the perfection and happiness of their natures. Theophrastus talked much better sense to his scholars, when they came to him just before he died, and asked him if he had any thing to say to them: "Nothing," answered he, "but that the life of man loseth many pleasures for the sake of glory; that nothing is more unprofitable than the love of fame, which promiseth great things at a distance, but deceiveth in the possession: therefore, my disciples, be content. If you can contemn the esteem of men, which, considering how it is usually bestowed, is not worth having, you will save a great deal of trouble and wearisomeness: and if it abate not your endeavours, honour may still happen to be your reward. Remember only, that in life there are many usefess things, and but few which tend to a solid good." These were his last words, and wise ones too.

In imitation of his master Aristotle, he composed an infinite number of works; and, indeed, we do not find that any of the ancients exceeded him in this respect. Diogenes

genes Laertius reckons up more than two hundred different tracts, and the subjects of which they treated; but the greatest part are lost. Those that remain are, nine books of the "History of plants;" six of the "Causes of plants;" a book "Of stones;" "Of winds;" "Of fire;" "Of honey;" "Of the signs of fair weather;" "Of the signs of tempests;" "Of the signs of rain;" "Of smells;" "Of sweat;" "Of the vertigo;" "Of weariness;" "Of the relaxation of the nerves;" "Of swooning;" "Of fish which live out of water;" "Of animals which change their colour;" "Of animals which are born suddenly;" "Of animals subject to envy;" and, "The characters of men." These are what remain of his writings: among which the last, namely, "The characters of men," has been by far the oftenest printed, and the most read; as indeed it is fitted to entertain all readers, while the rest belong only to the men of science.

THEVENOT (MELCHISEDEC), librarian to the king of France, and a celebrated writer of travels, was born at Paris in 1621, and had scarcely gone through his academical studies, when he discovered a strong passion for visiting foreign countries. At first he saw only part of Europe; but then he took great care to procure very particular informations and memoirs from those who had travelled over other parts of the globe, and out of those composed his "Voyages and Travels." He laid down, among other things, some rules, together with the invention of an instrument, for the better finding out of the longitude, and the declination of the loadstone; and some have thought, that these are the best things in his works, since travels related at second-hand can never be thought of any great authority or moment; not but that Thevenot travelled enough to relate some things upon his own knowledge. Another passion in him, equally strong with that for travelling, was to collect scarce books in all sciences, especially in philosophy, mathematics, and history; and in this he may be said to have spent his whole life. When he had the care of the king's library, though it is one of the best furnished in Europe, he found two thousand volumes wanting in it, which he had in his own. Besides printed books, he brought a great many manuscripts in French, English, Spanish, Italian, Latin, Greek, Hebrew, Syriac, Arabic, Turkish, and Persian. The marbles presented to him by

Journal des
Savans,
tom. XX.

Mr. Nointel, at his return from his embassy to Constantinople, upon which there are bas-reliefs and inscriptions of almost two thousands years old, may be reckoned among the curiosities of his library. He spent most of his time among his books, without aiming at any post of figure or profit; however, he had two honourable employments; for he assisted at a conclave held after the death of pope Innocent X. and was the French king's envoy at Genoa. He was attacked with what is called a slow fever in 1692, and died October the same year at the age of seventy-one. According to the account given, he managed himself very improperly in this illness: for he diminished his strength by abstinence, while he should have increased it with hearty food and strong wines, which was yet the more necessary on account of his great age. "Thevenot's Travels into the Levant, &c." were published in English, in the year 1687, folio; they had been published in French, at Paris, 1663, folio.

Anecdotes
of Bowyer,
p. 31; en-
larged by
subsequent
communi-
cations.

THIRLBY (STYAN), LL.D. a very ingenious and learned English critic, was the son of Mr. Thirlby, vicar of St. Margaret's in Leicester, and born about 1692. He received his education first at Leicester, under the Rev. Mr. Kilby, from whose school he was sent in three years to Jesus College, Cambridge, and shewed early in life great promises of excellence. From his mental abilities no small degree of future eminence was presaged: but the fond hopes of his friends were unfortunately defeated by a temper which was naturally indolent and quarrelsome, and by an unhappy addiction to drinking. Among his early productions of ingenuity was a Greek copy of verses on the Queen of Sheba's visit to Solomon. He published "An Answer to Mr. Whiston's Seventeen Suspicions concerning Athanasius, in his Historical Preface, 1712 [A];" and obtained a fellowship of his college by the express desire of Dr. Ashton, who said "he had had the honour of studying with him when young:" though he afterwards spoke very contemptuously of him [B] as the editor of "Justin Martyr," which appeared in 1723, in folio; and the dedication to which has always been considered as a masterly production, in style particularly. Thus far Mr Thirlby went on in the

[A] "Written by one very young, and, he may add, at such broken hours as many necessary avocations and a very unsettled state of health would suffer him to bestow upon them." PREFACE.—It appears by

another tract in this controversy, that Mr. Thirlby was then "about 20 years old."

[B] The proof of this assertion rests on an hitherto unprinted letter of Dr. Ashton, annexed to this article, p. 164.

Divinity

Divinity line; but his versatility led him to try the round of what are called the learned professions. His next pursuit was physic, and for a while he was called "Doctor." He then studied the civil law, in which he lectured while the late Sir Edward Walpole was his pupil; but he was a careless tutor, scarcely ever reading lectures. The late learned Dr. Jortin, who was one of his pupils, was very early in life recommended by him to translate some of Eustathius's notes for the use of "Pope's Homer," and complained "that Pope, having accepted and approved his performance, never testified any curiosity or desire to see him [c]." The civil law line displeasing him, he applied to common law, and had chambers taken for him in the Temple by his friend Andrew Reid, with a view of being entered of that society, and being called to the bar; but of this scheme he likewise grew weary. He came, however, to London, to the house of his friend Sir Edward Walpole, who procured for him the office of a king's waiter in the port of London, in May, 1741, a sinecure place, worth about 100*l.* per annum. Whilst in Sir Edward's house, he kept a miscellaneous book of memorables, containing whatever was said or done amiss by Sir Edward or any part of his family. The remainder of his days were passed in private lodgings, where he lived very retired, seeing only a few friends, and indulging occasionally in excessive drinking, being sometimes in a state of intoxication for five or six weeks together; and, as is usual with such men, appeared to be so even when sober; and in his cups he was jealous and quarrelsome. An acquaintance who found him one day in the streets haranguing the crowd, and took him home by gentle violence, was afterwards highly esteemed by Thirlby for not relating the story. He contributed some notes to Theobald's Shakspeare; and afterwards talked of an edition of his own; and Dr. Jortin undertook to read over that Poet, with a view to mark the passages where he had either imitated Greek and Latin writers, or at least had fallen into the same thoughts and expressions. Dr. Thirlby dropt his design; but left a Shakspeare, with some abusive remarks on Warburton in the margin of the first volume, and a very few attempts at emendations; which Sir Edward Walpole, to whom he bequeathed all his books and papers, lent to Dr. Johnson when he was preparing his valuable edition of "Shakspeare" for the press; and the name of Thirlby appears in it as a commentator. He died Dec. 19, 1753.

[c] See Dr. Johnson's Life of Pope, Fenton, in the "Additions to Pope." first ed. p. 63; and see also a Letter of Vol. II, p. 116.

As the edition of "Justin Martyr" was the *magnum opus* of Dr. Thirlby, and he is a writer of whom so little has ever hitherto been said, this article shall be enlarged with the opinions of some eminent scholars on that performance.

"The learned Mr. Thirlby, fellow of Jesus college, is publishing a new edition of 'Justin Martyr's two Apologies,' and his 'Dialogue with Trypho the Jew.' The Greek text will be printed exactly according to R. Stephens's edition. The version is Langus's, corrected in innumerable places. On the same page with the text and version are printed the notes and emendations of the Editor, with select notes of all the former editors, and of Scaliger, Casaubon, Salmasius, Capellus, Valesius, and other learned men. The most selected places have been collated with the MS. from which R. Stephens's edition was taken, and the variations are inserted in their proper places. At the end are bishop Pearson's notes from the margin of his book, and Dr. Davis's notes upon the first 'Apology,' both now first printed." Mr. BOWYER, in "Bibliotheca Literaria," N^o I. p. 47.

"You are much mistaken in thinking Thirlby wants some money from you (though in truth he wants): you are only taken in to adorn his triumph by a letter of applause, though I think you may spare that too; for he is set forth in his coach, with great ostentation, to visit his patron. I have not had the patience to read all his dedication, but have seen enough to observe, that it is stuffed with self-conceit, and an insolent contempt of others, Bentley especially, whom he again points out in p. 18 [D]. He sticks not to fling scorn upon Justin

[D] He treats Dr. Bentley in that page with the highest contempt, as he had done before in his preface. He treats Meric Casaubon and Isaac Vossius in a manner not much different; and of the learned Dr. Grabe he speaks in his Preface as follows: "Grabius vir bonus, nec indoctus fuit, et in scriptis patrum apprime versatus, criticus non fuit, neque esse potuit, utpote neque ingenio, neque judicio, neque si verum dicere licet doctrinâ, satis ad eam rem instructus." How different is this from the character given him by that learned and truly good man Mr. Nelson, in his "Life of Bishop Bull," p. 402. "But who

can mention Dr. Grabe without a deep and particular concern for so great a man, in the very prime of his age, when we expected to reap the fruits of his indefatigable studies, which were chiefly conversant about Christian antiquities, and who, by an eminent author (Dr. Hickes), is very aptly compared to a great and mighty prince, who dying, leaves behind him many plans of noble and curious buildings, foundations of others; others erected above ground, some half, others almost, and others perfectly finished. Such are the remains left us by thy great master-builder, as may appear by the catalogue of his Manuscripts.

Still

“ himself, as a trifling writer, beneath his dignity to consider, and so absurd a reasoner as only *peffimæ lituræ* can mend. I have read about sixty pages of his performance, and am really ashamed to find so much self-sufficiency, and insufficiency. I am almost provoked to turn critick myself, and let me tempt you to a little laughter, by promising to shew you some conceits upon Justin; which are under no name in Thirlby’s edition.” *Dr. Charles Ashton to Dean Moss, 1723, MS.*

“ I think somebody has told me, that ‘ Justin Martyr’s Apology’ has been lately published from Dr. Ashton’s papers; by whom I know not. His ‘ Hierocles’ shews, that Needham was not equal to that work: has this the same view with regard to Thirlby? That man was lost to the republick of letters very surprizingly; he went off, and returned no more.” *Mr. Clarke of Chichester to Mr. Bowyer, March 10, 1768.*

Still the learned, who could best judge of his great talents, readily offer him that inceuse of praise, which is justly due to his profound erudition; whereby he was qualified to enlighten the dark and obscure parts of ecclesiastical his-

tory, to trace the original frame and state of the Christian church, and to restore the sacred volumes, the pillars of our faith, to their primitive perfection.” *Dr. ASHTON, MS. Letter, as above.*

THOMAS (WILLIAM), D. D. bishop of Worcester, was son of Mr. John Thomas, a linen-draper in the city of Bristol, who lived in a house of his own on the bridge in the said town, where our venerable bishop was born on Thursday, February 2, 1613, and baptized in St. Nicholas church in that city, on the Friday following. He was of a very ancient and noble family, as appears by a pedigree taken out of the Heralds-office by William Thomas lord bishop of Worcester in 1688, to prove his right to the Herbert arms; it begins with Henry Fitz Herbert, chamberlain to king Henry the first, from whom descended Thomas ap William of Carmardhen, whose son was William Thomas, great grandfather to the bishop, he was allied likewise to lord Ferrers of Groby, to William Vesci lord of Kyldare, to Robert Ufford earl of Suffolk, and to many other noble families, as appears by the pedigree: his mother was Elizabeth Blount, descended from the Blounts of Eldersfield in this county, which family had considerable estates in Eldersfield, Staunton, Turley, and Dimock; her uncle Thomas Blount was an eminent lawyer in the

History of Worcester-shire, by Dr. Nash, vol. II. p. civiii.

city of Bristol, who, dying without issue, left a considerable part of his fortune to his niece, a woman of great modesty, piety and virtue, and to whom her son William paid a very dutiful respect, and was a great comfort after the decease of his father: his grandfather, William Thomas, was recorder of Caermarthen, where he and his family had for a long time lived in great credit; and the earl of Northampton, then lord president of Wales, gave him this character, "that he was the wisest and most prudent person he ever knew member of a corporation:" this gentleman, after the death of their son, undertook the care of his grandson; which trust he executed with the greatest care and attention, placing him under the tuition of Mr. Morgan Owen, master of the public school at Caermarthen, afterwards bishop of Llandaff: here he continued till he went to St. John's College, Oxford, in the sixteenth year of his age, in Michaelmas term 1629; from hence he removed to Jesus College, where he took his degree of B. A. 1632, and soon after was chosen fellow of the college, and appointed tutor by the principal: here, according to the fashion of the times, he studied much school philosophy and divinity, epitomising with his own hand all the works of Aristotle: he took his degree of M. A. Feb. 12, 1634, was ordained deacon by John Bancroft, bishop of Oxford, at Christ Church, June 4, 1637, and priest in the year following at the same place, and by the same bishop. Soon after he was appointed vicar of Penbryn, in Cardiganhire, and chaplain to the earl of Northumberland, who presented him to the vicarage of Laugharn, with the rectory of Lansedurnen annexed. This presentation being disputed, he determined to give it up; but the earl encouraged him to persevere, assuring him that he would be at all the expence and trouble: in consequence of which, the dispute was soon ended, and Mr. Thomas instituted: here he determined to reside, having no other thoughts or designs but how best to perform his duty; and that he might be more fixed, and finding the inconveniences of a solitary single life, he resolved to marry; the person he chose was Blanch Samyne, daughter of Mr. Peter Samyne, a Dutch merchant in Lyme-street, London, of an ancient and good family, by whom he had eight children, William, who died young, Peter, John, Blanch, Bridget, William, Sarah, and Elizabeth. Here he religiously performed every duty of a parish priest, esteeming his

his employment not a trade, but a trust, till about the year 1644, a party of the parliament horse came to Laugharn, and enquired whether that Popish priest Mr. Thomas was still there, and whether he continued reading the liturgy, and praying for the queen; and one of them adding, that he should go to church next Sunday, and if Mr. Thomas persevered in praying for that drab of the whore of Babylon, he would certainly pistol him. Upon this Mr. Thomas's friends earnestly pressed him to absent himself; but he refused, thinking it would be a neglect of duty: he no sooner began the service, but the soldiers came and placed themselves in the next pew to him, and when he prayed for the queen, one of them snatched the book out of his hand, and threw it at his head, saying, "What do you mean by praying for a whore and a rogue?" The preacher bore it with patience and composure; but the soldier who had committed the affront was instantly seized with such anxiety and compunction, that his companions were forced to carry him away. Mr. Thomas continued the service, and delivered the sermon with his usual emphasis and propriety; and when he returned to his house, he there found the soldiers ready to beg his pardon, and desiring his prayers to God for them. When this happened, he was about 33 years old. Soon after, the parliament committee deprived him of the living of Laugharn; and though a principal member of that body had been his pupil and particular friend, yet he refused to shew him any favour, saying "If he was his father, he would do him no service unless he would take the covenant." From this time till the Restoration, Mr. Thomas endured great hardships, being a sufferer to the amount of above fifteen hundred pounds, and for the common support of his family obliged to teach a private school in the country; and though his friends often made him liberal presents, yet his wife and numerous family were frequently in want of common necessities.

At the Restoration Mr. Thomas was re-instated in his living, and by the king's letters patent made chanter of St. David's: in this year he took his doctor's degree in divinity, carrying with him a letter from the chancellor, who said thus of him: "I have heard of his great worth and deserts, as well in respect of his learning and orthodox judgement, as of his most exemplary life and conversation." In the year 1661, he was presented to the rectory of Llanbeder in the Valley, in the county of Pembroke, by

lord chancellor Hyde, and made chaplain to the duke of York, whom he attended in his voyage to Dunkirk, in whose family he continued some time, and with whom he was in one of the sea engagements against the Dutch. By the interest of the duke and the chancellor he was promoted to the deanry of Worcester, Nov. 25, 1665, in the room of Dr. Thomas Warmestry, deceased. Here, though a stranger, he behaved himself in such a manner as to gain the affections of all the gentlemen of the county, particularly the duke of Beaufort, lord Windsor, afterwards created earl of Plymouth, and Sir John Pakington: the last, that he might enjoy more of his company, presented him to the rectory of Hampton Lovet in the beginning of the year 1670. Upon this he quitted his living at Laughern, and removed his family to Hampton; here he enjoyed an easy and pleasant retirement, and he was often heard to say that this was the pleasantest part of his life, and that here he had more quiet and satisfaction within himself than when he was afterwards in the highest order of the church: here he found time to search into antiquity, to enlarge his mind, and to enrich it with fruitful knowledge: but his pleasures were not without alloy, for, during his residence here in the year 1677, his beloved wife died, and was buried in one of the side aisles of the cathedral church of Worcester. In this year also he was promoted to the see of St. David's, and held the deanry of Worcester in commendam. He was very acceptable to the gentry and clergy of that diocese; he had been bred up among them, spake their language, and had been a fellow-sufferer with many of them in the late troublesome times: his behaviour confirmed their expectations, his generous temper agreed with theirs, but his chief concern was not so much to please their humours, as to correct their morals, and save their souls, to promote true piety and goodness, and to sow the seeds of holiness among them; he began to repair the palaces at Brecknock and Aberguilly; he preached frequently in several parts of his diocese in the language of the country, and was very instrumental in promoting the translation of the Bible into Welsh; he endeavoured all he could to remove the cathedral service from St. David's to Caermarthen; the former being a place of no trade, little frequented, situated in a corner of the kingdom, twelve long miles from any market town, the cathedral ruinous, the bishop's palace quite demolished, no residence kept, the canons never attending except to receive their revenues, and not one shil-

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ling laid out in repairing the cathedral after the Restoration. On the contrary, Caermarthen he knew to be a rich, populous town; the great church capable of being made decent and handsome, and the episcopal house of Aberguilly very near, where the bishop constantly resided. On those motives he set about the work very heartily, but met with the same success as bishop Barlow had done before.

See Heylin's
Hist. of the
Reformati-
on, p. 54,
2d. ed.

Having been bishop of St. David's six years, he was translated to the see of Worcester in the place of bishop Fleetwood: as soon as he knew of this appointment, his lordship, who never was a lover of money, desisted from any further treaty with several tenants of the bishoprick of St. David's, and refused very considerable fines, afterwards received by bishop Womack. He came to Worcester August 1683, and was conducted to his palace by the gentry and clergy of his diocese, where they were entertained very handsomely, and ever after found a plentiful table and hearty welcome; he being always of opinion that, in order to amend the morals of the people, the first step was to gain their acquaintance and affection. Upon this principle, he was a great lover of hospitality and charity, the poor of the neighbourhood were daily fed at his door, and he sent provisions twice a week to the common prison, besides very large sums given where he saw occasion: some may think he carried this matter to excess, for though he frequently was heard to say, "he dreaded debt as a sin," through his extensive charity, and the necessary calls of a numerous family, he sometimes brought himself to the verge of it, he laid not up for himself or his children; and, when charged by several for not providing for his own household, his answer always was, "that no bishop or priest was to enrich himself with, or raise his family out of the revenues of the church; that the sacred canons forbade it; and that for his part he was resolved that none of his should be the richer for them, as he was only God's steward, and bound to dispense them to his glory in works of charity and piety." He was extremely careful what persons he ordained; his censures were also expressed in the softest words, and with an humble air of such tenderness and brotherly compassion as always gained the more ingenuous, and left the incorrigible without excuse. He constantly attended six o'clock prayers in the cathedral, so long as his health would permit; and upon complaint from archbishop Sheldon, dated June 4, 1670, that the duties of reading the church service and administering the sacraments were too
much

much neglected by dignified persons, “ the deans and canons, as if it were an office below them, and left for the most part to be performed by their vicars or petty canons, to the offence of the church’s friends, and the advantage of sectaries, and their own just reproach ;” he, together with the prebendaries, so ordered the residence, that one or two of them generally officiated at the communion. The bishop, at his first visitation of the dean and chapter, by his own authority, and their concurrence, procured a chapter act to be made, to oblige the prebendaries to be resident two at a time in every month ; this being done with the concurrence of Dr. Hickes, the then dean, and Dr. Hopkins, a worthy prebendary of the church, passed without the least appearance of uneasiness in any one member of the society. The money, which at former visitations was usually expended in entertaining the bishops, he ordered to be laid out in books for the library, and entertained the church at his own charge ; he was besides a considerable benefactor to the library, the books about this time being brought from an inconvenient room on the south side of the church, and placed in the chapter-house, a very elegant room capable of containing a noble collection of books [A] : indeed it has at present a very valuable collection in some branches, and it has been much wished, particularly by bishop Johnson, that the use of the books should not be confined to the members of the church only, but that here should be a provincial library for the use of every literary gentleman in the country, that a good fire should be kept all the winter, and a librarian with a proper salary appointed to attend : a fund for this might easily be raised ; even the money spent at the audit dinners would be nearly sufficient : if this scheme was carried into execution, as the room is one of the best calculated for the purpose, so the collection would soon grow to be the best in England, except those of the universities, and two or three others ; as every gentleman in the county and neighbourhood, who had any curious books, would rejoice to deposite them in such safe hands. But to return to our good bishop : he often was present in the Consistory court, which tended to prevent the frivolous suits, and expedite the dilatory proceedings which at that time were much complained of. In the year 1683, Archbishop Sancroft wrote a letter to the bishop, complaining of a custom which

[A] See Dr. Hopkins’s Life, prefixed to his Sermons.

then and for many years after continued, of preaching the sermon in the body of the cathedral, the prayers being read in the choir: the origin of this custom was, that as there was no sermon in the parish churches, the several parishioners might, after their own prayers, attend the sermon of some eminent preacher in the cathedral. He was a great patron of the French Protestants, and contributed largely to their support.—In the year 1687, when the king made his progress through part of England, the bishop sent his servant to Bath, to invite his majesty to his palace at Worcester, where he had the honour of entertaining him the 23d day of August, the eve of St. Bartholomew. He met him at the gate of his palace, attended by his clergy, and in a short Latin speech welcomed him to the city. His majesty walked upon a large piece of white broad cloth of the manufacture of the city, all strewed with flowers, which reached from the palace gate to the stairs leading up to the great hall: as he went along, he said, “My Lord, this looks like Whitehall.” Having refreshed himself after his journey, he went to see the cathedral, the Dean attending his majesty to the college gate, from whence he went to see the curiosities of the town, and among the rest, was shewn where the battle was fought between Oliver and his royal brother, who from thence made a narrow escape; his majesty being forced to alight from his horse to get into Sidbury gate, and a cry being made for a horse to remount the king, one Mr. William Bagnal, who then lived in Sidbury, turned out his own horse ready saddled, upon which his majesty fled through St. Martin’s gate, and so to Boscobel, to a daughter of this Mr. Bagnal. Dr. Thomas, when Dean of Worcester, married his eldest son.

The next morning, being the feast of St. Bartholomew, the king went to hear mass at the Popish chapel, built at his accession to the crown, on the east side of the Foregate-street, attended by the mayor and aldermen, whom, when they came to the gate of the chapel, his majesty asked, if they would not go in with him; to which the mayor with a becoming spirit replied, “I think we have attended your majesty too far already.” This worthy magistrate, who preferred his religion, and duty to his country, to every other consideration, should have his name recorded in letters of gold: Dr. Nash took pains to find out who it was, and believes it to be either Thomas Bearcroft or Thomas Sherwin; the former was elected by the new charter, the latter by the old charter restored. Upon this answer made
by

by the mayor, the king went into the Popish chapel; and the mayor, with all the Protestants who attended him, went to the college church, where, when divine service was ended, the bishop waited on his majesty till dinner came in, and the meat being set on the table, he offered to say grace; upon which the king was pleased to say, he would spare him that trouble, for he had a chaplain of his own, upon which the good old man withdrew, not without tears in his eyes. As soon as the dinner was over, his majesty proceeded in his progress to Ludlow, having expressed himself well pleased with the attendance of the gentlemen of the county, and his entertainment by the bishop, which, his lordship says in a private letter to a friend, tho' very chargeable to him, yet he did not grudge it, as he hoped he had done the church some credit by it; the white broad cloth on which his majesty walked from the palace gate to the stairs leading to the great hall, cost his lordship 27l. it was rolled up after his majesty, and taken away by his attendants as belonging to his wardrobe.

While the king was at Worcester, the neighbouring Dissenters of all denominations sent their addresses to him, which the Earl of Plymouth, being lord lieutenant, was to receive, and to deliver to the king. When he brought the two first, the king asked him what religion the men who brought them were of. "Indeed, Sir," replied the lord lieutenant, "I did not ask them; but I know by their looks they are neither of your religion, nor mine." But now the good bishop's troubles drew on apace; the penal laws against Non-conformists were suspended; and May 4, 1688, the king ordered the bishops to take care that his declaration should be read in the neighbourhood of London, on the 20th and 27th of the said month, and in all other churches and chapels the third and tenth of June. The archbishop and six bishops presented a petition against it; the consequence of which was, that they were sent to the Tower; this was great grief to the bishop, not that he was concerned for any fault or misbehaviour of his brethren, or for the calamity that had befallen them, for he often wished that he had been with them, to bear his testimony in so good a cause, and to have a share with them in their honourable sufferings, but he was troubled to think on that impending storm which he foresaw might fall on the church: however, both he and the dean (Dr. Hickes) resolved not to disperse the declaration, and signified to all the clergy his utter dislike of it. Soon after he received a letter from court,

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containing a reprimand for not obeying the king's orders; the answer to which, as he himself says, was sincere without any tincture of collusion, but declaratory of his firm resolution not to comply. Upon king William's accession, his ill health would not allow him to attend the convention; and indeed he never approved of the Prince of Orange's being declared king, and much less of that act which obliged all persons to take oaths of allegiance to king William and queen Mary, or to forfeit their offices, their livings, and their temporal subsistence; for his own part, he was resolved to forsake all, rather than act contrary to his former oaths and homage which he had paid to king James; and altho' he writes to Kettlewell, and says, "If my heart do not deceive me, and God's grace do not fail me, I think I could suffer at a stake, rather than take this oath," yet I do not find that he used any persuasions to prevent others from taking it, only freely gave his opinion, and advised them sincerely to consult their own consciences; this was what he said to the clergy, and when a grandson of his, Dr. William Thomas, of whom we shall speak hereafter, then a student in Trinity College, Cambridge, consulted him on this critical point, he left him to his own liberty, and the feelings of his own conscience: and in one of his sermons he says, "An humble man submits, suspects his own judgement, hath a venerable esteem for his superiors; if startled by any constitutions in church and state, he frequently prays, seriously discourses, modestly counsels with others; if after all expedients he remains dissatisfied, if he cannot swim with the stream, he will not trouble the waters."

The limited time for taking the oaths drawing near, he prepared himself for leaving the palace, and vacating the see: he had agreed with Mr. Martin, the then vicar of Wolverly, to come and live with him: and he wrote to Dr. Stillingfleet, telling him that he would use all his interest that he might succeed him. Whilst he was thus preparing all things for his retirement, God was pleased to prepare better for him, for, about the 20th of June, after a very severe fit of the gout, he grew continually weaker and weaker, though his friends did not think him in any immediate danger; however, the bishop perceiving himself decaying, on Sunday 23d received the sacrament in his own chapel; on Monday all his servants were called in, and he gave every one of them his blessing; that night he endeavoured to sleep, but in vain; his daughter-in-law Mrs.

Anne Thomas sat up with him, and was much edified by him, for the most part of that restless night he spent in ejaculations, and prayers to God, that he would be pleased to release him from his miseries, and troubles of this vain world: there was no weight or clog on his conscience; death did not appear at all troublesome to him, the sting was gone, his earnest desire was to depart, and be with Christ. Thus he spent the few remaining hours of his life, being sensible to the last; but, growing still weaker and weaker, like an expiring taper, about three o'clock the next day, being the 25th, he patiently submitted to the stroke of death, and resigned his spirit into the hands of God that gave it.

He died in the 76th year of his age, and according to his own appointment lies buried at the north-east corner of the cloysters of Worcester cathedral, at the bottom of the steps as you enter the south door, being used to say that the church was for the living, and not for the dead; his funeral was ordered by himself, as many old men going before his corpse cloathed in black as he was years old when he died. The inscription ordered by himself, was agreeable to his extraordinary humility, "*Depositu[m] Gulielmi Thomas S. T. P. olim Decani Wigorniensis indigni, postea Episcopi Minevensis indignioris, tandem Episcopi Wigorniensis indignissimi, meritis tamen Christi resurrectionis ad vitam æternam candidati.*" Something further was added afterwards by Dean Hickes, and a marble monument placed within the church by his youngest son, Mr. William Thomas, of Hackney.

His whole estate amounted to but 800*l*.

He left behind him two sons, John and William; and five grandchildren, four by his daughter Elizabeth, who married Mr. Jonathan Andrews of Barnes-hall near Worcester, and one by his son John, who was the Worcester-shire antiquary, of whom we shall presently speak further.

He published in his life-time "*An apology for the church of England, 1678-9,*" 8*vo*. "*A sermon preached at Caer-marthen affizes,*" printed 1657. "*The Mammon of unrighteousness,*" a sermon preached at the cathedral church of Worcester when he was in a very languishing state of health; his "*Letter to his Clergy,*" and an imperfect work intituled "*Roman Oracles silenced,*" were published after his death. All these shew him to be a good bishop and industrious divine, but not a writer of parts or genius; his style is harder and more antiquated than most writers of his

his time; but his matter shews the simplicity, the humility, the goodness of his heart; for meekness and unaffected humility were the chief ornaments of his soul; these rendered him peaceable and quiet, patient of contradiction, and contented in all conditions, the same easy man when sequestered as when bishop; and with the same tranquillity and cheerfulness of mind he prepared to lay down his bishoprick, as in his younger years he had done his vicarage: he was never known to have been in a passion: when dean of Worcester, one of the prebendaries in chapter fell into a sudden and violent emotion upon no great provocation, which made the dean say to him, "Brother, brother, God give you more patience." To which the angry gentleman replied, "Mr. Dean, Mr. Dean, God give you more passion." The good man made no reply, but by a smile. His memory was very good, for though he penned his sermons with great accuracy, yet he always delivered them *memoriter*: he was of a stature somewhat tall and slender, of a long visage, his forehead large, his countenance graceful, and his aspect venerable: the constitution of his body in his younger years strong and healthful, though afterwards much broken by frequent infirmities, particularly the gout, to frequent and violent fits of which he was subject for upwards of four and twenty years, which disorder would much sooner have brought him to an end, if it had not been checked by his great temperance and repeated abstinence.

THOMAS (WILLIAM), born in the year 1670, was grandson to the bishop, and only son of John Thomas and Mary Bagnall; which Mary was daughter to Mr. Bagnall, who lived in Sidbury, in the city of Worcester, and was so instrumental in saving the life of Charles II. by furnishing him with a horse, saddle and bridle, whereon he fled to Boscobel after the battle of Worcester. Our antiquary, William, as was observed before, inherited but little from his grandfather. He was educated at Westminster school, from whence he was elected to Trinity college, Cambridge, June 25, 1688, being then 17 years old, as appears by the account of admissions in that college: here he took his master's degree, and soon after went into orders: he had the living of Exal in Warwickshire given him by the interest of lord Somers, to whom he was distantly related: at Atherston in the same county he had a considerable estate, as he had likewise at the Grange near Todding-
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History of
Worcester-
shire, by
Dr. Nash,
vol. II.
p. clviii.

ton in Gloucestershire; the former came to him by his wife, the latter by his uncle William Thomas.

Queen Anne was well disposed to him, and made many enquiries after him, his grandfather the bishop having been formerly her preceptor; but he declined preferment or attendance at court. He married Elizabeth Carter, only daughter of George Carter, Esq; of Brill in the county of Bucks, with whom he had a considerable fortune. By her he had a numerous issue, nine daughters and five sons; of the latter one only survived him about eight years, and died unmarried; of the daughters one only is now alive (1782) and unmarried; Elizabeth married George Wingfield, Esq; of Lippard near Worcester, and left one son George, who married Anne, only daughter of T. Bostock, D. D. canon of Windsor, and is now living. For the education of this numerous family, Dr. Thomas wished to come to Worcester, which he accordingly did in 1721, and in the year 1723 was presented to the Rectory of St. Nicholas in that city by bishop Hough, to whom he dedicated "Antiquitates Prioratus majoris Malverne," printed 1725; his edition of "Dugdale's Watwickshire in 1730;" and likewise his "Survey of the cathedral church of Worcester," printed 1736." to Dugdale he made many large and valuable additions, and it is now deservedly a book of great price [A].

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[A] One reason of the high price of Sir William Dugdale's works may be learned from the following letter.

"For my much-honoured friend Sir
"Thomas Delvis at Dodington,
"Cheshire."

"Honoured Sir, Your servant
"Mr. Rope this day enquiring of me
"from you when I should go towards
"London, intimating your inclination
"to come into those parts: I
"thought it fit to acquaint you hereby,
"that I shall go upon this day seven-
"night, but I think not to make above
"ten days stay there, my chief business
"being to settle my books and papers,
"with what else was saved from the
"late dreadful fire at Mr. Ashmole's
"chamber in Middle Temple-lane,
"where I shall lodge during my stay
"there. I intend to bring down with
"me all those transcripts from your
"old evidences, and upon my return
"to perfect that business before Christ-
"mas, wishing heartily that you were

"here, if it were but one day and
"two nights, that I might confer with
"you and consult about it. When I
"return, I will advertise you thereof
"by a letter. I have had a very grievous
"loss there by this woeful fire
"in my own particular: for though
"my study was saved, as were the
"books of our public office; I lost
"about 300 of my books of the 'His-
"tory of Penns,' and some of the
"Monasticons; all which were in
"the rooms above my lodgings; be-
"sides some considerable household
"goods and furniture. But my greatest
"loss was in Foster-lane at my print-
"er's, where the whole impression,
"within a very few that were sent
"and given to my friends and de-
"livered to some booksellers, of my
"last book intituled 'Origines Judi-
"ciales' (whereof I sent Mr. Crow of
"Urchinton one) as also the greatest
"part of Sir Henry Spelman's 'Glos-
"sary and Councells' which are un-
"sold,

In his younger years, namely in 1700, he travelled to France and Italy, where he contracted a particular intimacy with Sir John Pakington; he was well skilled in the Greek and Latin languages, to which he added the French and Italian: he likewise made himself master of the Saxon, a task at that time not so easy as at present, when we have a good Dictionary and a good Grammar; the former would have saved him great labour, as Dr. Nash saw one he made himself for his own use, which cost him great pains: indeed his industry was amazing, hardly allowing himself time for sleep, meats, or amusement. He fully intended, if Providence had spread his life, to have published the History of Worcestershire, and with this view had carefully examined and transcribed many of the registers of the bishop's, and the church of Worcester. To these his labours Dr. Nash owns himself much indebted, and says, he should be highly ungrateful if he did not take every opportunity of acknowledging his obligations. He visited likewise every church in the county about 50 years ago, which, together with the church gatherings of old Habington, were of great service to Dr. Nash, by explaining defaced arms and obliterated inscriptions: indeed the account of the painted glass is chiefly taken from their MSS. as it is now, by time and other accidents, almost all broken, or rendered unintelligible, by the glaziers. He died July 26, 1738, aged 68, and his buried in the cloysters of Worcester cathedral, near his grandfather.

"fold, and wherein I was to have had
"my share in regard of my extraordinary paynes in perfecting the latter
"and care of the press, was consumed
"by fire. This is a sad story! but there
"is no help but patience. Sir, I beseech you to present my best service to my worthy friends and
"good neighbours, I mean Sir Tho-

"mas Mainwaring and Mr. Crew;
"and if you shall please to take a
"journey hither upon my return from
"London, I shall take it for a high
"favour, resting Your much obliged
"servant,
"Blythe-hall near Colehill, 15th Oct.
"1669."

THOMAS (Mrs.), known to the world by the name of Corinna, was born in 1675; and, after a life of ill health and misfortunes, died Feb. 3, 1730, in her 56th year, and was buried in the church of St. Bride. Amongst her other misfortunes, she laboured under the displeasure of Pope, whom she had offended, and who took care to place her in his "Dunciad." He once paid her a visit, in company with Henry Cromwell, Esq; whose letters, by some accident, fell into her hands, with some of Pope's answers. As soon

Memoirs of Mrs. Thomas's life, prefixed to a volume of letters between her and Mr. Gwynne's Cibber's Lives. vol. IV.

as that gentleman died, Curll found means to wheedle them from her, and immediately committed them to the press; which so enraged Pope, that he never forgave her. Corinna, considered as an authoress, is of the second rate: she had not so much wit as Mrs. Behn, or Mrs. Manley, nor so happy a gift at intellectual painting; but her poetry is soft and delicate, her letters sprightly and entertaining. Her poems were published after her death, by Curll; and two volumes of letters which passed between her and Mr. Gwynnet, who was to have been her husband, but died before matters could be accomplished.

The Life of
Mr. James
Thomson,
by Patrick
Murdoch,
printed be-
fore his
works in
1762.

THOMSON (JAMES), an excellent British poet, was the son of a minister in Scotland, and born at Ednam, in the shire of Roxburgh, Sept. the 11th, 1700. He gave early marks of genius, which was discoverable through the rudeness of his puerile essays; and, after the usual course of school education at Jedburgh, was sent to the university of Edinburgh. In the second year of his admission, his studies were for some time interrupted by the death of his father; but his mother soon after repaired with her family, which was very numerous, to Edinburgh, where she lived in a decent frugal manner, till her favourite son had not only finished his academical course, but was even distinguished and patronised as a man of genius. Though the study of poetry was about this time become pretty general in Scotland, the best English authors being universally read, and imitations of them attempted, yet taste had made little progress; the major part criticised according to rules and forms, and thus were very able to discern the inaccuracies of a poet, while all his fire and enthusiasm escaped their notice. Thomson believed that he deserved better judges than these, and therefore began to turn his views towards London, which an accident soon after intirely determined him to.

The divinity-chair at Edinburgh was then filled by Mr. Hamilton, whose lectures our author attending about a year, there was prescribed to him, for the subject of an exercise, a psalm, in which the power and majesty of God are celebrated. Of this psalm he gave a paraphrase and illustration, as the nature of the exercise required, but in a style so highly poetical, that it surprisèd the whole audience. Mr. Hamilton complimented him upon the performance; but at the same time told him, smiling, that if he thought of being useful in the ministry, he must keep a stricter rein upon his imagination,

imagination, and exprefs himself in language more intelligible to an ordinary congregation. Thomson concluded from this, that his expectations from the study of theology might be very precarious, even though the church had been more his free choice than it probably was: so that, having soon after received some encouragement from a lady of quality, a friend of his mother, then in London, he quickly prepared himself for his journey: and although this encouragement ended in nothing beneficial, it served then for a good pretext, to cover the imprudence of committing himself to the wide world, unfriended and unprotected, and with the slender stock of money he was then possessed of.

But his merit did not lie long concealed. Mr. Forbes, afterwards lord president of the session, received him very kindly, and recommended him to some of his friends, particularly to Mr. Aikman, whose premature death he has with great affection commemorated, in a copy of verses written on that occasion. The good reception he met with wherever he was introduced emboldened him to risque the publication of his "Winter," in March 1726, which was no sooner read than universally admired; and from that time his acquaintance was courted by all men of taste. Dr. Rundle, afterwards bishop of Derry, received him into his intimate confidence and friendship; promoted his character every where; introduced him to his great friend the lord chancellor Talbot; and some years after, when the eldest son of that nobleman was to make his tour of travelling, recommended Mr. Thomson as a proper companion for him. His affection and gratitude to Dr. Rundle are finely expressed, in his poem to the memory of lord Talbot. Mean while, our poet's chief care had been, in return for the public favour, to finish the plan which their wishes laid out for him; and the expectations which his "Winter" had raised were fully satisfied by the successive publication of the other seasons; of "Summer," in 1727; of "Spring," in 1728; and of "Autumn," in a 4to edition of his works, in 1730.

Besides these, and his tragedy of "Sophonisba," written and acted with applause in 1729, Thomson had in 1727 published his "Poem to the memory of sir Isaac Newton," then lately deceased. The same year, the resentment of our merchants, for the interruption of their trade by the Spaniards in America; running very high, Thomson zealously took part in it, and wrote his poem "Britannia,"

to rouse the nation to revenge. His poetical pursuits were now to be interrupted by his attendance on the honourable Mr. Charles Talbot in his travels, with whom he visited most of the courts and capital cities of Europe. How particular and judicious his observations abroad were, appears from his poem on "Liberty," in five parts, thus intitled, "Ancient and modern Italy compared;" "Greece;" "Rome;" "Britain;" "The Prospect." While he was writing the first part of "Liberty," he received a severe shock, by the death of his noble friend and fellow-traveller; and this was soon followed by another severer still, and of more general concern, the death of lord Talbot himself; which Thomson so pathetically laments, in the poem dedicated to his memory. At the same time, he found himself from an easy competency reduced to a state of precarious dependence, in which he passed the remainder of his life, excepting only the two last years of it, during which he enjoyed the place of surveyor-general of the Leeward islands, procured for him by the generous friendship of lord Lyttelton. Immediately upon his return to England with Mr. Talbot, the chancellor had made him his secretary of briefs, a place of little attendance, suiting his retired indolent way of life, and equal to all his wants. This place fell with his patron; yet could not his genius be depressed, or his temper hurt, by this reverse of fortune. He resumed, in time, his usual cheerfulness, and never abated one article in his way of living, which, though simple, was genial and elegant. The profits arising from his works were not inconsiderable; his "Tragedy of Agamemnon," acted in 1738, yielded a good sum.

But his chief dependence, during this long interval, was on the protection and bounty of his royal highness Frederic prince of Wales, who, upon the recommendation of lord Lyttelton, then his chief favourite, settled on him an handsome allowance, and always received him very graciously. It happened, however, that the favour of his royal highness was, in one instance, of some prejudice to Mr. Thomson, in the refusal of a licence for his "Tragedy of Edward and Eleanor, which he had prepared for the stage in 1739. This proceeded from the misunderstandings, which then subsisted between the court of the prince of Wales and that of the king his father. His next dramatic performance was the Masque of Alfred, written jointly with Mr. Mallet, who was his good friend on many occasions, by command of the prince of Wales, for the entertainment of his royal highness's

highness's court at his summer residence. In 1745, his *Tancred and Sigismunda*, taken from the novel in *Gil Blas*, was performed with applause. He had, in the mean time, been finishing his "*Castle of Indolence*," an allegorical poem, in two cantos; the stanza which he uses in this work is that of Spenser, borrowed from the Italian poets. This was the last piece Thomson himself published, his tragedy of "*Coriolanus*" being only prepared for the theatre, when a fever seized him, and deprived the world of a very good man, as well as of a very good poet. His death happened Aug. the 27th, 1748. His executors were the lord Lyttelton and Mr. Mitchel; and by their interest, the orphan play, "*Coriolanus*," was brought on the stage to the best advantage: from the profits of which, and from the sale of his manuscripts and other effects, all demands were duly satisfied, and a handsome sum remitted to his sisters. His remains were deposited in the church of Richmond, under a plain stone, without any inscription.

Thomson himself hints, somewhere in his works, that his exterior was not the most promising, his make being rather robust than graceful; and his worst appearance was, when he was seen walking alone, in a thoughtful mood; but when a friend accosted him, and entered into conversation, he would instantly brighten into a most amiable aspect, his features no longer the same, and his eye darting a peculiar animated fire. He had improved his taste upon the best originals, ancient and modern, but could not bear to write what was not strictly his own. What he borrows from the ancients, he gives us in an avowed faithful paraphrase, or translation, as we see in a few passages taken from Virgil; and in that beautiful picture from the Elder Pliny, where the course and gradual increase of the Nile are figured by the stages of a man's life. The autumn was his favourite season for poetical composition, and the deep silence of the night the time he commonly chose for such studies: so that he would often be heard walking in his study till near morning, humming over, in his way, what he was to correct and write out the next day. The amusements of his leisure hours were civil and natural history, voyages, and the best relations of travellers; and, had his situation favoured it, he would certainly have excelled in gardening, agriculture, and every rural improvement and exercise. Although he performed on no instrument, he was passion-

ately fond of music, and would sometimes listen a full hour at his window to the nightingales in Richmond-gardens. Nor was his taste less exquisite in the arts of painting, sculpture, and architecture. In his travels, he had seen all the most celebrated monuments of antiquity, and the best productions of modern art, and had studied them so minutely, and with so true a judgement, that, in some of his descriptions in the poem of "Liberty," we have the master-pieces there mentioned, placed in a stronger light, perhaps, than if we saw them with our eyes. As for the more distinguishing qualities of his mind and heart, they are better represented in his writings, than they can be by the pen of any biographer. There his love of mankind, of his country and friends; his devotion to the Supreme Being, founded on the most elevated and just conceptions of his operations and providence, shine out in every page. So unbounded was his tenderness of heart, that it took in even the brute creation: he was extremely tender towards his own species. He is not indeed known, through his whole life, to have given any person one moment's pain by his writings, or otherwise. He took no part in the poetical squabbles of his time, and so was respected and left undisturbed by both sides. These amiable virtues, this divine temper of mind, did not fail of their due reward: the best and greatest men of his time honoured him with their friendship and protection; the applause of the public attended all his productions; his friends loved him with an enthusiastic ardour, and sincerely lamented his untimely death.

As a writer, he is intitled to one praise of the highest kind; his mode of thinking, and of expressing his thoughts, is original. His blank verse is no more the blank verse of Milton, or of any other poet, than the rhymes of Prior are the rhymes of Cowley. His numbers, his pauses, his diction, are of his own growth, without transcription, without imitation. He thinks in a peculiar train, and he thinks always as a man of genius; he looks round on Nature and on Life with the eye which Nature bestows only on a poet; the eye that distinguishes, in every thing represented to its view, whatever there is on which imagination can delight to be detained, and with a mind that at once comprehends the vast, and attends to the minute. The reader of the "Seasons" wonders that he never saw before what Thomson shews him, and that he never yet has felt what Thomson impresses. His is one
of

of the works in which blank verse seems properly used ; Thomson's wide expansion of general views, and his enumeration of circumstantial varieties, would have been obstructed and embarrassed by the frequent imperfections of the sense, which are the necessary effects of rhyme. His descriptions of extended scenes and general effects bring before us the whole magnificence of Nature, whether pleasing or dreadful. The gaiety of Spring, the splendour of Summer, the tranquillity of Autumn, and the horror of Winter, take in their turns possession of the mind. The poet leads us through the appearances of things as they are successively varied by the vicissitudes of the year, and imparts to us so much of the enthusiasm, that our thoughts expand with his imagery, and kindle with his sentiments. Nor is the naturalist without his part in the entertainment ; for he is assisted to recollect and to combine, to arrange his discoveries, and to amplify the sphere of his contemplation. The great defect of the " Seasons " is want of method ; but for this I know not that there was any remedy. Of many appearances subsisting all at once, no rule can be given why one should be mentioned before another ; yet the memory wants the help of order, and the curiosity is not excited by suspense or expectation. His diction is in the highest degree florid and luxuriant, such as may be said to be to his images and thoughts both their lustre and their shade ; such as invests them with splendour, through which perhaps they are not always easily discerned. It is too exuberant, and sometimes may be charged with filling the ear more than the mind.

THORESBY (RALPH), an eminent antiquary, Biographica Britannica. was born at Leedes in Yorkshire, 1658, and was the son of a reputable merchant there. The father was possessed of a good share of learning, and had a peculiar turn to the knowledge of antiquities ; which being inherited by the son, he employed his leisure hours in visiting remarkable places, copying monumental inscriptions, studying their history, and particularly collecting accounts of Protestant benefactions. His father, designing him for his own business, sent him in 1678 to Rotterdam, in order to learn the Dutch and French languages, and to be perfected in mercantile accomplishments ; but he was obliged to return the year following, on account of his health. On the death of his father, in 1680, he entered on his business :

and, though merchandize was his profession, yet learning and antiquities were his great delight; and they took so firm a possession of his heart, that, contenting himself with a moderate patrimony, he made those researches the great employment of his life. There is a circumstance relating to him, in the unhappy times under James II, which we cannot pass over. He had been bred among the Presbyterians; but, never imbibing any of their rigid principles, had always occasionally conformed to the established church: and now, when Popery began to threaten the nation, more frequently attended its worship, with a view of promoting an union among the Protestants for their mutual preservation. His Presbyterian pastor was highly displeased with his compliance, and treated him with a very indiscreet zeal. This prompted Thoresby to examine more closely the arguments on both sides, and to apply to his diocesan and friend abp. Sharp (who by the way had a good taste for coins and medals, and collected a curious cabinet of them), who treated him very affectionately, and by letters and personal conversation settled him in full communion with the established church.

Thoresby was well respected by the clergy and gentry of his town and neighbourhood, and by all the eminent virtuoso's and men of learning of his time. It would be almost endless to enumerate the assistances which he gave in one way or other to the works of the learned. When Gibson published his new edition of Camden's *Britannia*, he wrote notes and additional observations on the West-riding of Yorkshire, for the use of it; and transmitted above a hundred of his coins to Mr. Obadiah Walker, who undertook that province which related to the Roman, British, and Saxon monies. Hearne often acknowledged in print the favour of his correspondence. He communicated to Strype some original letters in his collection. He imparted to Calamy memoirs of several northern divines for his abridgment of "*Baxter's Life and Times*;" as he did also of the worthy royalists to Walker, for his "*Sufferings of the Clergy*," which was published as an antidote to Calamy's book, esteeming good men of all parties worthy to have their names and characters transmitted to posterity. His skill in heraldry and genealogy rendered him a very serviceable correspondent to Collins in his "*Peerage of England*." By these kindnesses, sweetened with the easiness of access to his own cabinet, he always found the like easy admission to those of others; which gave him frequent opportunities

opportunities of enlarging his collection, far beyond what could have been expected from a private person, not wealthy. He commenced an early friendship with the celebrated naturalist Dr Martin Lister. To this friend he sent an account of some Roman antiquities, he had discovered in Yorkshire, which being communicated by him and Dr. Gale, dean of York, to the royal society, obtained him a fellowship of that learned body in 1697: and the great number of his papers, in their Transactions, relating to ancient Roman and Saxon monuments in the North of England, with notes upon them, and the inscriptions of coins, &c. shew how deserving he was of that honour.

He died, 1725, in his 68th year, and was interred among his ancestors in St. Peter's church at Leedes. His character for learning is best seen in the books he published, which shew him to have been a great master of the history and antiquities of his own country; to attain which, it became necessary for him to be skilled, as he was, in genealogy and heraldry. He appears from these books to have been also an industrious biographer: but that which sets his reputation the highest as a scholar, was his uncommon knowledge of coins and medals. He had long formed a design of doing honour to his native town and its environs, by writing the history thereof; and had accumulated a vast quantity of materials for the work, which was published in 1714, under the title of "*Ducatus Leodiensis; or, The Topography of Leedes and the Parts adjacent.*" To which is subjoined, "*Museum Thoresbeianum; or, a Catalogue of the Antiquities, &c. in the Repository of Ralph Thoresby Gent. &c.*" In the former piece, he frequently refers to the historical part, intended for giving a view of the state of the northern parts of the kingdom during the dark ages of the Britons and Romans; and of the alterations afterwards made by the Saxons, Danes, and Normans: and he proceeded so far, as to bring his narration in a fair copy nearly to the end of the sixth century, illustrating and confirming his history by his coins. This curious unfinished manuscript is inserted in the *Biographia Britannica*, in order to excite some able hand to carry it on, and compleat the noble design of the author. His advancement in years hindering him from completing this work, he contented himself with committing to the press his "*Vicaria Leodiensis: or, The History of the Church of Leedes, &c.*" which was published in 1724, 8vo.

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The subject of this work being narrow and confined, he has enriched it with observations on the original of parochial churches, and the ancient manner of building them; as also on the old way of passing estates by delivery of pledges, subscription of golden crosses, pendent seals, &c: and, besides the memoirs of many worthy divines successively vicars of Leedes, he hath added the lives of the doctors, Matthew Hutton, Edwyn Sandys, Tobie Matthew, John Thoresby, abps. of York, and of Henry earl of Huntingdon.

Lives of
painters
who have
lived since,
or were
omitted by
De Piles,
by J. B.

THORNHILL (fir JAMES), an eminent English painter, was born in 1676. He was the son of a gentleman of an ancient family and estate in Dorsetshire; but the father's ill conduct having reduced him to sell his estate, the son was under a necessity of seeking for a profession that might support him. He came to London, where the famous physician Sydenham, who was his uncle, supplied him with the necessary assistances for studying under a middling painter. Such a master, however, doing but little for him, he was driven to trust to his own judgement and application; and having naturally genius and taste, he made, by the strength of these, a surprising progress in the art of painting. He travelled through Holland and Flanders, from whence he went into France, where he bought several good pictures; amongst others, a Virgin of Annibal Carrache, and the history of Tancred by Poussin. If he had seen Italy, his works would have had more delicacy and correctness. His only view in travelling seemed to be, acquiring a knowledge of the tastes of different nations, and buying up good pictures, in which he was very curious. Thornhill's merit soon spread his character, and raised his reputation to the highest pitch. Queen Anne appointed him to paint, in the dome of St. Paul's, the history of that saint, which he executed in a grand and beautiful manner, on eight pannels, in two colours, relieved with gold: her majesty also nominated him her first history-painter. He afterwards executed several public works, particularly at Hampton-court, where he painted an apartment, in which the queen and prince George of Denmark her husband are represented allegorically; as also another piece painted entirely on the wall, where the same subject is treated in a different manner. The other parts of the paintings there are done by Antonio Verrio, the Neapolitan.

These

These great works, having established his reputation, procured him much employment among people of quality and fortune. His master-piece is the refectory and saloon of the sailors hospital at Greenwich. The passage to this refectory is through a vestibule, where sir James has represented, in two colours, the winds in the cupola, and on the walls boys, who sustain pannels to receive the inscription of the names of the benefactors. From thence you ascend into the refectory, which is a fine gallery, very lofty, in the middle of which king William and queen Mary are allegorically represented sitting, and attended by the Virtues and Love, who support the scepter; the monarch appears giving peace to Europe. The twelve signs of the zodiac surround the great oval in which he is painted; the four seasons are seen above: lastly, Apollo drawn by his four horses, making his tour through the zodiac. The painter has represented in the angles the four elements, and the colossal figures that support the balustrade, where the portraits of those able mathematicians, that have perfected the art of navigation, are painted, such as Tycho Brahe, Copernicus, and Newton. The cieling is all by his own hand; but he employed a Polander to assist him in painting the walls, which he has adorned with those that are suitable to the intention of the fabric, such as Liberality, Hospitality, and Charity. The saloon above is not so beautiful as the cieling; you ascend to it by several steps. The cieling represents queen Anne and prince George of Denmark, surrounded with heroic virtues; Neptune and his train bringing their marine presents, and the four quarters of the world presenting themselves in divers attitudes, to admire them. George I. is painted on the wall facing the entry, sitting with all his family around him. On the left hand is the landing of king William, on the right that of king George I. at Greenwich. These great works would have been certainly more esteemed, if they had all been done by Sir James Thornhill's own hand, they are entirely from his designs; but one cannot help, in looking at them, criticising their incorrectness; one would even wish there were fewer figures. These works display a true genius in their author, and a great judgement and knowledge in treating the allegory, talents which must necessarily produce great and rich compositions.

As Sir James had acquired a considerable fortune, he laid out part of it profitably, in buying back the estate his father

father had sold, and in rebuilding a beautiful house, where he used to live in summer-time. He was knighted by king George the Second; but, by the iniquity of the times, he had the honour to be turned out from his public employment, in company with the great Sir Christopher Wren, to make room for persons of far inferior abilities: after which, to amuse himself, he continued to paint easel pictures. The ill treatment he met with was thought to have impaired his health; and at last, after a year's sickness, he died, 1732, aged 56, in the same place where he was born. By his marriage he left a son, and a daughter married to the celebrated Hogarth.

This painter was well made, and of an agreeable humour. He was several years in parliament, and was also chosen F. R. S. He designed a great deal from practice, with a great facility of pencil. His genius, so well turned for history and allegory, was no less so for portrait, landscape, and architecture; he even practised the last science as a man of business, having built several houses. He had a fine collection of designs of great masters, which he had got together with diligence, and which did honour to his taste; these he shewed very readily to strangers. There are a set of prints engraved after the paintings on the cupola of St. Paul's.

Thuanus de
vita sua, at
the end of
his History.
—Niceron,
Memoires,
&c. tom. ix.

THUANUS (JACOBUS AUGUSTUS), or JACQUES-AUGUSTE DE THOU, an illustrious historian of France, was son of a first president of the parliament of Paris, and born there the 9th of October 1553. He was so exceedingly weakly and infirm in his infancy, that there was no hope of rearing him for the five first years of his life; and to this it is owing, that abundantly more care was taken to preserve his body, than to cultivate his mind, although he then appeared to be a boy of uncommon talents; for he was not addicted to the amusements of childhood, but aimed at something higher, and would divert himself with drawing and painting, for which he had always a very good taste. When he was ten years old, he was put to books, and placed in the college of Bourgogne; but in less than a year he was attacked with a violent fever, and taken home. The physicians gave him over for many months; but he recovered, and applied again to books, though with great moderation; for his constitution was not able to undergo the least fatigue. He was afterwards under the
care

care of private tutors ; and regard seems to have been had, in the choice of them, to the weakness of his nature, as well as to the improvement of his understanding ; for they were physicians, and successively four of them. Then he studied under Dionysius Lambinus, and Joannes Pellerinus, which last was professor of the Greek language in the College-royal.

In 1570, he went to Orleans, to pursue the law ; and there the writings of Cujacius inspired him with such an esteem for that celebrated professor, that he quitted Orleans, and repaired to him into Dauphin. He stopped upon the road at Bourges six months, for the sake of hearing the famous civilian Hotomanus ; and then proceeded to Valence, where Cujacius was reading lectures. Here he met with Joseph Scaliger, who was then upon a visit to Cujacius ; and made a friendship with him, which he cultivated ever after with the greatest care. His father, unwilling to have him long at a distance from him, recalled him in about a year ; and he returned to Paris some time before that terrible massacre of the Protestants, which was perpetrated on St. Bartholomew's day in 1572. As he was designed for the church, he went to live with his uncle Nicholas de Thou, who, being just made bishop of Chartres, resigned to him a canonry of Notre Dame. He began now to collect that library, which afterwards became so famous. In 1573, he accompanied Paul de Foix into Italy, and visited the principal towns, cultivating acquaintance with the learned as he passed. On his return to Paris, he applied himself to reading, for four years ; yet this, he used to say, was not of that use to him, as conversing with learned men, which he did daily. About the end of 1576, when civil tumults threatened the state, Mr. de Thou was employed in certain negotiations, which he executed so well, as to establish the reputation of a man fit for business. He afterwards went into the Low-Countries, and in 1578 was made counsellor-clerk to the parliament ; an honourable post, but accepted by him with reluctance, on account of his great love for retirement and study. In 1579, he accompanied his elder brother to the baths of Plombieres in Lorraine ; and this gentleman dying, he soon after quitted the ecclesiastical state.

The plague beginning at Paris in 1580, he retired to Touraine, and took an opportunity of seeing Normandy and Bretagne ; and on his return to Paris, after the plague stopped, was sent with other counsellors in parliament to administer

administer justice in Guyenne. He came again to Paris in 1582, and had the misfortune to arrive not till the day after his father was buried; to make amends, however, for not being able to pay his last devoirs to him, he erected a most noble monument to his memory, and adorned it with eulogies written by the first wits of the age. In 1584, he was made master of the requests; and at that time, late as it may seem, entered upon a new course of study. He took into his house Bressieu, the professor royal of mathematics; and under his direction applied, this year and the following, to read the Greek Euclid with the notes of Proclus. The affection which the cardinal de Vendôme had conceived for him induced him to spend some time at court; but this affection abating, he withdrew from a place he did not at all like, and devoted himself intirely to the composing his History, which he had begun two years before. In 1587, he took a wife, having first by the official of Paris been thoroughly absolved from all ecclesiastical engagements; for he had taken the four lesser orders. He lost his mother in 1588; and other troubles of a more public kind exercised him this year. The spirit of the league had seized Paris, and obliged Henry II. to quit the city. Thuanus followed this prince, and went by his order into Normandy, to sound the governors and magistrates; to acquaint them with what had happened at Paris; to confirm them in their duty; and to make known his intentions of assembling the states. Upon his return, he was made a counsellor of state.

During the holding the states at Blois, he returned to Paris, where he was in danger of losing his life; for the news of the duke of Guise's death arriving, all who were of known attachment to the king were obliged to hide themselves. Thuanus was among them, but happily escaped under the disguise of a soldier. He repaired to the king, who, being removed to Tours, resolved to establish a parliament there, to oppose that of the league; and would have been made the first president of it, if he had not been fixed against accepting that office. He afterwards accompanied Mr. de Schomberg into Germany, to assist in raising forces for the king and drawing succours from the German princes: he passed by Italy, and was at Venice when the news of Henry III's death made him immediately return to France. Henry IV. received him very kindly, to whom he gave an exact account of all that
had

had been done, and continued very faithfully in his service; while the king placed the greatest confidence in him, and employed him in many important negotiations. After the battle of Yvry, which Henry IV. gained in 1590, he obtained leave to visit his wife at Senlis, whom he had not seen above a year; and at Senlis he arrived, after having been detained some time upon the road by a fever. His purpose was to settle at Tours; and he was one evening upon the road thither, when a party of the enemy carried off his wife and equipage, while himself escaped by the swiftness of his horse, and found means soon after to recover his lady. In 1592, he had the plague, and despaired of life, but was happily cured by the infusion of bezoar-stone into strong waters. The year after, the king made him his first librarian, which place became vacant by the death of the learned James Amyot, famous for his translation of Plutarch and other ancient Greek authors. In 1592, the duke of Guise having made his peace with the king, Thuanus was one of the persons appointed to regulate the conditions of the treaty: he became the same year president à mortier by the death of his uncle Augustin de Thou, which honour had long been promised him. He was afterwards concerned in many negotiations with the Protestant party, and was greatly instrumental in bringing on the edict of Nantes, which was signed in April 1598, and afterwards revoked, as is well known, by Lewis XIV. in 1685. In 1601, he lost his wife, whom he immortalized by elegies; but soon after recovered so far from his grief, great as it was, as to take another. During the regency of queen Mary of Medicis, Thuanus was one of the general directors of the finances; and was, to the end of his life, engaged more or less in the service of the state. He died the 17th of May 1617, and was interred with his family in the chapel of St. Andrew of the Arches.

He left behind him a General history of the world, from 1545 to 1608, written in very clear and excellent Latin. "Among many things," says Grotius to him, "which posterity will admire, this above all astonishes me, how you, always as it should seem engaged in business, should find leisure and indefatigable force of mind to know so many and so great things as you have known, and to write them in such a manner as you have written them." And in another place, "You have comprised a history of the whole world in such a manner,

In Epist. xvi.
non. Jun.
anno 1615,
Roter.

Epist. xi.
Apr. 1610.

Epist. cciv.

Perrault's
Hommes
illustres,
tom. 1.

"manner, as could not have been expected from a man of the most leisure: such is the plenty of your matter, such the elegance of your language." Isaac Casaubon says, "that Thuanus seems to him to have been providentially given for an example to the age in which he lived of piety, sincerity, probity, and in short of all virtue and goodness." Thuanus has acquired immortal glory by his History, which is written with an exactness and fidelity beyond example. This is the judgement of Mr. Perrault, who adds that he "never disguised nor concealed the truth; but had a noble and generous boldness, for which he has been praised by all the great men of his time.—This work," continues Perrault, "is worthy of the ancients, and perhaps would have exceeded a great part of what the ancient Romans have left us in the way of history, if he had not affected to imitate them too closely; for this has put him upon Latinizing the proper names of men, towns, countries, and other things, in so strange a manner, as to make a glossary necessary, in order to know frequently what he means."

Part of this History was first printed at Paris in 1604, with a dedication to Henry IV. which is looked upon to be as masterly a composition in its kind, as the dedication of Casaubon's "Polybius" to the same monarch, and that of the "Institutiones Christianæ" of Calvin to Francis I. The publication of it by piece-meal was afterwards continued by the author, who however does not seem to have published it all in his life-time, or any part of it, except the volume just mentioned, in a manner conformable to his original copy; which therefore he deposited in the hands of a friend, that it might be printed after his death, just as he wrote it. Long was it, however, before this could be effected. Thuanus was an honest historian, and with respect to things or persons boldly delivered the truth. There would of course be many exceptionable passages in his work, many that would highly offend particulars in church and state; and this was the reason why, though printed frequently and in different countries, it never came out free from castrations, and agreeable to the author's original copy, till 1733. Then it was handsomely printed and published under the direction, and chiefly at the expence, of the excellent Dr. Mead, in seven volumes folio; to which are prefixed four Latin letters, inscribed to the celebrated patron of letters, and giving

giving an account of the various changes and chances this History hath undergone; of the different editions; what each of them contain, and how they vary; and by what materials and assistances the editors have at length been enabled to give a very complete and perfect copy of it.

Thuanus excelled in poetry as well as history, and published several productions in this way, as “*Metaphrasis poetica librorum sacrorum aliquot*, 1581,” in 8vo. These paraphrases are upon the books of Job, Ecclesiastes, the Lamentations of Jeremiah, and the six lesser prophets. “*De re accipitraria*, Paris, 1514,” 4to. Vossius and others have commended this work much, and have not scrupled, on the merit of it, to rank Thuanus with the best poets of his age. “*Crambe, Viola, Lilium, Phlogis*,” “*Terpsinoe*, Paris, 1611,” in 4to; a miscellaneous collection. There are also “*Thuana*,” but it may be said of them, as of the *Anas* in general, that they contain nothing worthy of the name of their supposed author.

Thuanus had no children by his first wife; but three sons by the second, the eldest of whom, Francis Augustus Thuanus, a very excellent person, was beheaded at Lyons in 1642, for not revealing a conspiracy, with which the marquis d’Effiat had entrusted him, against cardinal Richelieu. The cardinal was supposed not to be sorry for the opportunity that offered of revenging, upon the son, what the father had said of his great uncle Anthony Dupleffis de Richelieu, in the following passage of his History: “*Antonius Plessianus Richelius, vulgo dictus Monachus, quod eam vitam professus fuisset; dein, voto ejurato, omni se licentiæ ac libidinis genere contaminasset.*” This unfortunate gentleman was thirty-five years of age.

THUCYDIDES, an ancient Greek historian, was Fabric. Bibl. Græc. vol. i. a citizen of Athens, and born in the 2d year of the 77th Olympiad, or before Christ 469. He was of noble, nay royal extraction; for all writers relate, that his father Olorus was descended from Olorus, king of Thrace. He was educated in a manner suitable to his quality, that is, in the study of philosophy and eloquence. His master in the former was Anaxagoras, “whose opinions, being of a strain above the apprehension of the vulgar, procured him the estimation of an atheist; which name,” says Mr. Hobbes, no doubt very feelingly, “they bestowed upon all men that thought not as they did of their ridiculous religion:—it is not therefore to be much re-
garded,” Hobbes, Of the life and history of Thucydides prefixed to his translation of this historian.

“garded,” adds he, “if Thucydides were by some reputed an atheist too.” In eloquence he was the disciple of Antiphon, one, by his description in the eighth book of his History, for power of speech almost a miracle, and feared by the people on that account. Suidas and Photius relate a circumstance, which shews, that he entertained from his youth the strongest passion for letters: they write, that when Herodotus recited his History in public, a practice in use then and many ages after, Thucydides felt so great a sting of emulation, that it drew tears from him; insomuch that Herodotus himself took notice of it, and congratulated his father on having a son, who shewed so wonderful an affection to the Muses. Herodotus was then twenty-nine years of age; Thucydides about sixteen.

When the Peloponnesian war began to break out, Thucydides conjectured truly, that it would prove an argument worthy of his labour; and it no sooner commenced than he began his History, pursuing the same, not in that perfect manner in which we see it now, but by way of commentary, and in writing down plain actions or passages thereof, as from time to time they fell out, and came to his knowledge. We know nothing with certainty of Thucydides, but what he himself has delivered in his History. He was a lover of contemplation and retirement, yet did not decline the service of the State, and accepted accordingly of a command in the army. This, however, proved unfortunate to him; for while he resided in the Isle of Thasus, it happened that Brasidas the Lacedemonian besieged Amphipolis, a city belonging to the Athenians, about half a day's sail from Thasus. Thucydides being one of the strategi, or of those who had authority to raise forces in those parts for the service of the Commonwealth, the Athenian captain sent to him to levy a power, and hasten to his relief. Thucydides did so; but not arriving till too late, and when the city was already yielded up, he was afterwards punished, as if he had done this either through negligence or fear of the enemy; which however there was no just reason to suspect, for he put himself into the city of Eion, and preserved it to the Athenians, with the repulse of Brasidas, who came down the next morning from Amphipolis, and besieged it.

After his banishment, which happened in his forty-eighth year, he lived in Scapte-Hyle, a city of Thrace,
from

from whence he had married a very wealthy wife ; and he had large possessions and rich mines of gold, as he himself professes in his fourth book. He was not however so affected with his disgrace, as to shut himself up from the world, and drag, as many have done, a life embittered with spleen and disappointment : on the contrary, he went abroad, and was present at the actions of the rest of the war. This appears from his own words, in the fifth book of his History ; where he says, that he was present at the actions of both parties, and by reason of his exile no less at those of the Peloponnesians, than those of the Athenians. During this time he perfected his History, so far as is now to be seen. He was very nice and curious concerning a perfect insight into affairs ; in order to obtain which, he employed great sums of money in procuring authentic memorials, not only from the Athenians, but the Lacedemonians also ; that out of his collections from both the great transactions of that time might be better and more impartially set forth, as a monument to instruct the ages to come : for he intitles his History, “ κτήμα ες αἰς,” which signifies, “ A possession for everlasting.” It comprehends the Peloponnesian war, which lasted one and twenty years ; for though some writers make it continue six years longer, yet others more rightly judge what followed to be rather the consequences of the war, than truly a part of it. Some critics have imagined, from the difference of style and manner, that the eighth book, according to the ordinary division, was not written by Thucydides, but added afterwards by somebody else ; but this notion has not prevailed ; and, as Mr. Hobbes says, it is very probable, that it is left the same it was when he first wrote it, that is, in the way of commentary, neither beautified with orations, nor so well cemented at the transitions as the former seven books are. Xenophon’s “ Hellenica” are a supplement to Thucydides’s History.

It does not appear, that after his exile he ever again enjoyed his country ; nor is it clear from any author, where, or when, or in what year of his age, he died. Most agree, that he died in banishment ; yet some have related, that, after the defeat in Sicily, the Athenians decreed a general revocation of all banished persons, and that he then returned, and was afterwards put to death at Athens. This is not likely ; and many other things are related as unlikely as this. Mr. Hobbes thinks, that in this variety of conjectures there is nothing more probable than that

which is written by Pausanias, where he describes the monuments of the Athenian city, and saith thus: "The
 " worthy act of Ocnobius, in the behalf of Thucydides,
 " is not without honour; for Ocnobius obtained to have
 " a decree passed for his return: who returning was slain
 " by treachery, and his sepulchre is near the gate called
 " Melirides." He is reckoned to have been not less than
 sixty-eight years of age when he died. He left a son,
 whose name is hardly known, but supposed to have been
 Timotheus.

He excelled in the two great points which form a just
 historian, truth and eloquence. The faith of his History
 has never been called into question. He wanted no op-
 portunities of knowing the truth, and he does not appear
 to have misrepresented it; and though some have fancied
 him a little malevolent towards his country, because the
 usage he had received would have made most people so,
 yet he has not written any thing that discovers such a
 passion. His manner of writing is coherent, perspicuous,
 and persuasive, yet close, strong, and pithy. The ancients
 have spoken of him in the highest terms; and if Herodotus,
 as his senior, obtained the title of the "Father of History,"
 yet the greater part have allowed that Thucydides is the
 better historian. Plutarch says, that Thucydides "aimeth
 " always at this, to make his auditor a spectator, and to
 " cast his reader into the same passions with those who
 " were beholders." Then enumerating some examples,
 " these things," he says, " are so described, and so
 " evidently set before our eyes, that the mind of the
 " reader is no less affected therewith, than if he had been
 " present in the actions." And it was probably for his
 skill in painting, certainly not for his eloquence (for, as
 Tully says, " what great rhetorician ever borrowed any
 " thing of Thucydides?") that the famous orator Demost-
 henes wrote over his History, according to Lucian, eight
 times with his own hand. The same Lucian, in his book
 intituled, "How a history ought to be written," continually
 exemplifies the virtues required in an historiographer by
 Thucydides; and it seems as if the image of Thucydes's
 History, preconceived in Lucian's mind, suggested to him
 all the precepts he there delivers. As to his style, Tully
 speaks of it thus: "Thucydides in the art of speaking, in
 " my opinion, hath far exceeded them all. For he
 " is so full of matter, that the number of his sentences
 " doth

De Gloria
 Athenien-
 sium.

De orat. lib.
 ii.

De orator.
 lib. ii.

“ doth almost equal the number of his words ; and in his
 “ words he is so apt, and so close, that it is hard to say,
 “ whether his words do more illustrate his sentences,
 “ or his sentences his words.” The Latins thought
 highly of Thucydides’s work ; and Sallust, as *Quintilian Institut.*
 says, and as indeed is manifest to all, took him for his *orat. lib. x.*
 model.

It is remarkable, that Dionysius Halicarnassensis entertained unreasonable prejudices against this historian, in favour, doubtless, of his countryman Herodotus, whom he was desirous to have considered as superior to him, and had raised accordingly many objections to his work. One of them shall serve as a specimen : “ The principal
 “ and most necessary office of any man that intendeth to
 “ write an history,” says he, “ is to chuse a noble
 “ argument, and grateful to such as shall read it ; and
 “ this Herodotus hath done, in my opinion, better than
 “ Thucydides. For Herodotus hath written the joint
 “ history both of the Greeks and Barbarians ; but Thucy-
 “ dides writeth only one war.” Mr. Hobbes has replied
 very solidly to this, as well as to Dionysius’s other objec-
 tions : “ Let any man consider, whether it be not more
 “ reasonable to say, that the principal and most necessary
 “ office of him that will write an history is to take such
 “ an argument as is both within his power well to handle,
 “ and profitable to posterity that shall read it ; which
 “ Thucydides, in the opinion of all men, hath done better
 “ than Herodotus. For Herodotus undertook to write
 “ of those things, of which it was impossible for him to
 “ know the truth, and which delight more the ear with
 “ fabulous narrations, than satisfy the mind with truth ;
 “ but Thucydides writeth one war, which, how it was
 “ carried on from the beginning to the end, he was able
 “ certainly to inform himself.” And this single circum-
 stance, urged here in favour of Thucydides, gives Chan-
 cellor Hyde’s History of our civil wars, perhaps, the pre-
 ference to any history that is extant in any language. The
 moderns have not failed to pay him all due honour, and
 to consider him in the light he deserves to be placed in.
 The following words of Lipsius speak the sense of them
 all : “ Thucydides,” says he, “ who hath written not
 “ many, nor very great matters, hath perhaps yet won the
 “ garland from all that have written of matters, both
 “ many and great. Every where for elocution grave ;
 “ short and thick with sense ; sound in his judgment ;

*Lips. not.
 ad politic.
 lib. i.*

Camerarii
horæ subse-
civæ, cent.
iii. c. 67.

“every where secretly instructing and directing a man’s life and actions. In his orations and excursions almost divine, whom the oftener you read, the more you shall carry away, yet never dismissed without appetite. Next to him is Polybius, &c.” The emperor Charles V. is said to have been so fond of this historian, that he always carried him with him into the camp, and used to talk of him with wonderful pleasure to those about him.

The best editions of Thucydides are, 1. That printed by Henry Stephens, with a Latin version of “Laurentius Valla, Paris, 1588.” 2. That of Oxford, “Gr. & Lat. cum notis variorum & Joh. Hudsoni, 1696.” 3. “Græcè & Latinè, cum notis variorum & Jos. Wasse. Accedunt emendationes Car. And. Dukeri, Amst. 1732;” all in folio.

We have a good English translation of this author by Hobbes, whose account of Thucydides has been of great use to us in the course of this memoir.

Birch’s
heads and
characters.

THURLOE (JOHN, Esq;), secretary of state to the two protectors, Oliver and Richard Cromwell, was son of Thomas Thurloe, rector of Abbots-Roding, Essex, where he was born in 1616. He was educated to the law, and afterwards recommended to the patronage of Oliver St. John, Esq; a person of great eminence in that profession, and successively solicitor-general to Charles I, and lord chief justice of the common pleas; by whose interest, Jan. 1644-5, he was appointed one of the secretaries to the parliament commissioners at the treaty of Uxbridge. In 1647, he was admitted of Lincoln’s-Inn; and, March 1647-8, made receiver or clerk of the curfitor fines, under the earl of Kent, lord Grey of Werke, Sir Thomas Widdrington, and Bulstrode Whitelock, Esq; commissioners of the great seal. Though his attachments were entirely on the side of the parliament, yet, with regard to the death of king Charles, he declares himself, that he was altogether a stranger to the fact, and to all the counsels about it; having not had the least communication with any person whatsoever therein. However, after that extraordinary event, and the establishment of the new commonwealth, he was diverted from his employments in the law, and engaged in public business. March 1650-1, he attended the lord chief justice St. John and Walter Strickland, Esq; ambassadors to the States of the United Provinces, as their secretary, with whom he returned to England in 1651; April

White-
locke’s
Memorials,
p. 127.

State pa-
pers, v. 7.
p. 914.

April 1652, was preferred to the office of secretary to the council of state; and, upon Cromwell's assuming the protectorship in 1653, became secretary of state. Feb. 1653-4, he was chosen one of the masters of the upper bench of the society of Lincoln's-Inn; and, Aug. 1655, had the care and charge of the postage, both foreign and inland, committed to him by the protector. Sept. 1656, he was chosen member of parliament for the Isle of Ely; and, April 1657, received the thanks of the parliament, for his vigilance in detecting the plot of Harrison and other fifth-monarchy-men, and for many great services to the public. July 13, of the same year, he was sworn one of the privy-council to the protector, according to the "humble petition and advice;" and in Nov. was elected one of the governors of the Charter-house; Feb 4. 1657-8, he was made chancellor of the university of Glasgow; and, June following, concurred with Whitelocke in advising the protector to leave the persons who had been detected in a plot, to be proceeded against in the ordinary course of trials at the common law, and not by an high court of justice; it being always his opinion, that the forms and rules of the old constitution should, on every occasion, be inviolably adhered to, especially in the administration of justice. Upon the death of Oliver, he was continued in the post of secretary and privy counsellor to his successor Richard; though he was very obnoxious to the principal persons of the army, to whose interests, whenever they interfered with those of the civil government, he was a declared enemy: and their resentments against him on that account were carried to so great an height, that they accused him as an evil counsellor, and one who was justly formidable by the ascendant he had gained over the new protector. For this reason, Nov. 1558, he desired leave to retire from public business; in hopes that this might be a means to quiet things, and facilitate the protector's affairs with the army: but he was prevailed upon still to continue in his employment; and, Dec. 31, was chosen member of parliament for the university of Cambridge. He was returned likewise for the town and borough of Wisbech, and for the borough of Huntingdon; but made his election for Cambridge. April 1659, he used his utmost efforts to dissuade the protector from dissolving the parliament; a step which proved fatal to his authority, though, upon his quitting it, Thurloe still continued in his office of secretary till Jan. 14, 1659-60.

State Papers, p. 490.

State Pa-
pers, p. 897.

Appendix,
vol. I.

It was then conferred on Thomas Scott, Esq; but, Feb. 27, upon a report of the council of state, the parliament resolved, that Thurloe should be again one of the secretaries of state, and John Thomson, Esq; the other. April 1660, he made an offer of his service for the restoration of Charles II. as appears from a letter of Chancellor Hyde to Sir John Grenville, wherein his lordship observes, that Mr. Thurloe's offers were very frank, and accompanied with many great professions of resolving to serve his majesty, not only in his own endeavours, but likewise by the services of his friends; but that these offers were mixed with somewhat of curiosity in Mr. Thurloe, who was very inquisitive to know whether his majesty had any confidence in general Monk, or had approached him in the right way: which he desired to know, only to finish what was left undone, or be able the better to advise his majesty what he was to do therein. The king returned such answers as were proper, and desired to see some effects of his good affection; and that then he would find his services more acceptable. However, May 15 following, he was committed by the house of commons to the custody of their serjeant at arms, upon a charge of high treason; though it was not long before he was released, and retired to Great Milton in Oxfordshire, where he generally resided, except in term-time, when he came to his chambers at Lincoln's-Inn. He was of great use occasionally to the Chancellor Clarendon, by the instructions he gave him with respect to the state of foreign affairs; of which there is a very remarkable instance among his state-papers, in the recapitulation he drew up of all the negotiations between England, France, and Spain, from the time of Cromwell's taking upon him the protectorship till the Restoration. He was likewise often solicited by king Charles to engage in the administration of public business, but thought proper to decline those offers. He died suddenly, at his chambers in Lincoln's-Inn, Feb. 21, 1667-8, aged 51; and was interred under the chapel there, with an inscription over his grave. He was twice married, and by his second wife left four sons and two daughters.

He was a man of a very amiable character in private life; and in the height of his power exercised all possible moderation towards persons of every party. His manner of writing is remarkable above most of his contemporaries for its conciseness, perspicuity, and strength. But the
most

most authentic testimony of his abilities is that vast collection of his "State-papers," in 7 vols. folio, now in the hands of the public; which place the history of Europe in general, as well as that of Great Britain and its dominions, during that remarkable period, in the clearest light; and shew at the same time his astonishing industry and application in the management of so great a variety of important affairs, which passed entirely through his hands, with secrecy and success, not to be paralleled under any other government,

TIBULLUS (ALBIUS), a Latin poet, was born at Rome, under the consulship of Hirtius and Pansa, much about the same time with Ovid. His father was of the equestrian order; and he himself set out into the world with all the advantages of fortune, and the greatest accomplishments of mind and person. Among the great men of his age, he singled out Messala Corvinus for his patron; who was a very brave and polite Roman, admired by Cicero, mentioned with great respect by Horace, and ranked by Quintilian among the masters of oratory. He was to Tibullus, what Mæcenas was to Horace. Our poet had a country seat at Pedum, a town in Latium not far from Rome. He was a great sufferer in the civil wars, yet does not seem to have been concerned in any party. He was, like Ovid, a man devoted to ease and pleasure; and his time was divided between the Muses and his mistresses. He seems indeed to have abandoned himself entirely to the passion of love, even to the neglect of his affairs; for there is no doubt but he might have retrieved the losses he had sustained, if he had been a man of the least application to business. His love to Messala, however, made him forget his love of ease and pleasure, and follow that nobleman into Gaul, who was there victorious, and had a triumph decreed him upon his return to Rome. In this expedition he saw, as he tells us, a man at Arupinum above 100 years of age, and even then a vigorous active soldier. He was attending Messala on a second expedition to Syria, when he fell sick by the way, and was forced to stay in the island of Phœacia or Corcyra. On this occasion he composed the third elegy of the fourth book, and desired that if he should die of his illness, he might have this epitaph engraven on his monument:

"Hic jacet immiti consumptus morte Tibullus,
"Messalam terra dum sequiturque mari."

Though

Though he recovered from this attack, death did not spare him much longer, but carried him off in the flower of his age.

As to his character, Horace, with whom he was intimately acquainted, as well as with the other wits of the Augustan age, gives him that of a fine writer and good critic :

- “ Albi, nostrorum sermonum candide iudex,
 “ Quid nunc te dicam facere in regione Pedana?
 “ Scribere quod Casî Parmensis opuscula vincat.”

Epist. iv. lib. iii.

Nor is Ovid sparing of his praises of Tibullus; the ninth elegy of the third book is written to bewail his death. There Ovid finely describes the sweetness and elegance of our poet's elegies, by introducing Cupid and Venus to mourn over him; after which he places him in the Elysian fields, in company with Calvus, Catullus, and Gallus. The best critics have preferred Tibullus even to Ovid himself, for the easiness and correctness of style; and Quintilian sets him at the head of all the writers in elegy. “ In elegy,” says he, “ we challenge also the Greeks, in which way of writing, Tibullus, according to my judgement, is by far the most neat and elegant. Some indeed give Propertius the preference; Ovid is more lascivious than either of them, as Gallus is more harsh and unpolished.” He has left us four books of “ Elegies.” His panegyric upon Messala is censured by Scaliger, and suspected not to be his; and the small pieces at the end of the fourth book, which Scaliger calls “ hard, languid, and rough,” either do not belong to Tibullus, or never received his last hand.

This author has usually been printed in the same volume with Catullus and Propertius; and the best edition of him in conjunction with them is that by Grævius, “ cum notis variorum, Leyden 1589,” in 2 vols. 8vo. But he was afterwards, in 1708, published separately at Amsterdam in one volume 4to, by Janus Brouckhusius, a very polite and elegant critic, who corrected many places from the best manuscripts, and added his own to the “ notis variorum.” This edition is very neat, and adorned with copper plates.

Principally
 from Dr.
 Johnson.

TICKELL (THOMAS), son of the reverend Richard Tickell, was born in 1686 at Bridekirk in Cumberland; and in April 1701 became a member of Queen's College

College in Oxford; in 1708 he was made M. A. and two years afterwards was chosen fellow; for which, as he did not comply with the statutes by taking orders, he obtained a dispensation from the crown. He held his fellowship till 1726, and then vacated it, by marrying, in that year, at Dublin. Tickell was not one of those scholars who wear away their lives in closets; he entered early into the world, and was long busy in public affairs; in which he was initiated under the patronage of Addison, whose notice he is said to have gained by his verses in praise of "Rosamond." He produced another piece of the same kind at the appearance of "Cato," with equal skill, but not equal happiness. When the ministers of queen Anne were negotiating with France, Tickell published "The Prospect of Peace," a poem, of which the tendency was to reclaim the nation from the pride of conquest to the pleasures of tranquillity. Mr. Addison, however he hated the men then in power, suffered his friendship to prevail over the public spirit, and gave in the "Spectator" such praises of Tickell's poem, that when, after having long wished to peruse it, Dr. Johnson laid hold on it at last, he thought it unequal to the honours which it had received, and found it a piece to be approved rather than admired. But the hope excited by a work of genius, being general and indefinite, is rarely gratified. It was read at that time with so much favour, that six editions were sold. At the arrival of king George he sung "The Royal Progress;" which, being inserted in the "Spectator," is well known. The poetical incident of most importance in Tickell's life was his publication of the first book of the "Iliad," as translated by himself, in apparent opposition to Pope's "Homer," of which the first part made its entrance into the world at the same time. Addison declared that the rival versions were both good; but that Tickell's was the best that ever was made, and with Addison the wits, his adherents and followers, were certain to concur. Pope does not appear to have been much dismayed; "for," says he, "I have the town, that is, the mob, on my side." But he remarks, that "it is common for the smaller party to make up in diligence what they want in numbers;" he "appeals to the people as his proper judges; and if they are not inclined to condemn him, he is in little care about the high-flyers at Button's." Pope did not long think Addison an impartial judge; for he considered him as the writer of Tickell's version. The reasons for his suspicion

we shall literally transcribe from Mr. Spence's collection.

“ There had been a coldness between Mr. Addison and me
 “ for some time; and we had not been in company toge-
 “ ther, for a good while, any where but at Button's coffee-
 “ house, where I used to see him almost every day.—On
 “ his meeting me there, one day in particular, he took me
 “ aside, and said he should be glad to dine with me, at
 “ such a tavern, if I stayed till those people were gone (Bud-
 “ gell and Philips). We went accordingly; and after din-
 “ ner Mr. Addison said, ‘ That he had wanted for some
 “ time to talk with me; that his friend Tickell had for-
 “ merly, whilst at Oxford, translated the first book of the
 “ Iliad; that he designed to print it, and had desired him
 “ to look it over; that he must therefore beg that I would
 “ not desire him to look over my first book, because, if he
 “ did, it would have the air of double-dealing.’ I assured
 “ him, that ‘ I did not at all take it ill of Mr. Tickell that he
 “ was going to publish his translation; that he certainly
 “ had as much right to translate any author as myself; and
 “ that publishing both was entering on a fair stage. I then
 “ added, that I would not desire him to look over my
 “ first book of the ‘ Iliad,’ because he had looked over
 “ Mr. Tickell's; but could wish to have the benefit of
 “ his observations on my second, which I had then finish-
 “ ed, and which Mr. Tickell had not touched upon.’ Ac-
 “ cordingly I sent him the second book the next morn-
 “ ing; and Mr. Addison a few days after returned it, with
 “ very high commendations —Soon after it was generally
 “ known that Mr. Tickell was publishing the first book of
 “ the ‘ Iliad,’ I met Dr. Young in the street; and, upon
 “ our falling into that subject, the Doctor expressed a great
 “ deal of surprize at Tickell's having had such a translation
 “ so long by him. He said, that ‘ it was inconceivable to
 “ him, and that there must be some mistake in the matter;
 “ that each used to communicate to the other whatever
 “ verses they wrote, even to the least things; that Tickell
 “ could not have been busied in so long a work there with-
 “ out his knowing something of the matter; and that he
 “ had never heard a single word of it till on this occasion.’
 “ This surprize of Dr. Young, together with what Steele
 “ had said against Tickell in relation to this affair, makes
 “ it highly probably that there was some underhand dealing
 “ in that business; and indeed Tickell himself, who is a
 “ very fair worthy man, has since, in a manner, as good
 “ as owned it to me. Mr. POPE.—[When it was intro-
 “ duced

duced into a conversation between Mr. Tickell and Mr. Pope by a third person, Tickell did not deny it; which, considering his honour and zeal for his departed friend, was the same as owning it.]” Upon these suspicions, with which Dr. Warburton hints that other circumstances concurred, Pope always in his “*Art of Sinking*” quotes this book as the work of Addison. When the Hanover succession was disputed, Tickell gave what assistance his pen would supply. His “*Letter to Avignon*” stands high among party-poems; it expresses contempt without coarseness, and superiority without insolence. It had the success which it deserved, being five times printed. He was now intimately united to Mr. Addison, who, when he went into Ireland as secretary to the lord Sunderland, took him thither, and employed him in public business; and, when (1717) afterwards he rose to be secretary of state, made him under-secretary. Their friendship seems to have continued without abatement; for when Addison died, he left him the charge of publishing his works, with a solemn recommendation to the patronage of Craggs. To these works he prefixed an elegy on the author, which could owe none of its beauties to the assistance which might be suspected to have strengthened or embellished his earlier compositions; but neither he nor Addison ever produced nobler lines than are contained in the third and fourth paragraphs, nor is a more sublime or more elegant funeral poem to be found in the whole compass of English literature. He was afterwards (in June 1724) made secretary to the Lords Justices of Ireland, a place of great honour [A]; in which he continued till 1740, when he died, April 23, at Bath. To Tickell, cannot be refused a high place among the minor poets; nor should it be forgotten that he was one of the contributors to the “*Spectator*.” With respect to his personal character, he is said to have been a man of gay conversation, at least a temperate lover of wine and company, and in his domestick relations without censure.

[A] His brother, Richard Tickell, esq. was appointed secretary at war in that kingdom in Oct. 1724.

TILLEMONT (SEBASTIAN LE NAIN DE), a French writer, was the son of a master of the Requests, and born at Paris 1637. At ten years old, he went to school at Port Royal, and became one of the best writers of that institution. His “*Histoire des Empereurs*, and
“*Eccle-*

“Ecclesiastique,” are deduced from the original sources, and written with the utmost fidelity and exactness. Sacy, his intimate friend and counsellor, prevailed with him, in 1676, to receive the priesthood; which, it seems, his great humility would not before suffer him to aspire to. His humility was so great, that Bossuet, seeing one of his letters to father Dami, with whom he had some little dispute, besought him, merrily, “not to be always upon his knees before his adversary, but raise himself now and then up.” He was solicited to push himself in the church, and Buzanval, bishop of Beavois, wished to have him for his successor: but Tillemont, regardless of dignities, wished for nothing but retirement. In this he did indeed most effectually bury himself; and in this, joining the mortifications of a religious life to an indefatigable pursuit of letters, he wore himself entirely out, so as to die in 1698, aged 61, though he was formed for a longer life.

Extracted
from the
Life of Til-
lotson, by
Dr. Thomas
Birch,
Lond. 1752,
8vo.

TILLOTSON (Dr. JOHN), archbishop of Canterbury, was descended of a family anciently of the name of Tilston, of Tilston in Cheshire, and born at Sowerby in Yorkshire, October 1630. His father, Mr. Robert Tillotson, was a considerable clothier there, a man of good understanding, and uncommon knowledge of the Scriptures: but so zealously attached to the system of Calvin, that his prejudices for it were scarce to be moderated by the reasonings of his son, whom he lived to see dean of Canterbury. He gave his son, however, a liberal education, who, after passing through a school, was sent in 1647 to Cambridge, being then seventeen; and admitted a pensioner of Clare-hall. He took his bachelor of arts degree in 1650, and his master's in 1654, having been chosen fellow of his college in 1651.

Thus his first education and impressions were among Puritans; yet, before his mind was opened, he felt somewhat within him, which disposed him to larger notions and a better temper. The books then put into the hands of youth were generally heavy, and he could scarcely bear them, even before he knew better things. But he met with the immortal work of Mr. Chillingworth, which gave his mind a new turn; and he was soon freed from his first prejudices, if indeed he was ever under the power of them. As he got into a new method of study, so he entered into friendship with some great men, which contributed not a little to his improvement; and there was then at Cambridge
a set

a set of as extraordinary men, as perhaps any age has produced; as Dr. Cudworth, master of Christ's-college; Dr. More, and Dr. Ruft, afterwards bishop of Dromore in Ireland, fellows of the same; Dr. Whichcot, provost of King's; Dr. Worthington, master of Jesus; and Mr. John Smith, author of the "Select discourses," fellow of Queen's. But that which gave him his last finishing, was his close and long friendship with Dr. Wilkins, afterwards bishop of Chester: he went into all the best things of this great man, but so as to perfect every one of them; for though Wilkins had more general knowledge, yet Tillotson was the greater divine.

In 1656, Tillotson left his college, and went upon invitation to Edmund Prideaux, esq; of Ford-Abbey in Devonshire, to be tutor to his son; which gentleman had been commissioner of the great-seal under the long parliament, and was then attorney-general to the protector Cromwell. How long he continued in this station does not appear; but he was in London at the time of Cromwell's death, Sept. the 3d, 1658, and was present about a week after at a very remarkable scene in Whitehall palace, which we have already related from Burnet, in our account of Dr. Owen. The time of his going into orders, and by whom he was ordained, are particulars not known. Some have supposed, that he was curate to Dr. Wilkins at St. Lawrence Jewry, before the Restoration; but that was certainly otherwise, since Wilkins was not admitted to that vicarage till 1662. The first sermon of his that appeared in print was in Sept. 1661: it was preached at the morning exercise at Cripplegate, on "Matth. vii. 12." and published among a collection with that title, but not admitted among his works till the edition of 1752. At the time of preaching this sermon he was still among the Presbyterians, whose commissioners he attended, though as an auditor only, at the conference held at the Savoy for the review of the Liturgy, in July 1661; but he immediately submitted to the act of uniformity, which commenced on St. Bartholomew's-day, the year following. Upon thus becoming a preacher in the church, he was very little disposed to follow the patterns then set him, or indeed of former times; and therefore formed one to himself, which has been justly esteemed as the best model for succeeding ages. He began his course of divinity with the true foundation of it, an exact study of the Scriptures, on which he spent four or five years. He then applied himself to the reading of all the ancient philosophers and writers upon ethics, and among the fathers chiefly

History,
vol. I. p. 82.

chiefly to St. Basil and St. Chrysostom; not to forget Episcopius among the moderns, whom he made the pattern both of his principles and eloquence. With these preparations, he set himself to compose the greatest variety of Sermons that any divine has yet undertaken.

His first office in the church was the curacy of Chesshant in Hertfordshire, in 1661 and 1662, where he is said, by his mild and gentle behaviour, which was natural to him; and persuasive eloquence, to have prevailed with an old Oliverian soldier, who preached among the Anabaptists there in a red coat, and was much followed, to desist from that, and betake himself to some other employment. The short distance of Chesshant from London allowing him often to visit his friends there, he was frequently invited into their pulpits. Accordingly we find that his sermon on Eccles. xii. 1. "Upon the advantages of an early piety," was preached at St. Lawrence Jewry in 1662; Dec. the 16th of which year, he was elected minister of the adjoining parish of St. Mary-Aldermanbury, upon the deprivation of Mr. Edmund Calamy. He declined this, but did not continue long without the offer of another benefice, which he accepted, being presented in June 1663 to the rectory of Kedington in Suffolk. However, his residence there was but short, being called to London by the society of Lincoln's-inn, who chose him their preacher the 26th following: his election was owing to his being accidentally heard at St. Lawrence Jewry, by Mr. Atkyns, one of the benchers of that Inn, and afterwards lord chief baron of the Exchequer. He determined to live among them; and therefore immediately resigned his living in Suffolk; but his preaching was so little liked there at first, that he for some time entertained thoughts of leaving them. They had been so accustomed to puritanical cant and fanaticism, that they could not relish that rational and genuine Christianity which he inculcated; they held the same language then as the enthusiasts do now, and said, that "since Mr. Tillotson came, Jesus Christ had not been preached among them." To this incident, which is very well attested, he seems clearly to allude in his sermon against Evil-speaking, preached near thirty years after; towards the close of which he has this passage: "I foresee what will be said, because I have heard it so often said in the like case, that there is not one word of Jesus Christ in all this; no more is there in the text: and yet I hope that Jesus Christ is truly preached, when his will and laws, and the duties
"enjoined

“enjoined by the Christian religion, are inculcated upon us.”

The year after, 1664, he was chosen Tuesday lecturer at St. Lawrence Jewry: and being now thoroughly fixed in town, and having established the character of an excellent preacher, he set himself to oppose the two growing evils of Charles the II^d's reign, Atheism and Popery. He preached a sermon before the lord mayor and court of aldermen at St. Paul's, in 1663, “On the wisdom of being religious;” which was published in 1664, much enlarged, and is one of the most elegant, perspicuous, and convincing defences of religion, in our own or any other language. In 1664 one Sargeant, alias Smith, for that was his real name, who had deserted from the church of England to that of Rome, published a book, called “Sure footing in Christianity: or, Rational discourses on the rule of faith.” This being cried up as a mighty production by the abettors of Popery, Tillotson answered it, in a piece intituled “The rule of faith;” which was printed in 1666, and inscribed to Dr. Stillingfleet, with whom he was intimately acquainted. Serjeant replied to this, and also in another piece attacked a passage in Tillotson's sermon “On the wisdom of being religious;” which sermon, as well as his “Rule of faith,” Tillotson defended in the preface to the first volume of his sermons, printed in 1671, 8vo.

The same year, 1666, he took a doctor of divinity's degree; and in 1668 preached the sermon at the consecration of Wilkins to the bishopric of Chester. He was related to Wilkins, by having, Feb. 23, 1663-4, married his daughter-in-law, Elizabeth French, who was niece to Oliver Cromwell; for she was the daughter of Dr. Peter French, canon of Christ-church in Oxford, by Robina, sister to Cromwell; which Robina was re-married, about 1656, to Dr. Wilkins, then warden of Wadham-college. In 1669-70, he was made a prebendary of Canterbury; and, in 1672, advanced to the deanery of that church: he had some time before been preferred to a prebend in the church of St. Paul. He had now been some years chaplain to the king, who yet is supposed, by Burnet and others, to have had no kindness for him; his zeal against Popery was too great, for him to be any favourite at court. When a declaration for liberty of conscience was published in 1672, with a view to indulge the Papists, the bishops were alarmed, and directed their clergy to preach against Popery; the king com-

Tillotson's
Funeral ser-
mon by
Burnet.

plained to archbishop Sheldon of this, as done on purpose to inflame the people, and alienate them from himself and his government; upon which that prelate called together some of the clergy, to consider what he should say to his majesty, if he pressed him any farther on that head; when Dr. Tillotson suggested this answer, that, "since his majesty professed the Protestant religion, it would be a thing without precedent, that he should forbid his clergy to preach in defence of it." In the mean time, he observed great moderation towards the Protestant dissenters, and, in 1667-8, had joined in a treaty for a comprehension of such as could be brought into the communion of the church; but this attempt proved abortive, as did another made in 1674. In 1675, he published "The principles of natural religion, by bishop Wilkins," who had died at his house in 1672, and committed all his papers to him, to do what he pleased with. The twelve first chapters only having been transcribed by Wilkins for the press, he finished the remainder out of the bishop's papers, and wrote a preface himself. In 1680, he published "The treatise of the pope's supremacy, by Dr. Barrow," who dying in 1677, left all his manuscripts to the care of Dr. Tillotson. He had the year before converted Charles earl of Shrewsbury, afterwards created a duke by king William, to whom he was secretary of state, from Popery to the Protestant religion.

On the 2d of April, 1680, he preached before the king at Whitehall, a sermon on Josh. xxiv. 15. which was soon after published, by his majesty's special command, under the title of, "The Protestant religion vindicated from the charge of singularity and novelty." But this discourse, though excellent, as all his are, contained some incidental assertions, which offended all parties, particularly the following passage: "I cannot think, till I be better informed, which I am always ready to be, that any pretence of conscience warrants any man, that is not extraordinarily commissioned, as the apostles and first publishers of the gospel were, and cannot justify that commission by miracles as they did, to affront the established religion of a nation, though it be false; and openly to draw men off from the profession of it, in contempt of the magistrate and the law. All that persons of a different religion can in such a case reasonably pretend to, is to enjoy the private liberty and exercise of their own conscience and religion; for which they ought to be very thankful, and to forbear the open making of protestantes to their own religion, though they be never so pure

"that

“that they are in the right, till they have either an extraordinary commission from God to that purpose, or the providence of God makes way for it by the permission of the magistrate.” Dr. Hickes, who wrote a virulent libel against this worthy man after his death, styles this downright Hobbism; and tells us, that a witty lord standing at the king’s elbow when it was delivered, said, “Sir, do you hear Mr. Hobbes in the pulpit?” Dr. Calamy’s account is, that the king having slept the most part of the time while the sermon was delivered, a certain nobleman stepped up to him, as soon as it was over, and said, “It is pity your majesty slept, for we have had the rarest piece of Hobbism that ever you heard in your life.” To which the king answered, “Odds fish, he shall print it then;” and immediately gave orders to that purpose. Some animadversions were made upon it, and printed: but it does not appear that the dean took any farther notice, except only to apologise privately among his friends, for having advanced an assertion which he saw could not be maintained. He excused himself by the hurry he was in, being called unexpectedly, and out of turn, to preach; yet it is a little to be wondered, that a man of Tillotson’s calm, mild, considering nature, should be hurried, by his zeal against Popery, to advance against the Papists what equally struck at our first reformers.

In 1682, the dean gave the public, from the manuscripts of bishop Wilkins, a volume in 8vo, of fifteen sermons; which he introduced with a preface, in defence of that prelate’s character, against the reflections cast upon it in the “*Historia & antiquitates universitatis Oxoniensis*.” This was printed in 1674, under the inspection of bishop Fell; who is supposed to have made the alterations and additions, which are seen in that edition of Mr. Anthony Wood’s work. The task of preparing “Dr. Barrow’s sermons” for the press, which had employed the dean for several years, and cost him as much pains as would have produced many more of his own, was now finished; and the edition published at London in 1683, folio. The laborious office of an editor of such voluminous writings as those of Barrow, undertaken by one who had many years before appeared to so much advantage as an original writer, was as clear an evidence of modesty, as it was of sincere friendship, in Dr. Tillotson. The discovery of the Rye-house plot the same year opened a melancholy scene, in which he had a large share of distress, on account of his

Some discourses upon Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral sermon of the former upon the latter, p. 48, 1695, 4^{to}.
Memoirs of the life of Mr. John Howe, p. 75, &c. 1724, 8vo.

friendship for lord Ruffel. Himself and Dr. Burnet were sent for by that lord, and both attended him till his death; and it is remarkable, that they both urged him to disown the principle of resisting the powers above, for which they were severely censured, and doubtless afterwards felt reason to censure themselves. He published a discourse against “transubstantiation” in the latter end of king Charles’s reign, and another against “purgatory” in the beginning of king James’s. The former began the debate upon that doctrine, and gave occasion to several tracts on both sides of the question, published during the controversy with the Papists, which subsisted through king James’s reign; and which produced so many pieces, that the vast collection, in three volumes folio, published a few years since under the direction of Gibson bishop of London, is only a part of those written by Protestants.

During the debate in parliament concerning the settlement of the crown on king William for life, the dean was advised with upon that point by the princess Anne of Denmark; who was pressed by the Jacobites to form an opposition; and who, till lady Ruffel and Dr. Tillotson had discoursed with and settled her, had refused to give her consent to it, as prejudicial to her own right. He was afterwards admitted into an high degree of confidence with king William and queen Mary; and their majesties had the greatest reason to confide in him, for he was a true friend to their establishment on the throne of England. The vacancies of some bishoprics soon turned the thoughts of his majesty and his ministers upon the dean; but a bishopric was so far from being agreeable to his humour, that he used all possible solicitations to avoid it. He had been appointed clerk of the closet to the king, the 27th of March 1689; in August he was appointed, by the chapter of his cathedral, to exercise the archiepiscopal jurisdiction of the province of Canterbury, devolved to himself and that body, on the 1st of that month, by the suspension of Sancroft, for refusing the new oaths; and the king soon fixed upon him to succeed him. Tillotson’s desires and ambition had never extended farther than to the exchange of his deanery of Canterbury for that of St. Paul’s, which were granted him in September, upon the promotion of Stillingfleet to the bishopric of Worcester: but at the very time that he kissed the king’s hand for this, his majesty named the archbishopric to him. There is a letter of his to lady Ruffel, dated April 19, 1689, which shews how he stood

stood affected to this proposal, and also clears bishop Burnet from many a grievous censure, as if he himself had had a view to the archbishopric. After acquainting her ladyship with the disposal of several church preferments, he proceeds: “but now begins my trouble. After I had kissed the king’s hand for the deanery of St. Paul’s, I gave his majesty my most humble thanks, and told him, that now he had set me at ease for the remainder of my life. He replied, “No such matter, I assure you, and spoke plainly about a great place, which I dread to think of; and said, it was necessary for his service, and he must charge it upon my conscience. Just as he had said this, he was called to supper, and I had only time to say, that, when his majesty was at leisure, I did believe I could satisfy him, that it would be most for his service that I should continue in the station in which he had now placed me. This hath brought me into a real difficulty; for, on the one hand, it is hard to decline his majesty’s commands, and much harder yet to stand out against so much goodness as his majesty is pleased to use towards me: on the other, I can neither bring my inclination nor my judgement to it. This I owe to the bishop of Salisbury, one of the best and worst friends I know: best for his singular good opinion of me, and the worst for directing the king to this method, which I know he did; as if his lordship and I had concerted the matter, how to finish this foolish piece of dissimulation, in running away from a bishopric, to catch an archbishopric. This fine device hath thrown me so far into the briars, that, without his majesty’s great goodness, I shall never get off without a scratched face. And now I will tell your ladyship the bottom of my heart. I have of a long time, I thank God for it, devoted myself to the public service, without any regard for myself, and to that end have done the best I could, in the best manner I was able; of late God hath been pleased, by very severe ways, but in great goodness to me, to wean me perfectly from the love of this world;” (N. B. He alludes here not only to the death of his friend lord Ruffel, but to the loss of two daughters, which were all his children:) “so that worldly greatness is now not only undesirable, but distasteful to me. And I do verily believe, that I shall be able to do as much or more good in my present station, than in a higher, and shall not have one jot less interest or influence upon any others to any good purpose: for the people naturally love a man that will take great pains

“and little preferment. But, on the other hand, if I
 “could force my inclination to take this great place, I
 “foresee that I should sink under it, grow melancholy
 “and good for nothing, and, after a little while, die as a
 “fool dies.”

A man of Dr. Tillotson's disposition and temper, which was mild, gentle, and humane, had certainly the greatest reason to dread the archbishopric; since whoever should succeed Sancroft was sure to be the butt of all the virulence and malice of the Nonjurors, who would of course detest and abhor him. Accordingly, he made all the struggle and all the opposition to it, which a subject could make against his king; and, when all would not do, he accepted it with the greatest reluctance. Of this we have the following account, in another letter to lady Ruffel, dated October the 25th, 1690: for there was ever a strict intimacy and correspondence between this lady and Dr. Tillotson, after the death of lord Ruffel, and there passed several letters between them upon this occasion. “I waited
 “upon the king at Kensington, and he took me into his
 “closet, where I told him, that I could not but have a
 “deep sense of his majesty's great grace and favour to
 “me, not only to offer me the best thing he had to give,
 “but to press it so earnestly upon me. I said, I would
 “not presume to argue the matter any farther, but I
 “hoped he would give me leave to be still his humble
 “and earnest petitioner to spare me in that thing. He
 “answered, he would do so if he could, but he knew not
 “what to do if I refused him. Upon that I told him,
 “that I tendered my life to him, and did humbly devote
 “it to be deposed of as he thought fit: he was graciously
 “pleased to say, it was the best news had come to him
 “this great while. I did not kneel down to kiss his hand,
 “for, without that, I doubt I am too sure of it, but
 “requested of him, that he would defer the declaration of
 “it, and let it be a secret for some time. He said, he
 “thought it might not be amiss to defer it till the parlia-
 “ment was up. I begged farther of him, that he would
 “not make me a wedge to drive out the present archbishop;
 “that, some time before I was nominated, his majesty
 “would be pleased to declare in council, that, since his
 “lenity had not had any better effect, he would wait no
 “more, but would dispose of their places. This I told
 “him I humbly desired, that I might not be thought to
 “do any thing harsh, or which might reflect upon me:
 “for

“ for now that his majesty had thought fit to advance me
“ to this station, my reputation was become his interest.
“ He said he was sensible of it, and thought it reasonable
“ to do as I desired. I craved leave of him to mention
“ one thing more, which in justice to my family, especially
“ my wife, I ought to do; that I should be more than
“ undone by the great and necessary charge of coming
“ into this place, and must therefore be an humble
“ petitioner to his majesty, that, if it should please God
“ to take me out of the world, that I must unavoidably leave
“ my wife a beggar, he would not suffer her to be so; and
“ that he would graciously be pleased to consider, that the
“ widow of an archbishop of Canterbury, which would
“ now be an odd figure in England, could not decently
“ be supported by so little as would have contented her
“ very well if I had died a dean. To this he gave a very
“ gracious answer, I promise you to take care of her.”—
His remark to the king, that “ the widow of an arch-
“ bishop would now be an odd figure in England,” was
founded upon this fact, that only two, who had filled
the see of Canterbury, had been married, Cranmer and
Parker.

The king's nomination of him to the archbishopric was agreed between them, as appears, to be postponed till after the breaking up of the session of parliament, which was prorogued the 5th of January, 1690-1; and then it was thought proper to defer it still longer, till the king should return from Holland, whither he was then going. He arrived at Whitehall the 13th of April, and nominated Tillotson to the council on the 23d, who was consecrated the 31st of May, being Whitsunday, in Bow-church, by Mew bishop of Winchester, Lloyd bishop of St. Asaph, Burnet bishop of Sarum, Stillingfleet bishop of Worcester, Ironside bishop of Bristol, and Hough bishop of Oxford, in the presence of the duke of Norfolk, the marquis of Carmarthen, lord president of the council, the earl of Devonshire, the earl of Dorset, the earl of Macclesfield, the earl of Fauconberg, and other persons of rank; and, four days after his consecration was sworn of the privy-council. His promotion was attended with the usual compliments of congratulation, out of respect either to himself or his station, which, however, were soon followed by a very opposite treatment from the Nonjuring party; the greatest part of whom, from the moment of his acceptance of the archbishopric, pursued him with an

Life of Dod-
well, by
Brokelby,
p. 220.

unrelenting rage, which lasted during his life, and was by no means appeased after his death. Before his consecration, the learned Mr. Dodwell, who was afterwards deprived of Camden's historical lecture at Oxford, wrote him a letter, dated the 12th of May, to dissuade him from being, says he, "the aggressor in the new designed schism, in erecting another altar against the hitherto acknowledged altar of your deprived fathers and brethren. If their places be not vacant, the new consecration must, by the nature of the spiritual monarchy, be null and invalid, and schismatical." This letter of Mr. Dodwell was written with much greater mildness and moderation than another, which was sent to the archbishop's lady for him, and a copy of it to the countess of Derby, for the queen; and printed soon after. It called upon him to reconcile his acting since the Revolution with the principles either of natural or revealed religion, or with those of his own letter to lord Ruffel, which was reprinted upon this occasion. The writer of it is said, by Dr. Hickes, to be a person of great candour and judgement, and once a great admirer of the archbishop, though he became so much prejudiced against him as to declare after his death to Dr. Hickes that he thought him "an atheist; as much as a man could be, though the gravest certainly," said he, "that ever was." But these and other libels were so far from exasperating the archbishop against those who were concerned in dispersing them, that, when some were seized on that account, he used all his interest with the government to cover them from punishment.

Some discourses, &c.
p. 40.

After he had been settled about a year in his see, he found himself confirmed in notions he had always entertained, that the circumstances attending grandeur make it not near so eligible, with regard to the possessor's own ease and happiness, as persons at a distance from it are apt to imagine. To this purpose he entered reflections in shorthand, in his common-place book, under the title of, "Some scattered thoughts of my own upon several subjects and occasions, begun this 15th of March, 1691-2, to be transcribed:" and his remarks concerning a public and splendid way of living, compared with a private and retired life, deserve to be inserted, as they did not result from spleen and disappointment, but from the experience of one who was, at the time, actually in the possession of what is usually thought the *summum bonum*. "One would be apt to wonder," says he, "that Nehemiah should

Chap. v.

ver. 10-13.

“ should reckon a huge bill of fare, and a vast number of
 “ promiscuous guests, among his virtues and good deeds,
 “ for which he desires God to remember him; but, upon
 “ better consideration, besides the bounty, and sometimes
 “ charity of a great table, provided there be nothing of
 “ vanity or ostentation in it, there may be exercised two
 “ very considerable virtues: one in temperance, and the
 “ other self-denial, in a man’s being contented, for the
 “ sake of the public, to deny himself so much, as to sit
 “ down every day to a feast, and to eat continually in a
 “ croud, and almost never to be alone, especially when,
 “ as it often happens, a great part of the company that a
 “ man must have is the company that a man would
 “ not have. I doubt it will prove but a melancholy
 “ business when a man comes to die, to have made a
 “ great noise and bustle in the world, and to have been
 “ known far and near, but all this while to have been
 “ hid and concealed from himself. It is a very odd
 “ and fantastical sort of life, for a man to be continually
 “ from home, and most of all a stranger at his own house.
 “ It is surely an uneasy thing to sit always in a frame, and
 “ to be perpetually upon a man’s guard, not to be able to
 “ speak a careless word, or to use a negligent posture,
 “ without observation and censure. Men are apt to
 “ think, that they who are in the highest places, and
 “ have the most power, have most liberty to say and do
 “ what they please; but it is quite otherwise, for they
 “ have the least liberty, because they are most observed.
 “ It is not mine own observation: a much wiser man, I
 “ mean Tully, says, ‘*In maxima quaque fortuna mini-*
 “ *mum licere;*’ that is, they that are in the highest and
 “ greatest condition have, of all others, the least liberty.”
 All these, and many more, are the evils which attend
 greatness; but what will not mortals undergo, and what
 real goods will they not sacrifice, for the sake of gratify-
 ing vanity; vanity, that cordial drop of life, that never-
 failing comfort and support, when all others cease and die
 away?

Dr. Tillotson was no sooner settled in the archiepiscopal
 see, than he began to form several designs for the good of
 the church and religion in general: and in these he was
 encouraged by their majesties. With this view he joined
 with the queen, in engaging the bishop of Salisbury to
 draw up his “Discourse of the Pastoral Care,” in order to
 prepare the scene for the perfecting some parts of our
 ecclesiastical constitution. This was bishop Burnet’s
 favourite

favourite tract, and it was published in the year 1692. In the few moments of his leisure, he revised his own sermons; and, in 1693, published four of them, concerning the divinity and incarnation of our blessed Saviour. His chief design in this was to remove the imputation of Socinianism, which had long been, and was then more than ever, fixed upon him by those who did not love his principles; but for which there seems to have been no reason at all, unless defending religion upon rational grounds, and holding friendship and correspondence with Locke, Limborch, Le Clerc, and others who did the same, may be thought reasons. Of this he indirectly complains, in one of his sermons: "I know not how it comes to pass, but so it is," says he, "that every one that offers to give a reasonable account of his faith, and to establish religion upon rational principles, is presently branded for a Socinian; of which we have a sad instance in that incomparable person Mr. Chillingworth, the glory of this age and nation, who for no other cause, that I know of, but his worthy and successful attempts to make Christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built, hath been requited with this black and odious character. But if this be Socinianism, for a man to enquire into the grounds and reasons of the Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate inquisitive men, that are above fancy and enthusiasm, must be either Socinians or Atheists."

Posthumous
sermons in
8vo. vol. xii.
sermon vi.

The good of the church, and the reformation of all abuses among the clergy, were the constant object of the archbishop's thoughts; and, among other resolutions and projects for this purpose, one was, to oblige the clergy to a more strict residence upon their cures: but there was such an evil and active spirit at work against him, that fault was found with every thing he said or did, and all opportunities were taken to blast and defame him; which made a considerable impression on his spirits, so that he grew very uneasy in his high post. The malice and party rage, which he had felt in some measure before, broke out, after his advancement, in all forms of open insult. One day, while a gentleman was with him, who came to pay his compliments, a packet was brought in, sealed and directed to him, upon opening which there appeared a mask, but nothing written. The archbishop,

without

without any signs of emotion, threw it carelessly among his papers on the table; but on the gentleman's expressing great surprise at the affront, he only smiled, and said, that "this was a gentle rebuke, compared with some others, that lay there in black and white," pointing to the papers upon the table. Yet all this injurious treatment, and all the calumnies spread against him, though the falsest that malice could invent, could never provoke this gentle, humane, good-natured prelate to the least temper of revenge; nor did he ever indulge himself in any of those liberties of speaking about others, which were to so immeasurable a degree made use of against himself: and upon a bundle of libels found among his papers after his death, he put no other inscription than this, "These are libels, I pray God forgive them, I do."

He concurred again with the queen, in engaging the bishop of Salisbury to undertake his "Exposition of the thirty-nine articles of the church of England;" which that indefatigable prelate performed in less than a year, though it was not published till the year 1699. He sent the manuscript to the archbishop, who, having revised and altered it in several places, returned it, with his judgement, in the following letter:

"My Lord, Lambeth-house, October 23, 1694.

"I have, with great pleasure and satisfaction, read over the great volume you sent me, and am astonished to see so vast a work begun and finished in so short a time. In the article of the Trinity you have said all that, I think, can be said upon so obscure and difficult an argument. The Socinians have just now published an answer to us all, but I have not had a sight of it. The negative articles against the church of Rome you have very fully explained, and with great learning and judgement: concerning these you will meet with no opposition among ourselves. The greatest danger was to be apprehended from the points in difference between the Calvinists and Remonstrants, in which you have shewn not only great skill and moderation, but great prudence, in contenting yourself to represent both sides impartially, without any positive declaration of your own judgement. The account given of Athanasius's creed seems to me no wise satisfactory; I wish we were well rid of it. I
"pray

“pray God to preserve your lordship, to do more such services to the church. I am, my Lord,

“Yours most affectionately,

“JO. CANT.”

He did not long survive the writing of this letter; for, Nov. 18th following, he was suddenly seized with an illness, which, turning to a dead palsy, put an end to his life on the 24th, in the sixty-fifth year of his age. He was attended the two last nights of his illness by his dear friend Mr. Nelson, in whose arms he expired. The sorrow for his death was more universal than ever was known for a subject; and his funeral was attended with a numerous train of coaches, filled with persons of the first quality, who went voluntarily to assist at the solemnity. His funeral sermon was preached by the bishop of Salisbury; and, being soon after published, was remarked on by Dr. Hickes, in a piece intituled, “Some discourses upon Dr. Burnet and Dr. Tillotson, &c.” The acrimony of this piece is scarce to be matched among the invectives of any age or language: bishop Burnet, however, gave a strong and clear answer to these Discourses, in some Reflections on them; and shewed them to be, what they really and truly are, a malicious and scurrilous libel. But whatever attempts were made upon archbishop Tillotson, his character may safely be trusted to posterity; for his life was not only free from blemishes, but exemplary in all parts of it, as appears from facts founded on indisputable authority. In his domestic relations, friendships, and the whole commerce of business, he was easy and humble, frank and open, tender-hearted and bountiful to such an extent, that, while he was in a private station, he laid aside two tenths of his income for charitable uses. He despised money too much, insomuch that if the king had not forgiven his first-fruits, his debts could not have been paid; and he left nothing to his family but the copy of his posthumous sermons, which was sold for 2500 guineas; a poor maintenance for the widow of an archbishop, if the king had not increased it by an annuity of 400*l.* in 1695, and the addition of 200*l.* more in 1698.

The death of the archbishop was lamented by Mr. Locke, in a letter to Limborch, not only as a considerable loss to himself of a zealous and candid enquirer after truth, whom he consulted freely upon all doubts in theological subjects,

subjects, and of a friend, whose sincerity he had experienced for many years, but likewise as a very important one to the English nation, and the whole body of the Reformed churches. He had published in his life-time as many sermons as, with his "Rule of Faith," amounted to one volume in folio: and as many were published after his death, by his chaplain, Dr. Barker, as amounted to two more. They have been often printed, and much read, as they continue to be at present; and must ever continue to be, so long as any regard is paid to sound divinity, built upon good sense. They have been translated into several languages; and the reputation of them in foreign countries was partly owing to M. Le Clerc, who, in his "Bibliothèque Tom. vii. art. 8. Choïfée for the year 1705," gave an account of the second edition, in 1699, folio, of those that were published in his life-time. He declares there, that "the archbishop's merit was above any commendation which he could give; that it was formed from the union of an extraordinary clearness of head, a great penetration, an exquisite talent of reasoning, a profound knowledge of true divinity, a solid piety, a most singular perspicuity and unaffected elegance of style, with every other quality that could be desired in a man of his order; and that, whereas compositions of this kind are commonly merely rhetorical and popular declamation, and much better to be heard from the pulpit, than to be read in print, his are for the most part exact dissertations, and capable of bearing the test of a most rigorous examination."

As good sense, sound reasoning, and profound knowledge, justly entitled our archbishop to the character of a great and excellent divine, so copiousness, style, and manner of composition, have made him also esteemed and admired as an illustrious orator. Yet a polite writer of our own country cannot allow this to him, but, on the contrary, "thinks that no man had ever less pretensions to genuine oratory, than this celebrated preacher. One cannot indeed but regret," says he, "that Dr. Tillotson, who abounds with such noble and generous sentiments, should want the art of setting them off with all the advantage they deserve; that the sublime in morals should not be attended with a suitable elevation of language. The truth, however, is, his words are frequently ill chosen, and almost always ill placed; his periods are both tedious and unharmonious; as his metaphors are generally mean, and often ridiculous." He imputes this

Fitzosborne's Letters, let. xiv

Congreve's
Dedication
of Dryden's
Dramatic
works to
the Duke
of Newcas-
tle, 1717,
in 12mo.

this chiefly to his "having had no sort of notion of rhetorical numbers," which seems, indeed, to have been in some measure the case; and, as far as this can detract from the character of a compleat orator, we are ready to make some abatement: yet there is certainly great copiousness, and, as this gentleman allows, "a noble simplicity," in his discourses. And for the language, notwithstanding some exceptionable passages with regard to the use of metaphors, incident to the best authors, Mr. Dryden frequently owned with pleasure, that, if he had any talent for English prose, as certainly he had a very great one, it was owing to his having often read the writings of archbishop Tillotson. Addison likewise, for we will not mention writers of inferior note, considered Tillotson's writings as the chief standard of our language; and accordingly marked the particular phrases in the sermons published during his life-time, as the ground-work of an English dictionary, which he had projected.

Tillotson's sermons have been often reprinted in folio and octavo: to the last edition in folio is prefixed a good life of him, compiled with care and judgement, by the reverend Dr. Birch, from which we have extracted the present account.

Athen.
Oxon.

TINDAL (Dr. MATTHEW), a most celebrated English writer, was the son of a clergyman of Beer-ferres in Devonshire, and born about 1657. He became a commoner of Lincoln-college in Oxford in 1672, where he had the afterwards well-known Dr. Hickes for his tutor, and thence removed to Exeter college. In 1676, he took the degree of bachelor of arts, and was afterwards elected fellow of All-souls-college. In 1679, he took a bachelor of laws degree; and, in July 1685, became a doctor in that faculty. In the reign of James II. he declared himself a Roman Catholic, but afterwards renounced that religion. Mr. Wood says, that he did not return to the Protestant religion, till after that king had left the nation; but according to his own account, as we shall cite it by and by, he returned to it before that memorable epocha.

He was greatly distinguished in his time by two very extraordinary books which he published; one written against the church, in the sense that high churchmen understand that word; the other, against revealed religion. The former came out in 1706, with this title, "The rights of the Christian church asserted, against the
" Romish

" Romish and all other priests, who claim an independent
 " power over it; with a preface concerning the govern-
 " ment of the church of England, as by law established." 8vo.
 Tindal was, doubtless, aware of the disturbance this
 work would give, and it seems as if he took some little
 pleasure in it: for, as Dr. Hickes relates, he told a gentle-
 man, who found him at it with pen in hand, that " he
 " was writing a book which would make the clergy mad." Perhaps
 no book was ever published, that occasioned them
 more vexation; and accordingly numbers among them
 immediately wrote against it, and did not scruple to brand
 it with the severest and foulest imputations. One of them
 intitles his answer, " Spinoza revived: or, A treatise
 " proving the book called ' The rights of the Christian
 " church,' &c. in the most notorious parts of it, to be the
 " same with ' Spinoza's Rights of the Christian clergy,"
 &c. and that both of them are grounded upon downright
 atheism. To which is added, " A preliminary discourse
 " relating to the said books, by Dr. Hickes, 1609," 8vo:
 it is from this preliminary discourse, that the above-
 mentioned anecdote is taken. But whatever disturbance
 this work might create at home, and whatever prejudices
 it might raise against its author, among the clergy of the
 church of England, the Protestants abroad judged very
 differently, and even spoke of it in terms of approbation
 and applause. Le Clerc gave an account of it, in his Tom. X.
 " Bibliotheque choisie," which begins in the following P. 305.
 manner: " We hear, that this book has made a great 1706.
 " noise in England, and it is not at all surprising, since
 " the author of it attacks with all his might the preten-
 " sions of those who are called high churchmen; that is,
 " of those who carry the rights of bishops so far, as to
 " make them independent in ecclesiastical affairs of prince
 " and people, and who consider every thing that has been
 " done, to prevent the dependence of the laity on bishops,
 " as an usurpation of the laics against divine right.—I am
 " far from taking part in any particular disputes, which
 " the learned of England may have with one another,
 " concerning the independent power and authority of their
 " bishops, and farther still from desiring to hurt in any
 " way the church of England, which I respect and
 " honour as the most illustrious of all Protestant churches;
 " but I am persuaded, that the wise and moderate mem-
 " bers of this church can never be alarmed at such a book
 " as this, as if the church was actually in danger. I
 " believe

“believe the author, as himself says, had no design against the present establishment, which he approves, but only against some excessive pretensions, which are even contrary to the laws of the land, and to the authority of the king and parliament. As I do not know, nor have any connection with him, I have no particular interest to serve by defending him, and I do not undertake it.—His book is too full of matter for me to give an exact abridgement of it, and they who understand English will do well to read the original: they have never read a book so strong and so supported in favour of the principles, which Protestants on this side the water hold in common.”

The lower house of convocation, in queen Anne's reign, thought that such a character of “The rights of the Christian church,” &c. from a man of Le Clerc's reputation for parts and learning, must have no small influence in recommending the book, and in suggesting favourable notions of the principles advanced in it; and therefore, in their representation of the present state of religion, they judged it expedient to give it this turn, namely, “that those infidels” (meaning Tindal and others) “have procured abstracts and commendations of their own profane writings, and probably drawn up by themselves, to be inserted in foreign journals, and that they have translated them into the English tongue, and published them here at home, in order to add the greater weight to their wicked opinions.” Hence a notion prevailed in England, that Le Clerc had been paid for the favourable account he gave of Tindal's book; upon which he took occasion to declare, in a future journal, that there never was a greater falshood, and protests, as an honest man before God, “that, for making mention of that or any other book, he had never had either promise or reward.”—It will easily be imagined that, in the course of this controversy, Dr. Tindal's antagonists would object to him his variable-ness and mutability in matters of religion, and insult him not a little upon his first apostatising to the church of Rome, upon the prospect of a national conversion to Popery, and then, at the Revolution, reverting to Protestantism. They did so; and the reply he made to them is as follows: “Coming, as most boys do, a *rasa tabula* to the university, and believing (his country education teaching him no better) that all human and divine knowledge was to be had there, he quickly fell into the
“then

Biblioth.
choïer,
tom. XXIII.
p. 235.

Second defence of
The rights
of the Christian church,
p. 79, 1708,
in 8vo.

“ then prevailing notions of the high and independent
 “ powers of the clergy ; and meeting with none, during
 “ his long stay there, who questioned the truth of them,
 “ they by degrees became so fixed and riveted in him, that
 “ he no more doubted of them than of his own being :
 “ and he perceived not the consequence of them, till the
 “ Roman emissaries (who were busy in making proselytes
 “ in the university of king James’s time, and knew how
 “ to turn the weapons of high church against them) caused
 “ him to see, that, upon these notions a separation from
 “ the church of Rome could not be justified ; and that
 “ they who pretended to answer them as to those points,
 “ did only shuffle, or talk backward and forward. This
 “ made him, for some small time, go to the Popish mas-
 “ house ; till meeting, upon his going into the world,
 “ with people who treated that notion of the independent
 “ power as it deserved, and finding the absurdities of
 “ Popery to be much greater at hand than they appeared
 “ at a distance, he began to examine the whole matter
 “ with all the attention he was capable of ; and then he
 “ quickly found, and was surprised at the discovery, that
 “ all his till then undoubted maxims were so far from
 “ having any solid foundation, that they were built on as
 “ great a contradiction as can be, that of two independent
 “ powers in the same society. Upon this he returned, as
 “ he had good reason, to the church of England, which
 “ he found, by examining into her constitution, dis-
 “ claimed all that independent power he had been bred up
 “ in the belief of ; Candlemas 1687-8 being the last time he
 “ saw any of the Popish tricks, the very next opportunity
 “ (namely, Easter) he publicly received the sacrament
 “ (the warden giving it him first) in his college chapel,
 “ &c. And thus having made his escape from errors
 “ which prejudice of education had drawn him into, he
 “ resolved to take nothing on trust for the future ; and,
 “ consequently, his notions concerning our civil as well as
 “ religious liberties became very different from those in
 “ which he was educated.” What Dr. Tindal says here
 may be true ; yet it is observable, that his conversion to
 Popery, and re-conversion to Protestantism, lay between
 February 1684-5, and February 1687-8, that is, between
 the twenty-seventh and thirtieth-year of his age ; and
 many will be ready to suspect, that a man of his reasoning
 and enquiring turn must, before then, have been too
 much fixed and settled in his principles, either to be a dupe

of Popish missionaries, or to discover first the absurdity and falshood of fundamental principles.

So much for Tindal's first famous work. His second came out at London, 1730, in 4to, with this title, "Christianity as old as the Creation, or the Gospel a Republication of the Religion of Nature." The first was written against the church, this against revelation; so that if the author's principles and designs had taken place, his plan would have been compleated by the destruction of both. One might have expected from the title of this book, that his purpose was to prove the gospel perfectly agreeable to the law of nature; to prove, that it hath set the principles of natural religion in the clearest light, and was intended to publish and confirm it anew, after it had been very much obscured and defaced through the corruption of mankind. We should be farther confirmed in this supposition from his acknowledging, that "Christianity itself, stripped of the additions which policy, mistake, and the circumstances of time, have made to it, is a most holy religion, and that all its doctrines plainly speak themselves to be the will of an infinitely wise and good God:" for this, and several declarations of the like nature, he maketh in his work; and accordingly distinguishes himself and his friends with the title of "Christian Deists." Yet whoever examines his book nicely will find, that this is only plausible appearance, intended to cover his real design; which was to set aside all revealed religion, by shewing, that there neither is, nor can be, any external revelation at all, distinct from what he calls "the external revelation of the law of nature in the hearts of all mankind;" and accordingly his refuters, the most considerable of whom was Dr. Conybeare, afterwards bishop of Bristol, have very justly treated him as a Deist. It appears from a letter written by the Rev. Mr. Jonas Proast to Dr. Hickes, and printed in Hickes's "Preliminary Discourse" cited above, that Tindal espoused this principle very early in life; and that he was known to espouse it long before even his "Rights of the Christian church" was published. The letter bears date the 2d of July, 1708, and is in the following terms:

"Reverend Sir,

"It is now, as I guess, between eleven and twelve years since Dr. Tindal expressed himself to me at All-
souls-

“ souls-college in such a manner as I related to Mr.
 “ F——, concerning religion. At which I was the less
 “ surpris’d, because I knew at that time both his own in-
 “ clination, and what sort of company he frequented when
 “ at London, which was usually a great part of the year:
 “ but not foreseeing then any occasion there might be
 “ for my remembering all that was then said about that
 “ matter, I took no care to charge my memory with it.
 “ However, it could not be much, having pass’d in our
 “ walking but a very few turns in the college quadrangle
 “ just before dinner, where I then unexpectedly met with
 “ the doctor, newly returned after a pretty long absence
 “ from the college. What occasion the doctor took for
 “ so declaring himself, whether the mention of some book
 “ or pamphlet then newly come forth, or somewhat else,
 “ I am not able at this distance to recollect: but the sub-
 “ stance and effect of what he said I do very clearly and
 “ distinctly remember to have been, that there neither is
 “ nor can be any revealed religion; that God has given
 “ man reason for his guide; that this guide is sufficient
 “ for man’s directions without revelation; and that there-
 “ fore, since God does nothing in vain, there can be no
 “ such thing as revelation: to which he added, that he
 “ made no doubt but that within such a number of
 “ years as he then mentioned, and I do not now distinctly
 “ remember, all men of sense would settle in natural re-
 “ ligion. Thus much I do so perfectly remember, that
 “ I can attest it, not with my hand only, as I now do,
 “ but upon my oath likewise, if required; which yet I
 “ should not so forwardly offer against a person, who, for
 “ aught I know, never did any personal injury, were I not
 “ convinced of the need there is of it, in respect to some
 “ weak persons, who, having entertained too favourable
 “ an opinion of the doctor and his principles, are upon
 “ that account the more apt to be misled by him.

“ I am, Reverend Sir,

“ Your most humble servant,

“ JONAS PROAST.”

Besides these two important works, he wrote a great
 number of smaller pieces or pamphlets, in defence of
 civil and religious liberty, according to their titles and
 pretensions. He died at London August 1733, fellow of

All-souls-college, and it appears that the faculties of his mind wore well; for, although he was about seventy-three when he published his "Christianity as old as the Creation," yet he left a second volume of that work in manuscript, by way of general reply to all his answerers, the publication of which was prevented by Gibson bishop of London. He was indisputably a man of great reasoning powers, and very sufficient learning; and churchmen and Christians might both have wished with reason, that he had been one of them.

Anecdotes
of Bowyer,
by Nichols,
p. 552.

TINDAL (NICHOLAS), nephew to Tindal the celebrated author of the "Rights of the Christian Church," from whom he had expectations of being provided for, but by the artifices of Eustace Budgell was tricked and defrauded was of Exeter College, Oxford, where he took the degree of M. A. June 5, 1713. He was presented to the rectory of Alverstoke in Hampshire by the bishop of Winchester, and to the vicarage of Great Waltham, near Chelmsford, Essex, 1722, by Trinity College, Oxford, of which he had become a fellow. He quitted this last living 1740, on being presented to the rectory of Colbourne in the Isle of Wight; and became chaplain to Greenwich Hospital, where he died, at a very advanced age, June 27, 1774. In 1727 he translated the text printed with Mr. Morant's Translation of the Notes of Mess. de Beauobre and L'Enfant on St. Matthew's Gospel. On the discovery of the imposition practised on his uncle, he entered into a controversy with the person who had cheated him; and published, among other things, a pamphlet, intituled, "A Copy of the Will of Dr. Matthew Tindal [A], with an Account of what passed concerning the same between Mrs. Lucy Price, Eustace Budgell, Esq; and Mr. Nicholas Tindal, 1733," 8vo. He began a "History of Essex," of which he published a small part in two quarto numbers, proposing to include it in three quarto volumes, at one guinea each, and left it in 1726 for the translation of Rapin's History of Eng-

Brit. Top. I.
p. 345. n.

[A] By which 2000 guineas, and the MS. of a second volume of "Christianity as old as the Creation," were bequeathed to Mr. Budgell; and only a small residue to his nephew, whom, by a regular will, he had not long before appointed his sole heir. The transaction, which

occasioned some suspicions of fraud, is thus alluded to by Pope:

"Let Budgell charge low Grub-street
"on my quill,
"And write whate'er he please, ex-
"cept my Will."

land;

land [B]; in which work, as well as in the "Continuation" of it, he was most materially assisted by Mr. Morant; and the sale of both so far exceeded the expectations of his booksellers (J. J. and P. Knapton), that they complimented him with a present of 200*l*. In 1734 he published a translation of "Prince Cantemir's History of the Othman Empire," folio. He was also editor of "A Guide to Classical Learning; or Polymetis abridged, for Schools;" a publication of much use, and which has passed through several editions. A portrait of him is prefixed to the second volume of his translation of Rapin.

[A] This translation, originally published in 8vo, 1726, and dedicated to Thomas Lord Howard baron of Effingham, was reprinted in weekly numbers, in two volumes folio, 1732 and 1733; the first of which was inscribed, in a manly dedication, to Frederick Prince of Wales, who rewarded Mr. Tindal with a gold medal, worth 40 guineas. The second volume of the 8vo edition had been inscribed to Sir Charles Wager, when the translator was chaplain on board the *Torbay* in the Bay of Revel in the Gulf of Finland. Vol. IV. is dedicated to the same, from the same place, 1727. Vol. VI. from Great Waltham, 1728, to the English factors at Lisbon, where the translator officiated as chaplain five months in the absence of Mr. Sims. The "Continuation" was likewise published in weekly numbers,

which began in 1744. and was completed March 25, 1747, which is the date of the dedication to the late Duke of Cumberland. When the "History" was published, Mr. Tindal was "Vicar of Great Waltham." In the "Continuation" he is called "Rector of Alverstoke, and Chaplain to the "Royal Hospital at Greenwich." This last was printed in two volumes, but is accompanied with a recommendation to bind it in three; vol. III. to contain the reign and medals of King William; vol. IV. the reign of Queen Anne; and vol. V. the reign of King George I. with the medals of Queen Anne and King George; a summary of the History of England, and the Index. A second edition of the "Continuation" appeared in 1751; and a new edition of the whole, in 21 volumes 8vo, 1757.

TINTORETTO, so called, because he was a dyer's son, for his real name was Giacomo Robusti, a great Italian painter, was born at Venice in 1512. He was a disciple of Titian, who, having observed something extraordinary in his genius, dismissed him from his family, for fear he should become his rival. Yet he still pursued Titian's manner of colouring, as the most natural, and studied Michael Angelo's gusto of design, as the most correct. Venice was the place of his constant abode, where he was made a citizen, and wonderfully beloved. He was called the Furious Tintoret, for his bold manner of painting with strong lights and deep shades; for the rapidity of his genius; and for his grand vivacity of spirit, which was so much admired by Paul Veronese. But then, on the other hand, he was blamed by him, and all others

of his profession, for undervaluing himself and his art, by undertaking all sorts of business at any price; thereby making so great a difference in his several performances, that (as Hanibal Caro observed) he is sometimes equal to Titian, and at other times inferior even to himself. He was extremely pleasant and affable in his humour, and delighted so much in painting and music, his beloved studies, that he would hardly suffer himself to taste any other pleasures. He died in 1594, having lived much beyond the age of a painter. Du Fresnoy's judgement of this painter is, "that he was great in the practical part of design, but sometimes also sufficiently extravagant. He had an admirable genius for painting," says he, "if he had had as great an affection to his art, and as much patience in undergoing the difficulties of it, as he had fire and vivacity of nature. He has made pictures not inferior in beauty to those of Titian. His composition and his dresses are for the most part improper, and his outlines are not correct; but his colouring, and the dependencies of it, like that of his master, are most admirable."

Fresnoy's
Art of
painting,
translated
by Dryden,
edit. 1716.
8vo.

Tintoret had a son and a daughter, who both excelled in the art of painting, Maria Tintoretto the daughter, particularly. She was so well instructed by her father in his own profession, as well as in music, that in both arts she got great reputation; and was especially eminent for an admirable style in portraits. She married a German, and died in 1590, aged thirty, equally lamented by her husband and her father; and so much beloved by the latter, that he never would consent she should leave him, though she had been invited by the emperor Maximilian, by Philip II. king of Spain, and several other princes, to their courts.

Dominico Tintoretto, his son, gave great hopes in his youth, that he would one day render the name of Tintoret yet more illustrious than his father had made it; but neglecting to cultivate by study the talent which nature had given him, he fell short of those mighty things that were expected from him. He was more considerable for portraits than historical compositions. He died in 1637, aged 75.

TITIAN, or TITIANO, the most universal genius for painting of all the Lombard school, the best colourist of all the moderns, and the most eminent for histories, landscapes,

skips, and portraits, was born at Cadore in Friuli, a province in the state of Venice, in 1477, being descended from the ancient family of the Vacelli. At ten years of age, his parents sent him to one of his uncles at Venice, who, observing in him an inclination to painting, put him to the school of Giovanni Bellino; where he improved himself more by the emulation that was between him and his fellow disciple Giorgione, than by the instruction of his master. He was censured indeed by Michael Angelo Buonarruoti, for want of correctness in design (a fault common to all the Lombard painters, who had not been acquainted with the antiques), yet that defect was abundantly supplied in all other parts of a most accomplished artist. He made three several portraits of the emperor Charles V. who honoured him with knighthood, created him count palatine, made all his descendants gentlemen, and assigned him a considerable pension out of the chamber at Naples. The love of Charles V. for Titian was as great, as that of Francis I. for Leonardo da Vinci; and many particulars of it are recorded. It is said, that the emperor one day took up a pencil, which fell from the hand of this artist, who was then drawing his picture; and that, upon the compliment which Titian made him on this occasion, he replied, "Titian has merited to be served by Cæsar." In short, some lords of the emperor's court, not being able to conceal their jealousy, upon the preference he gave of Titian's person and conversation to that of all his other courtiers, the emperor freely told them, "that he could never want a court of courtiers, but could not have Titian always with him." Accordingly, he heaped riches on him; and whenever he sent him money, which was usually a large sum, he always did it with this obliging testimony, that "his design was not to pay him the value of his pictures, because they were above any price." He painted also his son Philip II, Solymán emperor of the Turks, two popes, three kings, two empresses, several queens, and almost all the princes of Italy, together with the famous Ariosto and Peter Aretine, who were his intimate friends. Nay, so great was the name and reputation of Titian, that there was hardly a person of any eminence then living in Europe, from whom he did not receive some particular mark of esteem: and besides, being of a temper wonderfully obliging and generous, his house at Venice was the constant rendezvous of

Art of
Painting,
translated
by Dryden,
1716, 8vo.

all the virtuosi and people of the best quality. He was so happy in the constitution of his body, that he had never been sick till the year 1576; and then he died of the plague, aged ninety-nine, a very uncommon age for a painter. The judgement given of him by du Fresnoy is this: "Titian was," says he, "one of the greatest colourists who was ever known. He designed with much more ease and practice than Giorgione. There are to be seen women and children of his hand, which are admirable both for the design and colouring. The gusto of them is delicate, charming, and noble, with a certain pleasing negligence of the head-dresses, the draperies and ornaments of habits, which are wholly peculiar to him. As for the figures of men, he has designed them but moderately well. There are even some of his draperies which are mean, and savour of a little gusto. His painting is wonderfully glowing, sweet, and delicate. He made portraits which were extremely noble, the attitudes of them being very graceful, grave, diversified, and adorned after a very becoming fashion. No man ever painted landscape with so great a manner, so good a colouring, and with such a resemblance of nature. For eight or ten years space he copied with great labour and exactness whatsoever he undertook; thereby to make himself an easy way, and to establish some general maxims for his future conduct. Besides the excellent gusto which he had of colours, in which he excelled all mortal men, he perfectly understood how to give every thing the touches which were more suitable and proper to it, such as distinguished them from each other, and which gave the greatest spirit and the most of truth. The pictures which he made in his beginning, and in the declension of his age, are of a dry and mean manner. He lived ninety-nine years. His disciples were Paulo Veronese, Giacomo Tintoret, Giacomo de Ponte Bassano, and his sons."

It would be beyond our purpose to enter into an enumeration of the performances of this celebrated artist; but it may be mentioned, that in the French king's collection is a picture of Titian and his mistress; she is represented as having been combing her hair, with a small phial in her hand; and he in multiplying her portrait by the assistance of two mirrors, an expression of fondness scarcely to be exceeded. Van Dyck has also given us a very capital etching after another picture of Titian and his mistress: he

appears

appears in it very old, with his right-hand placed on her belly; and the lady, who is resting her left arm on a box, in which is a death's head, seems by the verses under the print [A], to have died in child-bed.

Titian left behind him two sons and a brother, of whom Pomponio, the eldest, was a clergyman, and well preferred. Horatio, the youngest, painted several pourtraits, which might stand in competition with those of his father. He was famous also for many history pieces, which he made at Venice, in concurrence with Paul Veronese and Tintoret. But bewitched at last with chymistry, and the hopes of finding the philosopher's stone, he laid aside the pencil; and having reduced what he got by his father into smoak, and died of the plague in the same year with him. Francesco Vecelli, Titian's brother, was trained to arms in the Italian wars; but peace being restored, applied himself afterwards to painting. He became so great a proficient in it, that Titian grew jealous of him; and fearing, lest in time he should eclipse his reputation, sent him upon pretended business to Ferdinand king of the Romans. Afterwards he fell into another profession, and made cabinets of ebony adorned with figures; which, however, did not hinder him from painting now and then a pourtrait for a friend.

[A] Ecco il belveder! ô che felice sorte!
vero ritratto del unico Titiano Ant. Van Dyck.

Che la fruttifera putto in ventre porte.
Ma ch'ella porte, ô me! vita et morte seen,
piano

Demonstro l'arte del magico Titiano. Ecce viro quæ grata suo est, nec pulchrior ulla;

Al molte illustre, magnifico & offervandissimo Sig. il Sig. Luca van Pignora consigni ventre pudico gerit. Sed tamen an vivens an mortuus picta tabella;

Uffel, in segno d'affettione et inclinatione aurorevoles, como Patrono et singularissimo amico suo dedicato il Hæc magni Titiani arte portanda refert,

TITLEY (WALTER), Esq; a polite scholar, received his education at Westminster-school, where he was much befriended by Bp. Atterbury, who chose him for his son's tutor, in which capacity he resided in the Bishop's family about the time of the supposed plot in 1722. From Westminster Mr. Titley went off to Trinity college, Cambridge, in which he for many years held the lay-fellowship founded for a civilian. He was early in life sent envoy extraordinary to the court of Copenhagen, where he died, after a long residence, very highly esteemed on account of his many amiable qualities. Of his productions

Gent. Mag.
1740.
p. 616.

e. 63.

Bp. New-
ton's Life
of himself.

tions as an author, which were rather little elegant trifles than elaborate performances, a good specimen may be seen in his celebrated "Imitation of Horace," Book IV. Ode 2. And some of his Latin verses are in the "Re-liquiæ Galeanæ." He bequeathed a sum of money to the university of Cambridge, part of which was to be applied to the public buildings. This sum in 1768, when Sir James Marriot, master of Trinity Hall, was vice-chancellor, was voted to erect a Music-room, of which a plan was engraved to solicit a further aid from contributions, but failed of success. It would have given us pleasure to have given more particular memoirs of this ingenious gentleman, of whom so little in the biographical way has yet been said. His character shall be given in the words of an intelligent Prelate: "Among the contemporaries with
" Bp. Newton at Westminster were many who made after-
" wards a distinguished figure in the world. Among these
" the Bishop particularly notices Walter Titley, a very
" ingenious young man, at first Secretary to the embassy
" at Turin, afterwards for many years his Majesty's
" Envoy to the court of Denmark. During the time
" that he was King's scholar, he lived with Bishop Atter-
" bury as tutor to his son, and his taste and learning were
" much improved by the Bishop's conversation. His plan
" of life, as laid down by himself, was, to prosecute his
" studies at Cambridge till he should be thirty, from thirty
" to sixty to be employed in public business, at sixty to
" retire and return to college, for which purpose he would
" keep his fellowship. This plan he nearly pursued; he
" kept his fellowship; he resigned his public employment;
" but, instead of returning to college, where in a great
" measure there was a new society, and few or none were
" left of his own age and standing, he remained at Copen-
" hagen, where, by his long residence, he was in a man-
" ner naturalized, and there lived and died, greatly re-
" spected and lamented by all ranks of people."

Atterbury's
Epistolary
Correspondence,
vol. III.
p. 287.

TODD (HUGU), D. D. born at Blencow in Cumberland, became a poor scholar of Queen's college, Oxford, in 1672, afterwards a poor serving child, and when B. A. taberdar of that house. He was elected fellow of University college, Dec. 23, 1678; and proceeding M. A. July 2, 1679, became chaplain to Dr. Smith, Bp. of Carlisle; one of the four Canon residentiaries of Carlisle in 1685; and the same year obtained the vicarage of Stanwix. He accumulated

accumulated the degrees of B. and D. D. Dec. 12, 1692. By a petition presented to the House of Commons by Dr. Todd, requesting to be heard by counsel before the bill, "to avoid doubts and questions touching statutes, &c." should pass, it appears that "the Bishop of Carlisle [Dr. Nicolson] had cited the Dean and Chapter before him in his visitation held at Carlisle in September 1707, and exhibited articles of enquiry against them; and the petitioner appeared, and entered his protest against the Bishop's power, being informed, the right of local visitor was in the Crown; but the said Bishop, in an illegal manner, suspended the Petitioner *ab officio et beneficio*, and afterwards excommunicated him." The apprehensions of Dr. Todd were, that, if the bill should pass, it would "subject him to farther enquiries and arbitrary censures of the Bishop in his visitations." The bill passed the Commons, with some amendments, March 17, and received the royal assent March 20, 1707-8. His publications are, "The description of Sweden, 1680," folio; "An account of a Salt-spring and another medicinal spring on the banks of the river Weare, or Ware, in the Bishoprick of Durham, 1684," Phil. Trans. N^o 163; and "The life of Phocion, 1684." He left also in MS. "Notitia Ecclesiæ Cathedralis Carliolensis: una cum Catalogo Priorum, dum Conventualis erat, & Decanorum & Canonicorum quum Collegiata. Notitia Prioratus de Wedderhall; cum Catalogo omnium Benefactorum qui ad ambas has sacras Ædes struendas, dotandas, & ornandas. pecuniam, terras & ornamenta, vel aliqua alia beneficia, piè & munificè contulerunt." These two were written in 1688, and dedicated by the author to the Dean and Chapter of Carlisle. He left also in MS. "A History of the Diocese of Carlisle, containing an account of the Parishes, Abbeys, Nunneries, Churches, Monuments, Epitaphs, Coats of Arms, Founders, Benefactors, &c. with a perfect catalogue of the Bishops, Priors, Deans, Chancellors, Archdeacons, Prebendaries, and of all rectors and vicars of the several Parishes in the said Diocese, 1689."

TOLAND (JOHN), a very famous English writer, was born, Nov 30, 1670, in the most northern peninsula of Ireland, in the isthmus of which stands Londonderry. His Christian name was Janus Junius; but, the boys at school making a jest of it, the master ordered him to be called

Des Mai-
zeaux's Life
of Toland,
prefixed to
the first
volume of

A collec-
tion of fe-
veral pieces
of Mr. John
Toland,
1747, in
two volumes
Svo—To-
land's Pre-
face to
Harring-
ton's works.
Preface to
Christianity
not myste-
rious.
Apology
for Mr.
Toland,
p. 16, 1697.
Tilladet,
Preface des
dissertations
de Mr. Huet,
sur diverses
matieres de
religion &
de philolo-
gie.—Huc-
tius, Com-
mentarius
de rebus ad
eum perti-
nentibus.
Apology,
p. 17.

called John, which name he retained ever after. He was of a good family, but his parents were Papists, as we learn from himself; for he tells us, that he “was educated from his cradle in the grossest superstition and idolatry; but God was pleased to make his own reason, and such as made use of theirs, the happy instruments of his conversion—for he was not sixteen years old when he became as zealous against Popery, as he ever since continued.” Some have affirmed, that his father was a Popish priest; and he has been abused by abbot Tilladet, bishop Huetius, and others, on account of his supposed illegitimacy; but the contrary is notorious, and hath been certified in print.

From the school at Redcastle near Londonderry, he went in 1687 to the college of Glasgow in Scotland; and, after three years stay there, visited the university of Edinburgh, where he was created master of arts in June 1690, and received the usual diploma or certificate from the professors. He then went back to Glasgow, where he made but a short stay, and intended to have returned to Ireland; but he altered his mind, and came into England, “where he lived in as good Protestant families as any in the kingdom, till he went to the famous university of Leyden in Holland, to perfect his studies.” There he was generously supported by some eminent Dissenters in England, who had conceived great hopes from his uncommon parts, and might flatter themselves that in time he would be serviceable to them in the quality of a minister; for he had lived in their communion ever since he forsook Popery, as he himself owns in effect in his “Apology.” In 1692, Mr. Daniel Williams, a Dissenting minister, having published a book intituled, “Gospel truth stated and vindicated,” Mr. Toland sent it to the author of the “Bibliothèque universelle,” and desired him to give an abstract of it in that journal: at the same time he related to him the history of that book, and of the controversy it referred to. The journalist complied with his request; and to the abstract of Mr. Williams’s book he prefixed the letter he received from Mr. Toland, whom he styles “student in divinity.”

After having sojourned about two years at Leyden, he came back into England, and soon after went to Oxford, where, besides the conversation of learned men, he had the advantage of the public library. He collected materials upon various subjects, and composed some pieces; among others,

others, a Dissertation to prove the received history of the tragical death of Regulus, a fable. He began likewise a work of greater consequence, in which he undertook to shew, that there are no mysteries in the Christian religion; but he left Oxford in 1695, before it was finished, and went to London, where he published in the next year in 12mo, with this title, "Christianity not mysterious:" or, "A treatise shewing, that there is nothing in the Gospel contrary to reason, nor above it, and that no Christian doctrine can be properly called a mystery." For the foundation of this proposition, Mr. Toland defines mystery, as he says it is always used in the New Testament, to be a thing intelligible in itself, but which could not be known without a special revelation; and some divines of great name have admitted this sense of the word for the true one, and have contended on the same footing, that there is nothing in the New Testament either against or above reason. But though this doctrine may have been avowed in later times, since a freer use of reason has been countenanced and established, it would not pass in Mr. Toland's days: and therefore his treatise was no sooner abroad, than the public were very much alarmed and several books came out against it. It was even presented by the grand-jury of Middlesex; but those presentments have rarely any other effect than to make a book sell the better, by publishing it more effectually to the world, and tempting the curiosity of men, who are naturally inclined to pry into what is forbidden them.

This book being sent by the London booksellers into Ireland, made no less noise there than it had made in England; and the clamour was much increased, when he went thither himself in 1697. Many particulars concerning this affair are related in the correspondence between Mr. Locke and Mr. Molyneux, which, as they will serve also to illustrate the temper and character of Mr. Toland himself, who was certainly a very extraordinary man, shall on that account be transcribed the more minutely. In a letter, dated Dublin, April the 6th, 1697, Mr. Molyneux writes thus to Mr. Locke: "In my last to you, there was a passage relating to the author of 'Christianity not mysterious.' I did not then think that he was so near me as within the bounds of this city; but I find since that he is come over hither, and have had the favour of a visit from him. I now understand, as I intimated to you, that he was born in this country; but
" that

Lock's
works.
vol. III.

“ that he hath been a great while abroad, and his educa-
 “ tion was for some time under the great Le Clerc. But
 “ that for which I can never honour him too much, is
 “ his acquaintance and friendship to you, and the respect
 “ which on all occasions he expresses for you. I propose
 “ a great deal of satisfaction in his conversation: I take
 “ him to be a candid free-thinker, and a good scholar.
 “ But there is a violent sort of spirit that reigns here,
 “ which begins already to shew itself against him, and, I
 “ believe, will increase daily; for I find the clergy alarmed
 “ to a mighty degree against him; and last Sunday he had
 “ his welcome to this city, by hearing himself harangued
 “ against out of the pulpit by a prelate of this country.”
 In a letter, dated May the 3d, Mr. Locke replies to Mr.
 Molyneux: “ I am glad to hear that the gentleman does
 “ me the favour to speak well of me on that side the water;
 “ I never deserved other of him, but that he should always
 “ have done so on this. If his exceeding great value of
 “ himself do not deprive the world of that usefulness, that
 “ his parts, if rightly conducted, might be of, I shall be
 “ very glad.—I always value men of parts and learning,
 “ and I think I cannot do too much in procuring them
 “ friends and assistance: but there may happen occasions
 “ that may make one stop one’s hand; and it is the hopes
 “ young men give, of what use they will make of their
 “ parts, which is to me the encouragement of being con-
 “ cerned for them: but if vanity increases with age, I
 “ always fear, whither it will lead a man. I say this to
 “ you, because you are my friend, for whom I have no
 “ reserves, and think I ought to talk freely, where you
 “ enquire, and possibly may be concerned; but I say it to
 “ you alone, and desire it may go no farther. For the
 “ man I wish very well, and could give you, if it needed,
 “ proofs that I do so, and therefore I desire you to be kind
 “ to him; but I must leave it to your prudence in what
 “ way, and how far. If his carriage with you gives you
 “ the promises of a steady useful man, I know you will be
 “ forward enough of yourself, and I shall be very glad of
 “ it; for it will be his fault alone, if he prove not a very
 “ valuable man, and have not you for his friend.” Mr.
 Molyneux thanks Mr. Locke for these hints concerning
 Mr. Toland, in a letter dated May the 27th, and says,
 that “ they perfectly agree with the apprehensions he had
 “ conceived of him. Truly,” says he, to be free, I do
 “ not think his management, since he came into this city,
 “ has

“has been so prudent. He has raised against him the
 “clamours of all parties; and this not so much by his
 “difference in opinion, as by his unseasonable way of dis-
 “cussing, propagating, and maintaining it. Coffee-
 “houses and public tables are not proper places for serious
 “discourses, relating to the most important truths: but
 “when also a tincture of vanity appears in the whole
 “course of a man’s conversation, it disgusts many that
 “may otherwise have a due value for his parts and learn-
 “ing.—Mr. Toland also takes here a great liberty on all
 “occasions, to vouch your patronage and friendship,
 “which makes many, that rail at him, rail also at you. I
 “believe you will not approve of this, as far as I am able
 “to judge, by your shaking him off, in your letter to the
 “bishop of Worcester.”

Stillingfleet bishop of Worcester, in his “Vindication of
 “the doctrine of the Trinity,” had taken occasion to ani-
 madvert on Mr. Toland’s “Christianity not mysterious;”
 and, as he supposed that Mr. Toland had borrowed some
 principles from Mr. Locke’s “Essay on human understand-
 “ing,” in support of his heretical doctrines, he bestowed
 some animadversions also on that work. This, and Mr.
 Toland’s persisting to represent him as his patron and
 friend, together with his very exceptionable conduct, made
 Mr. Locke renounce all regard for him, and almost disclaim
 the little countenance he had given him. To this purpose
 he expresses himself, in a letter dated the 15th of June:
 “As to the gentleman to whom you think my friendly
 “admonishments may be of advantage for his conduct
 “hereafter, I must tell you, that he is a man to whom I
 “never writ in my life; and, I think, I shall not now
 “begin: and as to his conduct, it is what I never so
 “much as spoke to him of; that is a liberty to be taken
 “only with friends and intimates, for whose conduct one
 “is mightily concerned, and in whose affairs one interests
 “himself. I cannot but wish well to all men of parts
 “and learning, and be ready to afford them all the
 “civilities and good offices in my power: but there must
 “be other qualities to bring me to a friendship, and unite
 “me in those stricter ties of concern; for I put a great
 “deal of difference between those whom I thus receive
 “into my heart and affection, and those whom I receive
 “into my chamber, and do not treat there with a perfect
 “strangeness. I perceive you think yourself under some
 “obligation of peculiar respect to that person, upon the
 “account

" account of my recommendation to you; but certainly
 " this comes from nothing but your oyer-great tenderneſs
 " to oblige me. For if I did recommend him, you will
 " find it was only as a man of parts and learning for his
 " age; but without any intention that they ſhould be of any
 " other conſequence, or lead you any farther, than the
 " other qualities you ſhall find in him ſhall recommend
 " him to you: and therefore whatſoever you ſhall, or
 " ſhall not do, for him, I ſhall no way intereſt myſelf
 " in." At that time Mr. Peter Brown, ſenior fellow of
 Trinity-college near Dublin, afterwards biſhop of Cork,
 published a piece againſt Mr. Toland's book, which Mr.
 Molyneux ſent to Mr. Locke, with a letter dated the 20th
 of July: " The author," ſays he, " is my acquaintance;
 " but two things I ſhall never forgive in his book: one is
 " the foul language and opprobrious names he gives Mr.
 " Toland; the other is upon ſeveral occaſions calling in
 " the aid of the civil magiſtrate, and delivering Mr. Toland
 " up to ſecular puniſhment. This indeed is a killing
 " argument; but ſome will be apt to ſay, that where the
 " ſtrength of his reaſoning failed him, there he flies to the
 " ſtrength of the ſword." At length the ſtorm roſe to that
 height that Mr. Toland was forced to flee from Ireland;
 and the account which Mr. Molyneux gives of the manner
 of it, in a letter dated the 11th of September, is really
 melancholy, and would excite pity, if it was not for the
 remembrance, that men through pure vanity bring theſe
 evils upon themſelves. " Mr. Toland is at laſt driven out
 " of our kingdom: the poor gentleman, by his imprudent
 " management, had raiſed ſuch an univerſal outcry, that it
 " was even dangerous for a man to have been known
 " once to converſe with him. This made all wary men
 " of reputation decline ſeeing him, inſomuch that at laſt
 " he wanted a meal's meat, as I am told, and none would
 " admit him to their tables. The little ſtock of money
 " which he brought into this country being exhausted, he
 " fell to borrowing from any one that would lend him half
 " a crown; and ran in debt for his wigs, cloaths, and
 " lodging, as I am informed. And laſt of all, to com-
 " plete his hardſhips, the parliament fell on his book;
 " voted it to be burnt by the common hangman, and ordered
 " the author to be taken into cuſtody of the ſerjeant at
 " arms, and to be proſecuted by the attorney-general at
 " law. Hereupon he is fled out of this kingdom, and none
 " here knows where he has directed his courſe." Many

in England approved this conduct in the Irish parliament; and Dr. South in particular was so highly pleased with it, that he complimented the archbishop of Dublin upon it, in the dedication of his third volume of "Sermons," printed in 1698. After having condemned our remissness here in England, for bearing with Dr. Sherlock, whose notions of the Trinity he charges with heresy, he adds, "but, on the contrary, among you, when a certain Mahometan Christian (no new thing of late) notorious for his blasphemous denial of the mysteries of our religion, and his insufferable virulence against the whole Christian priesthood, thought to have found shelter among you, the parliament to their immortal honour presently sent him packing, and, without the help of a faggot, soon made the kingdom too hot for him."

As soon as Mr. Toland was in London, he published an apologetical account of the treatment he had received in Ireland, intituled, "An Apology for Mr. Toland, &c. 1697;" and was so little discouraged with what had happened to him there, that he continued to write and publish his thoughts on all subjects, without regarding in the least who might, or who might not, be offended at him. He had published, in 1696, "A Discourse upon Coins," translated from the Italian of signior Bernardo Davanzait, a gentleman of Florence: he thought this seasonable, when clipping was become, as it has been since, a national grievance, and several methods were proposed to remedy it. In 1698, after the peace of Ryswic, there arose a great dispute among the politicians, concerning the forces to be kept on foot for the quiet and security of the nation. Many pamphlets coming out on that subject, some for, others against, a standing army, Mr. Toland proposed to reform the militia, in a pamphlet intituled, "The Militia reformed, &c." The same year, 1698, he published "The Life of Milton," which was prefixed to Milton's prose works, then collected in three volumes folio; and something he had asserted in this life concerning the "Icon Basilike," which he treats as a spurious production, being represented by Dr. Blackall, afterwards bishop of Exeter, as affecting the writings of the New Testament, Mr. Toland vindicated himself in a piece called, "Amyntor; or, A Defence of Milton's Life, 1699," 8vo. This Amyntor however did not give such satisfaction, but that Dr. Samuel Clarke and others thought it necessary to animadvert on it. The same year 1699, he published, "The Memoirs of

“Denzil lord Holles, baron of Ifield in Suffex, from the year 1641 to 1648,” from a manuscript communicated to him by the late duke of Newcastle, who was one of his patrons and benefactors.

In 1700 he published Harrington’s “Oceana” and other works, with his life in folio; and about the same time came out a pamphlet intitl’d, “Clito, a poem on the force of eloquence.” In this piece, under the character of Adeisidæmon, which signifies unsuperstitious, he promises in effect not to leave off writing till he had detected knavery and imposture of every kind. In 1701 he published two political pieces, one called “The Art of governing by parties;” the other “Propositions for uniting the two East India companies.” The same year, being informed that the lower house of convocation had appointed a committee to examine impious, heretical, and immoral books, and that his “Amyntor” was under their consideration, he wrote two letters to Dr. Hooper, the prolocutor, either to give such satisfaction as should induce them to stop their proceedings, or desiring to be heard in his own defence, before they pass’d any censure on his writings; but he could not obtain his request.

Upon the passing of an act of parliament, in June 1701, for settling the crown, after the decease of king William and the princess Anne, and for default of their issue, upon the princess Sophia, electress dowager of Hanover, and the heirs of her body, being Protestants, Mr. Toland published his “Anglia libera, or, The limitation and succession of the crown of England explained and asserted, &c.” 8vo; and when the earl of Macclesfield was sent to Hanover with this act, our author attended him. He presented his “Anglia libera” to her electoral highness, and was the first who had the honour of kissing her hand upon the act of succession. The earl recommended him particularly to her highness, and he stay’d there five or six weeks; and on his departure he was presented with gold medals and pictures of the electress dowager, the elector, the young prince, and the queen of Prussia. He then made an excursion to the court of Berlin, where he had a remarkable conversation with M. Beausobre, upon the subject of religion, in the presence of the queen of Prussia. Beausobre communicated an account of it to the authors of the “Bibliothèque Germanique,” who printed it in that journal; and from thence we learn, that it was concerning the authority of the books of the New Testament, which

Mr.

Mr. Toland with his usual sufficiency, as is observed, undertook to question and invalidate. On the 11th of November the same year, 1701, a proclamation was issued out, for dissolving the present parliament, and calling another to meet in December. While the candidates were making interest in their respective countries, Mr. Toland published the following advertisement in the *Post-man*: "There having been a public report, as if Mr. Toland stood for Blechingly in Surry, it is thought fit to advertise, that Sir Robert Clayton has given his interest in that borough to an eminent citizen, and that Mr. Toland hath no thoughts of standing there or any where else." This advertisement afforded matter of pleasantry to an anonymous writer, who published a little pamphlet intituled, "Modesty mistaken: or, A letter to Mr. Toland, upon his declining to appear in the ensuing parliament."

In 1702 he published three pieces, "Paradoxes of state, &c." in 4to; "Reasons for addressing his majesty to invite into England the electress dowager and elector of Hanover;" and "Vindicius liberius, or, A defence of himself against the lower house of convocation, and others." After the publication of this book, Mr. Toland went to the courts of Hanover and Berlin, where he was received very graciously by the princess Sophia, and by the queen of Prussia, both ladies of great wit, judgement, and knowledge, and who delighted in conversing with men of learning and penetration, whose notions were new or uncommon. He had the honour to be often admitted to their conversation; and, as he made a longer stay at Berlin than at Hanover, so he had frequent opportunities of waiting upon the queen, who took a pleasure in asking him questions, and hearing his paradoxical opinions. After his return therefore into England, he published in 1704 some philosophical letters; three of which were inscribed to Serena, meaning the queen of Prussia, who, he assures us, was pleased to ask his opinion concerning the subject of them. The title runs thus: "Letters to Serena, containing, 1. The origin and force of prejudices; 2. The history of the soul's immortality among the heathens. 3. The origin of idolatry, and reasons of heathenism; as also, 4. A letter to a gentleman in Holland, shewing Spinoza's system of philosophy to be without any principle or foundation. 5. Motion essential to matter, in answer to some remarks by a noble friend on the confutation of Spinoza. To which is

“ prefixed a preface, declaring the several occasions of writing them,” 8vo. About the same time he published an “ English translation of the Life of Æsop, by M. de Meziriac,” and dedicated it to Anthony Collins, esq; it was prefixed to “ The Fables of Æsop,” with the moral reflections of M. Baudoin.

In 1705 he published several pamphlets: “ Socinianism truly stated, &c.” to which is prefixed, “ Indifference in disputes recommended by a Pantheist to an orthodox friend,” in 4to; “ An account of the courts of Prussia and Hanover,” in 8vo; “ The ordinances, statutes, and privileges of the academy erected by the king of Prussia in the city of Berlin,” translated from the original, in 8vo; “ The memorial of the state of England, in vindication of the queen, the church, and the administration, &c.” This last was published, without the name of our author, by the direction of Mr. Harley, secretary of state; and afterwards a defence of it was written, by order of the same person, but for some reasons suppressed, after six or seven sheets of it were printed. Mr. Harley was one of Mr. Toland’s chief patrons and benefactors, and used even to employ him, as is said, upon secret affairs. This gentleman having accidentally found, among other manuscripts, a Latin oration, to excite the English to war against the French, communicated it to Mr. Toland, who published it in 1707, with notes and a preface, under this title, “ *Oratio Philippica ad excitandos contra Galliam Britannos; maximè vero, ne de pace cum victis præmaturè agatur: sanctiori Anglorum concilio exhibita, anno Christi 1514.*” Soon after he put out, “ The elector Palatine’s declaration in favour of his Protestant subjects;” he did this at the request of the elector’s minister.

He set out for Germany in the spring of 1707, and went first to Berlin; but an incident too ludicrous to be mentioned, says Mr. Des Maizeaux, obliged him to leave that place sooner than he expected. From thence he went to Hanover, on the territories of a neighbouring prince. He proceeded to Dusseldorp, and was very graciously received by the elector Palatine; who, in consideration of the English pamphlet he had published, presented him with a gold chain and medal, and a purse of an hundred ducats. He went afterwards to Vienna, being commissioned by a famous French banker, then in Holland, who wanted a powerful protection, to engage the Imperial

Imperial ministers to procure him the title of Count of the empire, for which he was ready to pay a good sum of money; but they did not think fit to meddle with that affair, and all his attempts proved unsuccessful. From Vienna he visited Prague in Bohemia; and now, his money being all spent, he was forced to make many shifts to get back to Holland. Being at the Hague, he published, in 1709, a small volume, containing two Latin dissertations: the first he called "*Adeisdæmon; five, Titus Livius à superstitione vindicatus;*" the second, "*Origines Judaicæ; five, Strabonis de Moyse & religione Judaica historia breviter illustrata.*" In the first of these pieces, he endeavours to vindicate Livy from the imputation of superstition and credulity, although his history abounds with relations of prodigies and portents; in the second, he seems inclined to prefer Strabo's account of Moses and the Jewish religion to the testimony of the Jews themselves. In this dissertation, also, he ridicules Huetius for affirming, in his "*Demonstratio evangelica,*" that many eminent persons in the "*Old Testament*" are allegorized in the heathen mythology, and that Moses, for instance, is understood by the name of Bacchus, Typho, Silenus, Priapus, Adonis, &c: and, if he had never done any thing worse than this, it is probable that the convocation would not have thought him an object of their censure. However, Huetius was greatly provoked with this attack; and he expressed his resentment in a French letter, published in the "*Journal of Trevoux,*" and afterwards printed with some dissertations of Huetius, collected by abbot Tilladet.

He continued in Holland till 1710; and, while he was there, had the good fortune to get acquainted with prince Eugene, who gave him several marks of his generosity. Upon his return to England, he was for some time supported by the liberality of Mr. Harley, then lord-treasurer, and afterwards earl of Oxford; and by this means being enabled to keep a country-house at Epsom in Surrey, he put out, in 1711, "*A description of Epsom, with the humours and politics of that place.*" He afterwards lost the favour of this minister, and then wrote pamphlets against him. He published in 1710, without his name, a French piece relating to Dr. Sacheverell, "*Lettre d'un Anglois à un Hollandois au sujet du docteur Sacheverell:*" and the three following in 1712, "*A letter against Popery, particularly against admitting the authority of fathers or councils in controversies of reli-*"

gion, by Sophia Charlotte, the late queen of Prussia;" "Queen Anne's reasons for creating the electoral prince of Hanover a peer of this realm, by the title of duke of Cambridge;" and, "The grand mystery laid open, viz. by dividing the Protestants to weaken the Hanover succession, and, by defeating the succession, to extripate the Protestant religion." At that time, he undertook to publish a new edition of Cicero's works by subscription, and gave an account of his plan in a "Latin dissertation," which has been printed among his posthumous pieces.

In 1713, he published, "An appeal to honest people, against wicked priests," relating to Sacheverell's affair; and another pamphlet, called "Dunkirk or Dover, or, The queen's honour, the nation's safety, the liberties of Europe, and the peace of the world, all at stake, till that fort and port be totally demolished by the French." In 1714 he published a piece, which shewed that he was very attentive to times and seasons, for it ran through ten editions within a quarter of a year: the title is, "The art of restoring, or, The piety and probity of general Monk in bringing about the last restoration, evidenced from his own authentic letters;" with a just account of sir Roger, who runs the parallel as far as he can. This sir Roger was intended for the earl of Oxford, who was supposed to be then projecting schemes for the restoration of the pretender. The same year 1714, he put out "A collection of letters by general Monk, relating to the restoration of the royal family;" "The funeral elegy of the princess Sophia," translated from the Latin; and, "Reasons for naturalising the Jews in Great-Britain and Ireland, on the same foot with all other nations; with a defence of the Jews against all vulgar prejudices in all countries." He prefixed to this an ingenious, but ironical, dedication to the superior clergy. In 1717 he published, "The State Anatomy of Great-Britain, &c." which being answered by Dr. Fiddes, chaplain to the earl of Oxford, and by Daniel De Foe, he set forth a second part, by way of vindication of the former.

He seems now to have quitted politics, and to have betaken himself, in a great measure, to learned and theological enquiries: for, in 1718, he published a work of about one hundred and fifty pages in 8vo, with this long title, "Nazareus; or Jewish, Gentile, or Mahometan Christianity; containing the history of the ancient gospel
" of

“ of Barnabas, and the modern gospel of the Mahometans, “ attributed to the same apostle, this last gospel being now “ first made known among Christians. Also, the ori- “ ginal plan of Christianity occasionally explained in the “ Nazarenes, whereby divers controversies about this “ divine (but highly perverted) institution may be happily “ terminated. With the relation of an Irish manuscript of “ the four gospels, as likewise a summary of the ancient “ Irish Christianity, and the reality of the Keldes (an or- “ der of lay religious) against the two last bishops of Wor- “ cester.” We make no observation upon this work; the reader now knows enough of Mr. Toland to conclude, as he may with certainty, that it was not written with any friendly view to revelation. He published the same year, “ The destiny of Rome: or, The probability of the “ speedy and final destruction of the Pope, &c.”

In 1720, Dr. Hare, then dean of Worcester, put out a fourth edition of his visitation sermon, intituled, “ Church “ authority vindicated, &c.” and subjoined a postscript, in which, speaking of bishop Hoadly’s writings, he has the following stroke at Mr. Toland: “ It must be allowed “ his lordship judges very truly, when he says, they are “ faint resemblances of Mr. Chillingworth: for envy itself “ must own, his lordship has some resemblance to that “ great man, just such a one as Mr. Toland has to Mr. “ Locke, who, in ‘ Christianity not mysterious,’ is often “ quoted to support notions he never dreamed of.” Tol- land, upon this, advertised against Dr. Hare, that he never named Locke in any edition of that book, and was so far from often quoting him, that he had not so much as brought one quotation out of him. This was true, and Hare immediately corrected himself by another advertisement, in which he directs, “ makes great use of Mr. Locke’s “ principles,” to be read, instead of, “ is often quoted to “ support notions he never dreamed of.” Dr. Hare’s ad- vertisement occasioned the publishing of a pamphlet with this title, “ A short essay upon lying, or, A defence of a “ reverend dignitary, who suffers under the persecution of “ Mr. Toland, for a *lapsus calami*.”

Upon a dispute between the Irish and British houses of lords, with respect to appeals, when the latter ordered a bill to be brought in, for the better securing the dependency of the kingdom of Ireland upon the crown of Great-Bri- tain, Mr. Toland published, “ Reasons most humbly of- “ fered to the house of commons, why the bill sent down

“to them should not pass into a law, 1720,” About this time he printed a Latin tract, intituled, “*Pantheisticon : five, Formula celebrandæ sodalitatæ Socraticæ, in tres particulas divisa : quæ Pantheistarum, five sodalium, continent ; 1. Mores & axiomata. 2. Numen & philosophiam. 3. Libertatem & non fallentem legem neque fallendam. Præmittitur de antiquis & novis eruditorum sodalitatibus, ut et de universo infinito & æterno, diatriba. Subjicitur de duplici Pantheistarum philosophia sequenda, ac de viri optimi & ornatissimi idea, dissertatiuncula. Cosmopoli, MDCCXX.*” He had subscribed himself a *Pantheist*, as we have seen, in a pamphlet published in 1705, and here we have his doctrines and his creed explicitly set forth : “*In mundo omnia sunt unum, unumque est omne in omnibus. Quod omne in omnibus, Deus est ; æternus ac immensus, neque genitus, neque interiturus. In eo vivimus, movemur, & existimus. Ab eo natum est unumquidque, in eumque denuo revoluturum ; omnium ipse principium & finis.*” This is *Pantheism*, that is, it is *Atheism*, or there is no such thing. The author knew it very well ; and fearing lest he might have gone too far, he got it printed secretly, at his own charge, and but a few copies, which he distributed with a view of receiving presents for them. There is a short preface to this piece, under the name of “*Janus Junius Eoganefius ;*” which, though it was his true Christian name, and the name of his country, *Inis-Eogan* being the place of his birth, yet served for as good a cover as any whatever, nobody in England being acquainted with these particulars.

Some time after, but in the same year 1720, he published another learned work, of about 250 pages in 8vo, including the preface, intituled “*Tetradymus.*” This is divided into four parts, each of which has a distinct title. The first is called “*Hodegus : or, The pillar of cloud and fire that guided the Israelites in the wilderness, not miraculous, but, as faithfully related in Exodus, a thing equally practised by other nations, and in those places not only useful, but necessary.*” The second is called “*Clydophorus : or, of the exoteric and esoteric philosophy ;*” that is, of the external and internal doctrine of the ancients ; the one open and public, accommodated to popular prejudices and the established religions ; the other private and secret, wherein, to the few capable and discreet, was taught the real truth, stripped of all disguises.

This

This is a learned and valuable dissertation, perhaps more so than any of Mr. Toland's pieces; though, to say the truth, they all of them shew learning, where the subject admits it. The title of the third is "Hypatia: or, The history of the philosophic lady, who was murdered at Alexandria, as was supposed, at the instigation of the clergy." The fourth is called "Mangoneutes: or, A defence of Nazarenes against Dr. Mangey, who had attacked it." In the last of these tracts he inserted his advertisement against Dr. Hare, with the Doctor's answer.

In 1721, Dr. Hare published a book, intituled, "Scripture vindicated from the misrepresentations of the lord bishop of Bangor," in the preface of which, speaking of the Constitutions of Carolina, he observes, that, by one of the articles, none are excluded from settling in that country upon account of their opinions, "but downright Atheists," says he, "such as the impious author of the Pantheisticon;" and, at the bottom of the page, he refers us to a profane prayer, composed by Mr. Toland, a more perfect copy of which he afterwards, upon farther intelligence, inserted in the errata. The prayer runs in these terms: "Omnipotens & sempiterna Bacche, qui humanam societatem maxime in bibendo constituisti; concede propitius, ut istorum capita, qui hesternâ compotatione gravantur, hodierna levantur; idque fiat per pocula poculorum. Amen." Profane indeed! Des Maizeaux however affirms, that it was not composed by Mr. Toland, who knew nothing of it; but by a person whose name he forbears, on account of his profession; though he believes he only designed it as a ridicule on Mr. Toland's club of pantheistic philosophers, whom he injuriously imagined to be all drunkards, whereas they are grave, sober, and temperate men. This year, 1721, Toland published, and it was the last thing he published, "Letters of Lord Shaftesbury to Robert Moseworth, esq;" afterwards lord Moseworth, with a large introduction by himself, 8vo.

He had, for above four years past, lived at Putney, from whence he could conveniently go to London, and come back the same day; but he used to spend most part of the winter in London. Being in town about the middle of December, he found himself very ill, having been out of order for some time before: his appetite and strength failed him; and a certain doctor, who was called to him, made him a great deal worse, by bringing a continual vomiting and looseness

Art. xcv.
Collection
of Mr.
Locke's
pieces by
Des Mai-
zeaux.

looseness upon him. However, he made a shift to return to Putney, where he grew better, and had some hopes of recovery. In this interval, he wrote "a dissertation to prove the uncertainty of physic, and the danger of trusting our lives to those who practise it." He was preparing some other things, but death put an end to all his purposes, the 11th of March 1721-2, in his 52d year. We are told that he behaved himself, throughout the whole course of his sickness, with a true philosophical patience, and looked upon death without the least perturbation of mind, bidding farewell to those about him, and telling them, "he was going to sleep." Some few days before he died, he made his own epitaph[A].

Toland was a man of most uncommon abilities, and, perhaps, the most learned of all the infidel writers; but his system being Atheism, if to own no God but the universe be Atheism, he was led to employ those great parts and learning, very much to the hurt and prejudice of society. Vanity and an immoderate desire to distinguish himself were predominant qualities in his composition, and his character in other respects is far from being amiable; yet it is, perhaps, but reason and justice to disbelieve many stories that are told to his disadvantage, since they favour so entirely of that personal abuse, which may easily be conceived to flow from an abhorrence of his principles. His "Posthumous Works," in 2 vols. 8vo, were published in 1726, and republished in 1747, with an account of his life and writings by Des Maizeaux, the title of which runs as follows: "The miscellaneous works of Mr. John Toland, now first published from his original manuscripts, containing, 1. An history of the British Druids, with a critical essay on the ancient Celtic customs, literature, &c. to which is added, An account of some curious British antiquities. 2. An account of Jordano Bruno, and his celebrated book on the Innumerable worlds. 3. A dis-

[A] "H. S. E.

"JOANNES TOLANDUS,

"Qui in Hibernia prope Deriam natus,

"In Scotia & Hibernia studuit,

"Quod Oxonii quoque fecit adolescens;

"Atque Germania plus semel petita,

"Virilem circa Londinum transiegit

"ætatem.

"Omnium literarum excultor,

"Ac linguarum plus decem sciens,

"Veritatis propugnator,

"Libertatis assertor:

"Nullius autem sectator aut cliens,

"Nec minis, nec malis est inflexus,

"Quin, quam elegit, viam perageret:

"Utili honestum anteferebat.

"Spiritus cum æthereo patre,

"A quo prodiit olim, conjungitur:

"Corpus item, naturæ cedens,

"In materno gremio reponitur.

"Ipse vero æternum est resurrecturus,

"At idem futurus TOLANDUS

"nunquam.

"Natus Nov. 30.

"Cætera ex scriptis pete."

"quisition

“quisition concerning those writings which by the an-
 “cients were, truly or falsely, ascribed to Jesus Christ
 “and his apostles. 4. The secret history of the South-
 “Sea scheme. 5. A plan for a national bank. 6. An
 “essay on the Roman education. 7. The tragical death
 “of Attilius Regulus proved to be a fiction. 8. Select
 “epistles from Pliny, translated into English. 9. A di-
 “verting description of Epsom and its amusements. 10.
 “Four memorials to the earl of Shaftesbury, relating to
 “affairs of state in 1713 and 1714. 11. Physic without
 “physicians. 12. Letters on various subjects. 13. Ci-
 “cero illustratus, dissertatio philologico-critica: sive, Con-
 “siliū de toto edendo Cicerone, alia plane methodo
 “quam hactenus unquam factum. 14. Conjectura de
 “prima typographiæ origine.”

At the end of Des Maizeaux's life, there is “An elegy
 “on the late ingenious Mr. Toland,” which, that bio-
 grapher says, was published a few days after his death; and
 he adds, that it was a matter of doubt with some, whether
 the author intended to praise or ridicule him.

TOLLIUS (JACOBUS), a physician and very learn-
 ed man, was a native of Ingra, in the territory of Utrecht;
 and taught the belles lettres in his own country with great
 reputation and profit for some time. In 1684, the marquis
 of Brandenburg appointed him professor of eloquence and
 the Greek tongue. He made several journies into different
 parts of Germany, into Hungary, and Italy; of which he
 has given some account in a posthumous work, published
 under the title of “*Epistolæ itinerariæ*,” by Henninius, at
 Amsterdam, 1700, in 4to. It is said there are some use-
 ful and curious things in these epistles. Tollius was an
 editor of two ancient authors, of “*Ausonius, cum notis*
 “*variorum*, 1671,” 8vo; and of “*Longinus*, 1694,”
 4to, with a Latin version in the same page, and Boi-
 leau's French version in the opposite. He was a critic
 of more learning than judgement, as the title of the follow-
 ing work may shew: “*Fortuita sacra, in quibus præter*
 “*critica nonnulla tota fabularis historia Græca, Phœnicia,*
 “*Ægyptiaca, ad chymiam pertinere asseritur*, 1687,” in
 8vo. He pushed this extravagant notion so far, as to
 seek for the secrets of chymistry and the philosopher's
 stone in the fables of Paganism. This does not shew
 a very sound judgement; yet there is a great deal of
 learning,

learning, and some curious things in his book. He died in 1696,

He had a brother, named Cornelius Tollius, who was also a very learned man. He was born at Utrecht, and in the beginning of his life was an amanuensis to Isaac Vossius: he was afterwards professor of eloquence and the Greek tongue at Harderwic, and secretary to the curators of the academy. He published an "Appendix to Pierius Valerianus's" "treatise De infelicitate literatorum, Amsterdam, 1707," in 12mo.

Ward's
Lives of the
professors of
Gresham-
college.

TOOKE (ANDREW), a learned English schoolmaster, was the second of five sons of Benjamin Tooke, citizen and stationer of London, and born in 1673. He was educated at the Charterhouse-school, and in 1690 sent to Clare-hall in Cambridge, where he took both the degrees in arts at the regular seasons. In 1695, he was chosen usher of the Charterhouse-school; and, in 1704, professor of geometry in Gresham-college, in the room of Dr. Hooke; being recommended by a testimonial from the master, Dr. Burnet, and other officers of the Charterhouse. Nov. following, he was chosen a fellow of the Royal Society. In 1723, several thousand pounds were left him by his elder brother, Mr. Benjamin Tooke, a bookseller in Fleet-street; yet notwithstanding this addition to his fortune, such is the force of habit, and so much do men love to continue in the ways they have long walked in, even though they appear slaves to others, that he still held his place of usher in the Charterhouse-school, and went chearfully on with his old drudgery. He was preferred to the mastership of the school in 1728; and, the year after, married the widow of Dr. Henry Levert, physician to the Charterhouse. He then, as he was obliged by the statutes, resigned his professorship of Gresham, and from that time attended no other business but his school. This began to be too much for him, for he had some years before declined in his health, till at length he fell into a dropsy, which carried him off, Jan. 20, 1731, in his 58th year. He was buried in the Charterhouse-chapel, in the middle of which is placed a white marble monument, in the form of a shield, against a pillar, with a Latin inscription upon it to his memory. He had taken deacon's orders, and sometimes preached, but devoted himself principally to the instruction of youth, for which he was no less fitted by his temper than learning.

He published some things for the benefit and assistance of youth: as, “*Synopsis Græcæ linguæ*,” “*Ovid’s Fasti*,” from the Dauphin edition, with an English interpretation and notes; and “*The Pantheon, or, History of the Hea-*” “*then gods.*” This book was first written in Latin by Francis Pomey, a Jesuit, and translated into English by one who conceals his name under initial letters. This translation was afterwards revised and corrected, with the addition of a new index, cuts of the deities, and other improvements, by Mr. Tooke; and the tenth edition, printed in 1726, was adorned with new cuts, copied from the sixth Latin edition, published at Utrecht by Samuel Pitiscus, in 1701. Mr. Tooke translated Puffendorf’s “*Whole Duty*” “*of Man according to the law of nature*,” with the notes of Barbeyrac, into English; and bp. Gastrell’s “*Institutes*” “*of the Christian Religion*,” into Latin. The supplement to the account of Gresham-college, inserted in the second Appendix of “*Stow’s Survey of London*,” was written by him, and given to the editor Mr. Strype.

TORRENTIUS (LÆVINUS), a very learned man, Thuan.
Hist. ad
ann. 1595. who flourished not long after the restoration of letters, was born at Gaunt in Flanders in 1525, and educated at Louvain. Thence he went to Bologna, in order to study the civil law and antiquities; where he distinguished himself so by his skill in polite literature, and particularly in poetry, that he became known all over Italy, and acquainted with all the learned of Rome, Venice, and Padua. He was not only a man of learning, but of business also; and hence, after returning to his own country, was thought a fit person to be employed in several embassies. He took holy orders, and at length was raised to the bishopric of Antwerp, where he died in 1595, at seventy years of age. Besides an 8vo volume of “*Latin poems*,” printed by Plantin, at Antwerp, in 1594, he wrote “*Commentaries upon Suetonius*” “*and Horace*,” the former printed in 1592, the latter in 1607, 4to. Scaliger, Lipsius, Scioppius, and indeed all the learned, have spoken well of his “*Commentaries*.” Biblioth.
Latin. Fabricius, speaking of explications and emendations of Horace, says, that he and Lambinus were men “*præ-*” “*claræ eruditionis acrisque judicii, & ad hoc opus con-*” “*ficiendum plurimis & optimis manuscriptis codicibus*” “*instructi.*”

TORRENTIUS (JOHN), a painter of Amsterdam, who generally painted small figures; and, though he never
was

was out of his own country, yet has done some things with great force and great truth. But he was not so famous for any excellence in his art, as for some singular circumstances of his life, together with his miserable end. He loved, it seems, to paint nudities, and was very extravagant in his lewd fancies, for which his friends often reproved him, but in vain. Instead of growing better by their advice, he sought reasons to justify his wicked inclinations; and so fell into a most damnable heresy, which he himself spread about, and by which his obscene figures were not only justified, but even commended. He was taken up for his horrid tenets, and, denying what was sworn against him, was by the magistrates put to the torture. He died, anno 1640, in the midst of his torments, and his lewd pictures were burned by the hands of the common hangman. People were more enraged at him for his heretical opinions, than for his immoral paintings; and it is probable that, if he had kept himself clear from the former, he might have indulged his pencil very securely in the latter.

Niceron,
&c. tom. xv.

TORRICELLI (EVANGELISTE), an illustrious mathematician and philosopher of Italy, was born at Faenza in 1608, and was trained in Greek and Latin literature by an uncle, who was a monk. Natural inclination led him to cultivate mathematical knowledge, which he pursued some time without a master; but, at about twenty years of age, he went to Rome, where he continued the pursuit of it under father Benediſt Caſtelli. Caſtelli had been a ſcholar of the great Galilei, and had been called by pope Urban VIII. to be a profeſſor of mathematics at Rome. Torricelli made ſo extraordinary a progreſs under this maſter, that, having read Galilei's "Dialogues," he compoſed a "Treatiſe concerning Motion" upon his principles. Caſtelli, aſtoniſhed at the performance, carried it and read it to Galilei, who heard it with much pleaſure, and conceived an high eſteem and friendſhip for the author. Upon this, Caſtelli propoſed to Galilei, that Torricelli ſhould come and live with him; recommending him as the moſt proper perſon he could have, ſince he was the moſt capable of comprehending thoſe ſublime ſpeculations, which his own great age, infirmities, and, above all, want of ſight, prevented him from giving to the world. Galilei accepted the propoſal, and Torricelli the employment, as things of all others the moſt advantageous to each. Galilei was at Florence, whither

whither Torricelli arrived in 1641, and began to take down what Galilei dictated, to regulate his papers, and to act in every respect according to his directions. But he did not enjoy the advantages of this situation long, for at the end of three months Galilei died. Torricelli was then about returning to Rome; but the grand duke Ferdinand II. engaged him to continue at Florence, making him his own mathematician for the present, and promising him the chair as soon as it should be vacant. He applied himself intensely to mathematics, physics, and astronomy, and made many improvements, with some discoveries. He greatly improved the art of making microscopes and telescopes; and every body knows, that he first found out the method of ascertaining the weight of the atmosphere by quicksilver, or mercury, the barometer being called, from him, the Torricellian tube. Great things were expected from him, and great things would probably have been performed by him, if he had lived; but he died, after a few days illness, in 1647, when but just entered his 40th year.

He had published at Florence, in 1644, a volume, intituled "Opera geometrica," in 4to. There was published also at the same place, in 1715, consisting of 96 pages in 4to, "Lezioni accademiche;" these are discourses pronounced by him upon different occasions. The first was to the academy of La Crusca, by way of thanks for admitting him into their body; the rest are upon subjects of mathematics and physics. Prefixed to the whole is a long life of Torricelli, by Thomas Buonaventuri, a Florentine gentleman.

TOURNEFORT (JOSEPH PITTON de), a famous botanist of France, was born of a good family, at Aix in Provence, the 5th of June 1656. He had a passion for plants from his childhood; and, when he was at school, used frequently to play truant, though he was as frequently punished for it, in order to amuse himself with observing them. The same passion continued when he was more grown up, and after he began to study philosophy and divinity; and though all endeavours were used by his father, who designed him for the church, to cure him of it, all endeavours were vain; his favourite study prevailed, and plants continued his object. In pursuit of them he was ready to traverse the globe, as he did a great part of it afterwards; but, for the present, was obliged to content himself

Eloge par
M. de Fontenelle dans
l'Histoire de
l'Académie
des sciences.
—Næpion,
sect. tom. IV.

himself with what the neighbourhood of Aix and the gardens of the curious afforded. Becoming his own master by the death of his father in 1677, he quitted theology, which indeed he had never relished, and gave himself up entirely to physic, natural philosophy, and botany: he did this at the instigation of an uncle, who was a very ingenious and reputable physician. In 1678, he ran over the mountains of Dauphine and Savoy, and brought from thence a great number of dried plants, which began his collection. In 1679, he went to Montpellier, to perfect himself in medicine and anatomy. In this town was a garden of plants, which had been established by Henry IV. but this did not satisfy his curiosity: he simplified over the country round about Montpellier, and brought back with him plants, which were before unknown to the botanists of that place. These bounds were yet too confined for his curious and inquisitive nature: he formed a scheme, therefore, of passing over into Spain, and set out for Barcelona in April 1681. He spent some time in the mountains of Catalonia, whither he was accompanied by the young physicians of the country, and the students in physic, to whom he pointed out and explained the various sorts of plants. He underwent a thousand dangers in these desert places: he was once stripped naked by the miquelets, a kind of highland banditti, who, however, so far took pity on him as to return him his waistcoat, in the lining of which, by good luck, he happened to have some silver tied up in an handkerchief. His love of simpling was near proving fatal to him once before: for, being got into a peasant's garden without leave, he was taken for a thief, and had like to have been stoned, while he was poring over plants; as Archimedes is said to have been slain, without scarcely knowing any thing of the matter, while he was making figures upon the sands of a sea-shore. Yet he was in still greater danger as he returned into France: for at a town near Perpignon, the house where he lay fell entirely down, and if all possible haste had not been made to dig him out of the ruins, under which however he was buried two hours, he must inevitably have perished. He arrived at Montpellier in 1681, and continued his studies in medicine, and his operations in chymistry and anatomy. He was afterwards received doctor of physic at Orange, and went from thence to Aix, where his passion for plants, which was as high as ever, did not suffer him to continue long. He had a mind to visit the Alps, as he had visit-

ed the Pyrenees; and he brought back with him new treasures, which he had acquired with vast fatigue and danger.

His great merit in his way now began to be known at Paris, whither he went in 1683, and was introduced to M. Fagon, first physician to the queen, who was so struck with the ingenuity and vast knowledge of Tournefort, that he procured him to be made botanic professor in the king's garden. Tournefort immediately set himself to furnish it with every thing that was curious and valuable; and, by order of the king, travelled into Spain and Portugal, and afterwards into Holland and England, where he made a prodigious collection of plants. His name was become celebrated abroad as well as at home; and he had the botanic professorship at Leyden offered him, which he did not think proper to accept, though his present salary was but small. He had, however, the profits of his profession, and of a great number of pupils in botany, which, with his own private fortune, supported him very handsomely. In 1692, he was admitted a member of the academy of sciences: he was afterwards made doctor in physic of the faculty of Paris, and maintained a thesis for it, which he dedicated to his friend and patron M. Fagon.

In 1700, he received an order from the king to travel to Greece, Asia, and Africa, not only to take cognizance of the plants which the ancients have mentioned, or even of those which escaped their observation, but to make also observations upon natural history at large, upon ancient and modern geography, and upon the religion, manners, and commerce of different nations and people. The king ordered farther a designer to attend him, who might draw plants, animals, or any thing curious, that fell in his way. Almost three years were employed in this learned voyage; and as botany was M. Tournefort's favourite object, he simplified over all the isles of the Archipelago, upon the coasts of the Black Sea, in Bithynia, Pontus, Cappadocia, Armenia, and Georgia. At his return he took a different route, in hopes of new subjects of observation, and came through Galatia, Mysia, Lydia, and Ionia. The plague being then in Egypt hindered him from proceeding to Africa; nevertheless, he brought home 1356 species of plants, entirely new.

He now resumed the business of his profession, which his travels had interrupted. He was soon after made professor

senior of physic in the College-royal. He had also the offices of his botanic professorship in the king's garden, and the usual functions of the academy of sciences required of every member, to attend, together with the work of preparing an account of his travels, which was now to be expected from him. This, being more work than his constitution could bear, gradually impaired his health, but it was an unforeseen accident that cost him his life: as he was going to the academy, his breast was violently pressed by the wheel of a cart, which he could not avoid; which yet he recovered from so far, as to be able to go on with his medical and botanical lectures. But it brought on a spitting of blood, to which he did not pay a proper regard; and this, ending in a dropsy of the breast, carried him off, after languishing some months, the 28th of December 1708. He was the greatest botanist of his time; and it was by his skill and care, that the king of France's gardens, almost quite neglected and abandoned before, were afterwards held in honour, and thought worth the attention of all the virtuosi in Europe. Yet he was not so particularly attached to botany, as to neglect every thing else; for he had made a most valuable collection of all kinds of natural curiosities, which he left by will to the king.

His writings are as follow: "*Elemens de botanique: ou, Methode pour connoitre les plantes, avec figures*, Paris, "1694," 3 tomes in 8vo. He afterwards enlarged this work considerably, and translated it into Latin, for the benefit of foreigners, with this title, "*Institutiones rei herbariæ: five, Elementa botanices*, Paris, 1700," 3 vols in 4to. The first volume contains the names of the plants, distributed according to his method; the two other the figures of them, very well engraven. His next work was, "*Histoire des plantes qui naissent aux environs de Paris, avec leur usage dans la medicine*, 1698," in 12mo; enlarged by another hand, into 2 vols. 12mo, in an edition of Paris 1725.—"*De optima methodo instituenda in re herbaria*, 1697," in 8vo. This is an epistle to our Mr. Ray, who had dissented from Tournefort's method of classing plants, and ranging them into their several genera. "*Corollarium institutionum rei herbariæ, in quo plantæ 1356 munificentia Ludovici magni in Orientalibus regionibus observatæ recensentur, & ad genera sua revocantur*. Paris, 1603," in 4to. This work is printed in the third volume of Ray's "*Historia Plantarum*, "1704," in folio. "*Relation d'un voyage du Levant,*" contenant

“contenant l’histoire ancienne & moderne de plusieurs isles
 “d’Archipel, de Constantinople, &c. Paris, 1717,” 2
 tomes in 4to, and 3 in 8vo, with figures; reprinted at Am-
 sterдам, 1718, in 2 vols 4to. This work comprises not
 only discoveries in botany, but other curious particulars
 relating to history, geography, and natural philosophy.
 Besides these larger works, there are several pieces of
 Tournefort, printed in the History of the Academy of Sci-
 ences.

TOZZETTI (JOHN TARGIONI), the son of Le-
 onard Targioni, born at Florence Sept. 11, 1722, was sent
 to the university of Pisa, where he very soon distinguished
 himself by a thesis (not written by the professor, as is the
 custom in some of the universities in the Northern parts of
 Europe) on the use of Medicine. At the age of nineteen
 he became acquainted with the famous botanist Micheli, by
 whom he was protected, with whom he kept up an unin-
 terrupted friendship till 1737 (when Micheli died), and
 whom he succeeded in the care of the famous botanic gar-
 den. Of the plants in this garden Micheli had already made
 a catalogue, which Targioni published after his death,
 with very considerable additions by himself. In the year
 1737, he was made professor of botany in the Studio Flo-
 rentino, a kind of university at Florence, and at the same
 time member of the academy of Apatisti. In 1738, he be-
 came a member of the Collegio Medico, or faculty of
 Medicine. Much about the same time he was named by
 government consulting physician in pestilential disorders,
 and had the place of fiscal physician (physician to the
 courts of justice). This last place obliged him to write
 a great deal, being often consulted on the accidents that
 became discussions for a court of justice, such as deaths
 by poison, sudden deaths, unheard-of distempers, and
 (when, as it sometimes happened, foolish accusations of
 the kind were brought into court) witchcraft. Some time
 after he was named, together with the celebrated Antonio
 Cocchi, to make a catalogue of the library, begun by
 Magliabecchi and increased by Marni, duke Leopold, and
 others, which consisted of 40,000 volumes of printed
 books, and about 1100 volumes of manuscripts. It is to
 this nomination we are indebted for the five volumes of
 letters of famous men, as, during his employment in this
 capacity, he used to make extracts of the curious books
 which fell into his hands. On Micheli’s death, in 1737,

Maty’s
 Review,
 vol. 1V.
 p. 243.

Mr. Targioni had inherited his Hortus Siccus, Miss. and collection of natural history, which last however he purchased, but at a very cheap rate, with his own money. This seemed to lay him under the necessity of publishing what his master had left behind him, and accordingly he had prepared the second part of the "Nova Plantarum Genera," but not exactly in the manner in which Micheli himself would have published them; for though the drawings were too good to be lost, as they have all the accuracy which distinguish the other works of the great naturalist, Targioni could not suffer the work to come forth with the Zoophytes and Keratophytes classed among the plants, as Micheli had intended. Targioni therefore meant to have given the work another form. It was to be divided into two parts, the first of which would have contained the "Fucus's, Algæ, " and Conservæ;" and the second the "Zoophytes:" the first part was finished a week before Targioni's death. Many of the plates are from drawings by Dottor Ottaviano Targioni, the son of John Targioni, who has succeeded his farther as reader of botany in the hospital of Santa Maria Maggiore, a new establishment lately formed by the grand duke upon a liberal and extensive plan, in which ducal professors of medicine, anatomy, chemistry, physiology, surgery, &c. read gratis on the very spot where examples are at hand to confirm their doctrines. In 1739 Targioni was chosen member of the academy Naturæ curiosorum, and in 1745 the Crusca gave him a public testimony of the value they set upon his style, by choosing him one of their members. In 1749 he was chosen member of the academy of Etruscans at Cortona, as he was of that of the Sepolti at Volterra in 1749. The academy of Botanophiles made him one of their body in 1757, as did that of practical agriculture at Udino, in 1758. In 1771 he was chosen honorary member of the royal academy of sciences and belles lettres at Naples, and finally, was named corresponding member of the Royal Society of medicine at Paris, in 1780. It is much to be regretted that we cannot give an account of his manuscript works, several of which are known to be very important, as he was one of the most celebrated physicians of this time, and is known to have written a great deal on inoculation (of which he was one of the first promoters in Tuscany), putrid fevers, &c. &c. Mr. Maty has preserved an accurate chronological catalogue of what he has printed; among which the earliest is "Theses de præstantia et usu
" Plantarum

“Plantarum in medicina. Pifis, 1734,” fol; and the lateft, “Notizie degli Aggrandimenti delle Scienze Fifiche accaduti in Tofcana nel corfodi anni 60, nel fecolo 17, “Firenze, 1780,” 4 vol. 4to. He had juft published the 4th volume of this laft great work, on the improvement made in natural knowledge and natural philofophy in Tufcany in 60 years only of the 17th century, when he died of an atrophy in 1780. Mr. Targioni had a large cabinet of natural hiftory, the foundation of which, as has been faid, had been laid by Micheli. It confifts of the minerals and foßils which are found in Tufcany, and the Zoophytes and Hortus Siccus of Micheli. There is a drawer made at Amboyna, by order of Rumphius, containing all the forts of wood of that ifland. Befides this, there is a great fuite of animals and fhells and petrified animal fubftances, particularly of the bones of elephants which are found in the environs of Florence. In fhort, the whole collection is fo valuable, that it is to be hoped the prefent doctor Targioni will favour the public with a catalogue raifonné of its contents.

TRALLIAN (ALEXANDER), one of the Greek writers on phyfic, was a native of Tralles, a city in Lydia, and flourifhed about the year 550. His father’s name was Stephanus, a practitioner in phyfic, who took care to inftitute his fon in the principles of his profeffion: and the fon made fuch a confiderable progrefs in his ftudies, and was fo noted for his application to letters; that he was fcarcely arrived to years of manhood, before he had the title of “Sophifticles” conferred upon him, Not contented, however, with what inftuctions he could procure in his own native climate, but ambitious to pry into the ftate of phyfic as it ftood in other countries, he travelled through Greece, Gaul, Spain, and other places. Dr. Freind ftyles him one of the moft valuable authors, fince the time of Hippocrates. His works are divided into twelve books, in which he treats of diftempers, as they occur from head to foot; beginning with the falling-off of the hair, head-ach, phrenfy, lethargy, epilepsy, palfy, melancholy; then going on to the difeafes of the eyes, ears, nofe, teeth, throat, breaft, ftomach, liver, in-teftines, kidneys, and fo on to the gout, and the different kinds of fevers, with which he concludes. This is his general method of ranging difeafes, and which feveral fystematical writers in phyfic fince his

History of
Physick,
vol. I. p. 83.

time, as Sennertus, Riverius, &c. have thought fit to follow. Nor is the order again, which he observes in speaking to each particular distemper by itself, less suitable to the design of a practical writer. Thus, he utters in a disease with such a description as is sufficient to raise a just idea of it. In the next place, he enquires into its cause; laying it down for a rule, that it is impossible for any one, who is ignorant either of the nature or cause of a disease, ever to effect the cure of it. After this, he proceeds to the diagnosticks, or signs which teach how to distinguish any particular distemper from all others, then to the cure, which he begins with adjusting the regimen, telling us what particular exercise or diet should be chosen or avoided: and at last, to the use of medicines, always prescribing first such as are simple, and then those that are more compound. He was the first that opened the jugular veins; and the first that used cantharides by way of blister for the gout. Though upon the whole he appears to have been a rational and regular physician, yet we find some things in him, which favour of the empiric, and the man of superstition. What, for instance, can be more superstitious, than his advising a piece of an old sail-cloth, taken from a shipwrecked vessel, to be tied to the right arm for seven weeks together, for the epilepsy? than the heart of a lark tied to the left thigh for a colic? than carrying a piece of load-stone, or a line of Homer engraved on a plate of gold, when the moon is in Libra, for the gout? His works have been printed at Basil, at Paris, and at London,

Hody, de
Græcis illustribus,
æc. p. 102.

TRAPEZUNTIUS (GEORGIUS), one of those learned men who brought the Greek language into the West, just before the resurrection of letters, was a native of Candia or Crete, and born about 1396. He came first to Venice, and passed from thence to Rome, where he taught rhetoric and philosophy several years. This was under the pontificate of Eugenius IV. about which time Theodorus Gaza came to Italy, and was his rival. He was secretary to Eugenius, as he was to his successor Nicholas V. and lived in plenty and happiness for a long time; but afterwards, being involved in quarrels with Gaza, Valla, and others, he went to Naples, at the solicitation of king Alphonsus, who settled on him a good pension. In the year 1465, he made a visit to his native country, and returned from thence by Constantinople to Rome. He lived to be extremely old; and it is said,
that,

that, before he died, he grew a perfect child, forgetting all he had ever learned, even to his own name. Some have imputed this to illness, others to disappointment and vexation, for having received from pope Sixtus IV. what he thought an inconsiderable recompence for some of his works; an hundred ducats was the sum. And they add, that, as he returned from the palace, he flung it into the Tiber, saying, "*Periere labores, pereat & eorum ingrata merces:*" but they seem to have confounded his story with Theodore Gaza's. He died at Rome in 1485, aged near 90. He had a good portion of that savage spirit, which prevailed among the learned of those times; was proud, conceited, dogmatical, impatient of contradiction, quarrelsome; and contributed, as much as any one, to falsify the maxim of Ovid,

"——ingenuas didicisse fideliter artes,

"*Emollit mores, nec finit esse feros.*"

He wrote a great many works, both in Greek and in Latin: he translated also, like the rest of his fellow travellers, many of the ancient Greek authors into Latin, as this indeed was their proper business; but his translations were not good. Huetius, speaking of him as a translator, says, "*Nonnunquam auctorem intra eas concludit angustias, ut tota ejus membra recidat; quorum & ordinem quandoque audet pervertere. Nativos præterea sensus neque rimatur feliciter, neque polite reddit; & quibus solis excusari potest interpretationis licentia, vel aspernatus est elegantias, vel assequi se posse desperavit.*"

Huet de
claris in-
terpretibus,

TRAPP (JOSEPH), an English divine, of excellent parts and learning, was the second son of Mr. Joseph Trapp, rector of Cherington in Gloucestershire, at which place he was born in 1672. He had a private education under his father, who instructed him in the languages; and, when he was fit for the university, sent him to Wadham-college in Oxford, where he took the degree of M. A. May 13, 1702, and was chosen fellow. He was greatly distinguished by his skill in the belles lettres; and, in 1708, was chosen to the professorship of poetry, which was founded by Dr. Henry Birkhead, formerly fellow of All-souls-college, with this condition, that the place of lecturer can only be held for ten years. He was the first professor, and published his lectures under the title of "*Prælectiones poeticae;*" the first volume of which is

dedicated to Mr. Secretary St. John; to whose father, in the early part of his life, he had been a chaplain. He has shewn there, in very elegant Latin, how perfectly he understood every species of poetry, what noble rules he was capable of laying down, and how critically and rightly he could give directions towards the forming a just poem. He shewed afterwards, by his translation of Virgil, that a man may be able to direct, who cannot execute; that is, may have the critic's judgement, without the poet's fire. Trapp has struck close to Virgil in every line; has expressed, indeed, the design, the characters, contexture, and moral of his poem; in short, has given Virgil's account of the actions. Dryden, on the contrary, not only conveyed the general ideas of his author, but conveyed them with the same majesty and fire, has led you through every battle with fear and trembling, has soothed you in the tender scenes, and enchanted you with the flowers of poetry. Virgil, contemplated through the medium of Trapp, appears an accurate writer; and the "*Æneid*" a well-conducted fable; but, discerned in Dryden's page, he glows as with fire from heaven, and the "*Æneid*" is a continued series of whatever is great, elegant, pathetic, and sublime.

Dr. Trapp's preferments were the rectories of Harlington in Middlesex, of Christ-church in Newgate-street, and St. Leonard's in Foster lane, London, with the lectureships of St. Lawrence Jewry and St. Martin's in the Fields: his very high-church principles were probably the reason why he did not rise higher. He was chaplain to the lord chancellor of Ireland in 1711; and published in that year "*A Character of the present Set of Whigs*;" which Swift, who conveyed it to the printer, calls "a very "*scurvy piece*;" (see the *Journal to Stella*, May 14, 1711.) In a short time after, he printed at Dublin a poem on the duke of Ormond, which was re-printed at London, "and the printer sold just eleven of them;" (see *Journal*, Aug. 24, 1711.) Having mentioned to Stella, that Trapp and Sacheverell had been to visit him; Swift adds, "Trapp "is a coxcomb, and the other is not very deep; and their "judgement in things of wit and sense is miraculous." (*Journal*, March 17, 1711-12). He died Nov. 22, 1747, and left behind him the character of a pathetic and instructive preacher, an excellent scholar, a discerning critic, and a very exemplary liver. Four volumes of his "*Sermons*" have been published. He is the author, likewise, of a piece intituled,

intituled, "The Church of England defended against the false reasoning of the Church of Rome." He wrote a tragedy, called "Abramule, or, Love and Empire;" acted in 1704, and dedicated to the lady Harriet Godolphin. Several occasional poems were written by him in English; and there is one Latin poem of his in the "Musæ Angli-
"canæ." Lastly, he translated "Milton's Paradise Lost" into Latin verse, with little success, as will be easily imagined; and, as he published it at his own expence, was a considerable loser. He certainly might have bestowed his time, and pains, and money, better.

TREMELLIUS (IMMANUEL), a Protestant divine of great learning, and famous particularly for a Latin translation of the Bible, was born at Ferrara in 1510. He was the son of a Jew, and was educated with such care as to become a great master in the Hebrew tongue; but was converted to Christianity by the celebrated Peter Martyr, and went with him to Lucca. Afterwards, leaving Italy altogether, he went into Germany, and settled at Argentine; whence he proceeded to England in the reign of Edward VI. after whose death he returned to Germany, and taught Hebrew in the school of Hornbach. From thence he was invited to Heidelberg, under the elector palatine Frederic III. where he was professor of the Hebrew tongue, and translated the Syriac Testament into Latin. There also he undertook a Latin translation of the Bible out of Hebrew, and associated Franciscus Junius to him in that work. His next remove was to Sedan, at the request of the duke of Bulloin, to be the Hebrew professor in his new university, where he died, 1580, in his 70th year.

Thuani
Hist. ad
ann. 1530.

His translation of the Bible was first published in 1575, and afterwards corrected by Junius in 1587. The Protestant churches received it with great approbation; and our learned Matthew Poole, in the preface to his "Synopsis Criticorum," reckons it among the best versions. The Papists have not spoken so favourably of it, but represent it as very faulty: "As Tremellius," says father Simon, "was a Jew before he was a Protestant, he has retained something peculiar to himself in his translation, and deviates often from the true sense. His Latin is affected and full of faults."

Critic. hist.
of Old Test.

TREN-

Gordon's
preface to
Cato's Let-
ters, edit.
1737.

TRENCHARD (JOHN), an illustrious English patriot and writer, was descended of an ancient family, and born in 1669. He had a liberal education, and was bred to the law, in which he was well skilled; but politics, and his place of commissioner of the forfeited estates in Ireland, which he enjoyed in the reign of king William, took him from the bar, whither he had never any inclination to return. Also by the death of an uncle, and by his marriage, he was fallen into an easy fortune, with the prospect of a much greater. He began very early to distinguish himself by his writings; for in 1697 he published "An Argument, shewing, that a standing army is inconsistent with a free government, and absolutely destructive to the constitution of the English monarchy;" and, in 1698, "A short history of standing armies in England;" which two pamphlets produced several answers. Nov. 1720, Mr. Trenchard, in conjunction with Mr. Thomas Gordon, began to publish in the "London," and afterwards in the "British Journal," a series of letters under the name of "Cato," upon various and important subjects relating to the public. These were continued for almost three years with a very great reputation; but there were some among them, written by Mr. Trenchard, under the name of "Diogenes," upon several points of religion, which were thought exceptionable, and animadverted upon. Thus Mr. John Jackson wrote "A defence of human liberty," in answer to "Cato's Letters," in 1725. Mr. Gordon afterwards collected the papers written by Mr. Trenchard and himself, and published them in four volumes, 12mo, under the title of "Cato's Letters, or Essays on liberty civil or religious, and other important subjects;" the fourth edition of which, corrected, was printed in 1737. It was imagined at the time, that lord Moleworth had a chief, at least a considerable hand in those letters; but Mr. Gordon assures us, in the dedication of them to John Milner, Esq; that this noble person never wrote a line in them, nor contributed a thought towards them. As to the purport and design of them, Mr. Gordon says, that "as they were the work of no faction or cabal, nor calculated for any lucrative or ambitious ends, or to serve the purposes of any party whatsoever, but attacked falsehood and dishonesty in all shapes and parties, without temporizing with any, but doing justice to all, even to the weakest and most unfashionable, and maintaining the principles of liberty against the practices of both

Dedicat.
P. 2.

“both parties; so they were dropped without any sordid composition, and without any consideration, save that it was judged that the public, after all its terrible convulsions, was become calm and safe. They had treated of most of the subjects important to the world, and meddled with public measures and public men only in great instances.”

Mr. Trenchard was member of parliament for Taunton in Somersetshire, and died in 1723, of an ulcer in his kidneys. He is said to have thought too much, and with too much solicitude, to have done what he did too intensely, and with too much vigour and activity of the head, which caused him many bodily disorders, and is supposed at last to have worn out the springs of life. He left no writings at all behind him, but two or three loose papers, once intended for Cato's Letters. Mr. Anthony Collins, in the manuscript catalogue of his library, ascribes to him the following pieces: “The natural history of Superstition, 1709.” “Considerations on the public debts, 1709.” “Comparison of the proposals of the Bank and of the South-Sea company, 1719.” “Letter of thanks, &c. 1719.” “Thoughts on the Peerage bill, 1719.” And “Reflections on the Old Whig, 1719.” Mr. Gordon, who has drawn his character at large in the preface above cited, tells us in his dedication, that he “has set him no higher than his own great abilities and many virtues set him; that his failings were small, his talents extraordinary, his probity equal; and that he “was one of the worthiest, one of the ablest, one of the most useful men, that ever any country was blessed withal.”

TRISSINO (JOHN GEORGE), an Italian poet, Niceron, tom. xxx. was born at Vicenza, of an ancient and noble family, in 1478. He lost his father at seven years old; yet, having —Baillet, Jugemens, &c. tom. iv. a passion for letters, applied himself ardently to his studies. When he had gone through a course of rhetoric and philosophy, he went to Milan, in order to learn the Greek tongue under Demetrius Chalcondyles; and, out of gratitude to this master, erected a monument to him after his death in the church of St. Sauveur. Afterwards he cultivated mathematical learning, and made a very considerable progress in it; omitting in the mean time no opportunities of exercising himself in the Italian poetry, for which he had a natural turn, and in time became famous. At two and

and twenty years of age he went to Rome, where he acquired the friendship of all the learned; and some have pretended, that from this commerce he drew all his knowledge and taste for letters and the sciences, having till then been very idle and ignorant; but there is no foundation for this supposition. He returned to Vicenza; and in 1503 married a lady, of whom he was extremely fond, and with whom he lived in perfect happiness. After his marriage, he sought tranquillity in a country-life, and retired to a family estate at Criccoli, upon the river Astego, where he cultivated poetry and the sciences without interruption. He built here a very magnificent house, of which he himself drew the plan, for he was well skilled in architecture; and it was under him, and from the construction of this house, that Andreas Palladio, afterwards so great a master, learned the first principles of that science.

Trissino was enjoying himself in this retreat with great tranquillity and content, when he lost his beloved wife, after having had two sons by her, Francis and Julius. This loss made him quit the country, and fly to Rome; where, under the pressure of the severest affliction, he composed a tragedy, called "Sophonisba." This was received with prodigious applause, and by order of Leo X. acted with the utmost pomp and magnificence. If it was not the first, as some affirm, it was undoubtedly the most perfect production of the kind which had then appeared among the moderns; and Tasso himself made no scruple to compare it with the tragedies of the ancients. But Trissino had other talents besides that of making verses; he was very well formed for business, and therefore Pope Leo sent him, in 1516, to negotiate some important affairs with the emperor Maximilian, which he did with good success. Trissino made himself very agreeable to the emperor, as well as to his successor Charles V. and he was employed by both with great confidence. It appears also from the Latin letters of Bembo, written in the name of Leo X. that this pope sent Trissino to Venice in 1516, and that he resided at that court some months. Upon the death of Leo in 1521, he retired to his own country, and married a second wife in 1526, by whom he had a son named Ciro, who engrossed his affection. However, pope Clement VII. who was no stranger to his various merit, recalled him afterwards to Rome, and gave him many marks of his esteem. He sent him to Charles V. and to the Republic of Venice; and when that emperor

was crowned at Bologna in 1530, Trissino had the honour to be one of the Pope's train-bearers.

He was afterwards involved in troubles of a domestic kind, which did not end but with his life. Julius, the only remaining son by his first wife, could not bear his mother-in-law; he was also extremely offended at the partiality shewn by Trissino to *Ciro*, the child of his second marriage. From these unhappy sources things grew daily more and more inflamed, till at length Trissino, conceiving an aversion to Julius, resolved to disinheret him, and to leave his whole estate to *Ciro*. Julius, aware of this, commenced a suit at law against his father for his mother's jointure, which, after a process of some years, was determined in his favour. He then made a seizure of his father's house and estate, which afflicted Trissino to that degree, that he went to Rome in 1549, and died there the year following.

All the works of Trissino were printed in 2 vols. folio, at Verona, in 1729; the first containing his poems, the second his prose pieces. His grand performance is, "*La Italia liberata da Gotti*," printed first at Rome in 1547, 8vo. Voltaire has criticised it in the following manner: *Essai sur la poésie epique.* "The Italian tongue," says he, "was at the end of the fifteenth century brought to the perfection in which it continues now, and in which it will continue so long as Tasso in poetry, and Machiavel in prose, shall be the standards of style. Tasso was in his childhood when Trissino, the author of the first tragedy written in a modern language, ventured to attempt an epic poem. He took for his subject 'Italy delivered from the Goths by Belisarius, under the empire of Justinian.' The subject was great and noble; the execution, although very mean, was yet successful; and this dawning shone in an age of darkness, till it was entirely absorbed in the broad day of Tasso. Trissino was a man of great genius and extensive capacity. He was employed by Leo X. in many important affairs, and had much success in his embassy to Charles V. but at last he sacrificed his ambition and worldly prospects to his love of letters, which at that time were reputed honourable, because they were newly revived in Europe, and in the glory of their prime. He was justly charmed with the beauties of Homer, and yet his great fault is to have imitated him; for imitation requires more genius and more art than is commonly imagined. The flowers of the ancients

“ cients appear withered when gathered by unskilful hands ;
 “ yet nothing is more common than to see authors man-
 “ gle Homer and Virgil in their own productions, and
 “ screen themselves under these great names, without con-
 “ sidering, that the very things which are to be admired
 “ in these ancients are ridiculous in their works.—How-
 “ ever, I do not mention Trissino only to point out his
 “ faults, but to give him the praises he justly deserves,
 “ for having been the first modern in Europe, who at-
 “ tempted an epic poem, in a vulgar tongue, and in blank
 “ verse; for not having been guilty of a single quibble in
 “ his works, although he was an Italian, and for having
 “ introduced fewer magicians and enchanted heroes than
 “ any writer of his nation.”

TRUMBULL (WILLIAM, LL. D. the friend and
 correspondent of Pope) is supposed to have been the
 son [A] of William Trumbull, esq; M. P. for the county
 of Berks in 1636. His education was in the University of
 Oxford, where he was originally of St. John's college,
 but afterwards fellow of All Souls, and admitted LL. B.
 Oct. 12, 1659; LL. D. July 6, 1667. He became an
 advocate in Doctors Commons, one of the clerks of the
 signet, and chancellor and vicar general of the diocese of
 Rochester, for which last two offices his patent bears date
 June 13, 1671. Nov. 21, 1684, he received the honour
 of knighthood; and in Nov. 1685 was sent envoy extra-
 ordinary to France. In the beginning of 1687 he went an
 ambassador to the Ottoman Porte, and there continued till
 1691. In 1685 he was elected M. P. for East Loo in Corn-
 wall; and in 1695 both for the university of Oxford, and
 Heyden in Yorkshire, May 3, 1695, he had the seals given
 him as secretary of state, but resigned them Dec. 5, 1697.
 Where he died, or where he was buried, is not exactly
 known. The character which Bp. Burnet gives of him,
 on his own knowledge, is this: “ Sir William Trumbull
 “ was the eminentest of all our civilians, and much the
 “ best pleader in those courts; and was a learned, a dili-
 “ gent, and a virtuous man. He was envoy at Paris
 “ when the edict that repealed the edict of Nantz was

Reg. Spir.
 F. fol. 116.
 a.

Wood,
 Ath. Ox. II.
 Fast. II.
 125. 170.

[A] His grandfather was William Trumbull, Esq. was one of the clerks of the privy council in the reign of James I. and envoy to the court of Brussels from that king and from

Charles I. There is a short account of his descendants in the family monuments in the church of Easthamstead, Berks.

“ passed, and saw the violence of the persecutors, and
 “ acted a great and worthy part in harbouring many, in
 “ recovering their effects, and in conveying their jewels
 “ and plate to England; which disgusted the court of
 “ France, and was not very acceptable to the court of
 “ England.”

TRYPHIODORUS, an ancient Greek poet, of whom remains a poem of about 700 lines, intitled *Ἰλιν ἀλωσις*, or, “ The destruction of Troy.” Few particulars are known of him, and hardly any with certainty. We learn from Suidas, that he was an Egyptian; but nothing can be determined concerning his age. Some have fancied him older than Virgil, but without the least colour of probability. Others have made him a contemporary with Quintus Calaber, Nonnus, Coluthus, and Musæus, who wrote the poem on Hero and Leander, because they fancied a resemblance between his style and theirs; but this is a precarious argument, nor is it a jot better known when these authors lived. All therefore that can be reasonably supposed concerning the age of Tryphiodorus is, that he lived between the reigns of Severus and Anastasius; the former of whom died at the beginning of the third century, and the latter at the beginning of the sixth.

His reputation among the ancients, if we may judge from their having given him the title of grammarian, was very considerable; for, though the word grammarian be now frequently used as a term of reproach, and applied to persons altogether attentive to the minutiae of language, yet it was anciently a title of honour, and particularly bestowed on such as wrote well and politely in every way. The writings of this author were extremely numerous, as we learn from their titles preserved by Suidas; yet none of them are come down to us, except the poem above-mentioned. What accounts we have of them, however, do not convey the highest idea of his abilities and taste, as will appear from Mr. Addison’s description of his *Odyssey*. This inimitable writer, after having proposed to speak of the several species of false wit among the ancients, goes on in the following manner. “ The first I shall produce are the
 “ Lipogrammatists, or, Letter-droppers of antiquity, that
 “ would take an exception, without any reason, against
 “ some particular letter in the alphabet, so as not to admit
 “ it once into a whole poem. One Tryphiodorus was a
 “ great

Spectator,
 No. lxiii.

“great master in this kind of writing. He composed an
 “Odyssey, or epic poem on the adventures of Ulysses,
 “consisting of four and twenty books, having entirely
 “banished the letter A from his first book, which was
 “called ‘Alpha,’ as *lucus à non lucendo*, because there was
 “not an Alpha in it. His second book was inscribed
 “‘Beta’ for the same reason: in short, the poet excluded
 “the whole four and twenty letters in their turns, and
 “shewed them, one after another, that he could do his
 “business without them. It must have been very pleasant
 “to have seen this poet avoiding the reprobate letter, as
 “much as another would a false quantity; and making
 “his escape from it through the several Greek dialects,
 “when he was pressed with it in any particular syllable.
 “For the most apt and elegant word in the whole language
 “was rejected, like a diamond with a flaw in it, if it ap-
 “peared blemished with a wrong letter. I shall only ob-
 “serve upon this head, that if the work I have here
 “mentioned had been now extant, the Odyssey of Try-
 “phiodorus in all probability would have been oftener
 “quoted by our learned pedants, than the Odyssey of
 “Homer. What a perpetual fund would it have been of
 “obsolete words and phrases, unusual barbarisms and
 “rusticities, absurd spellings and complicated dialects! I
 “make no question, but it would have been looked
 “upon as one of the most valuable treasures of the Greek
 “tongue.”

The first edition of Tryphiodorus’s Destruction of Troy was published at Venice by Aldus, together with Quintus Calaber’s “Paralipomena,” and Coluteus’s Poem on the rape of Helen. It was afterwards reprinted at several places, particularly at Frankfort in the year 1588, by Frischlinus, who not only restored many corrupted passages in the original, but added two Latin versions, one in prose, the other in verse. That in verse was reprinted with the Greek at Oxford 1742, in 8vo, with an English translation in verse; and notes upon both the Greek and the English by J. Merrick of Trinity-college.

Gent. Mag.
 1779,
 P. 494.

TUCKER (ABRAHAM), Esq; a curious and original thinker, was a gentleman of affluent fortune, and author of “The Light of Nature pursued,” 9 vols; 8vo. of which the five first volumes were published by himself in 1768, under the assumed name of “Edward Search, “Esq;” and the four last after his death, in 1777, as
 “The

“The posthumous Work of Abraham Tucker Esq; published from his manuscript as intended for the press by the author.” Mr. Tucker lived at Betchworth-castle, near Dorking in Surrey; an estate which he purchased in the early part of his life. He married the daughter of Edward Barker, Esq; by whom he had two daughters, one of whom married Sir Henry St. John (the present member for Hants), and died in his life-time; the other survived, and now lives at Betchworth-castle. He lost his eyesight a few years before his death, which happened in 1775. To describe him as a neighbour, landlord, father, and magistrate, it would be necessary to mention the most amiable qualities in each. It is unnecessary to add that he was very sincerely regretted by all who had the pleasure of his acquaintance, and who stood connected with him in any of those relations.

TUNSTALL (JAMES), a learned Englishman, was born about 1710, as should seem; and educated at St. John's College in Cambridge, of which he became fellow and a principal tutor. He was instituted to the rectory of Sturmer in Essex in 1739, and in 1741 elected public Orator of the University. He afterwards became chaplain to Potter, abp. of Canterbury; and was there a person of such soft and equal civility, as to make it said, after he left Lambeth, that “many a man came there, as Chaplain, “humble, but that none ever departed so, except Dr. “Tunstall.” He was created D. D. at Cambridge in 1744; was collated by the abp. to the rectory of Great Chart in Kent, and to the vicarage of Minster in the Isle of Thanet; both which he quitted for the valuable vicarage of Rochdale in Lancashire, Nov. 1752, given him by abp. Hutton, who married his wife's aunt. He died, March 28, 1772.

Anecdotes
of Bowyer,
by Nichols.

His writings are, 1. “Epistola ad virum eruditum “Conyers Middleton &c. Cant. 1741,” 8vo. In this work, he calls in question the genuineness of the Letters between Cicero and Brutus, of which Dr. Middleton had made great use in his elegant “History of Cicero's “Life;” and shews, that he had not paid sufficient attention to the letters to Atticus and his brother Quintus. 2. “Observations on the present collection of Epistles “between Cicero and Brutus.” This was to confirm what he had before advanced, and by way of answer to a preface of Middleton's to an edition of the Epistles. Mr.

Anecdotes,
p 102.—
See also
MARK-
LAND.

Markland, in a private letter, says, "I have read over " Mr. Tunstall's book, twice more, since I came hither; " and am more and more confirmed, that it can never be " answered." 3. " Sermon before the House of Com- " mons, May 29, 1746." 4. " A Vindication of the " Power of the state to prohibit clandestine marriages, &c. " 1755." 5. " Marriage in Society stated &c. in a 2d " Letter to Dr. Stebbing, 1755." 6. " Academica:" " part the first, containing Discourses upon Natural and " Revealed Religion, a Concio, and a Thesis." The second part he did not live to publish; but it is supposed to make " The Lectures on Natural and Revealed Religion," published after his death, in 4to.

Among Dr. Birch's Mss. in the British Museum, is a collection of letters from Dr. Tunstall to the Earl of Oxford, in 1738, and 1739, on Duckett's Atheistical Letters, and the proceedings thereon.

TULL (JETHRO), a gentleman of an ancient family in Yorkshire, deserves honourable mention in this work, although we can say little as to his biography, as the first inventor of the drill-plough, and the first Englishman, perhaps the first writer ancient or modern, who attempted with any tolerable degree of success to reduce agriculture to certain and uniform principles. After an education at one of our universities, and being admitted a barrister of the Temple, he made the tour of Europe, and, in every country through which he passed, was a diligent observer of the soil, culture, and vegetable productions. On his return to England, he married, and settled in a paternal farm in Oxfordshire, where he pursued an infinite number of agricultural experiments, till by intense application, vexatious toil, and too frequently exposing himself to the vicissitudes of heat and cold in the open fields, he contracted a disorder in his breast, which, not being found curable in England, obliged him a second time to travel, and to seek a cure in the milder climates of France and Italy. Here he again attended more minutely to the culture of those countries, and, having little else to do, he employed himself, during three years residence abroad, to reduce his observations to writing, with a view of once more endeavouring to introduce them into practice, if ever he should be so happy as to recover his health, and be able to undergo the fatigues of a second attempt. From the climate of Montpelier, and the waters of that salutary

salutary spring, he found in a few months that relief which all the power of physic could not afford him at home; and he returned to appearance perfectly repaired in his constitution, but greatly embarrassed in his fortune. Part of his estate in Oxfordshire he had sold, and before his departure had settled his family on a farm of his own, called Prosperous Farm, near Hungerford in Berkshire, where he returned with a firm resolution to perfect his former undertaking, having, as he thought, devised means during his absence to obviate all difficulties, and to force his new husbandry into practice by the success of it, in spite of all the opposition that should be raised by the lower class of husbandmen against it. He revised and rectified all his old instruments, and contrived new ones proper for the different soils of his new farm; and he now went on pretty successfully, though not rapidly, nor much less expensively in the prosecution of his new system. He demonstrated to all the world the good effects of his horse-hoeing culture; and by raising crops of wheat without dunging for thirteen years together in the same field, equal in quantity, and superior in quality, to those of his neighbours in the ordinary course, he demonstrated the truth of his own doctrine, that labour and arrangement would supply the place of dung and fallow, and would produce more corn at an equal or less expence. But though Mr. Tull was successful in demonstrating that this might be done, he was not so happy in doing it himself. His expences were enhanced various ways; but chiefly by the stupidity of workmen in constructing his instruments; and in the awkwardness and wickedness of his servants, who, because they did not or would not comprehend the use of them, seldom failed to break some essential part or other, in order to render them useless. These disadvantages were discernable only to Mr. Tull himself; the advantages attending the new husbandry were now visible to all the world; and it was now that Mr. Tull was prevailed upon, by the solicitations of the neighbouring gentlemen who were witnesses of its utility, to publish his theory, illustrated by a genuine account of the result of it in practice, which he engaged to do, and faithfully performed at no trivial expence.

His first publication was a "Specimen" only in 1731; which was followed in 1733 by "An Essay on Horse-hoeing Husbandry, 1733," folio; a work of so much reputation, that it was translated into French by Mr. Du

Hamel. From this time to 1739, he continued to make several improvements in his method of cultivating wheat; and to publish at different times answers to such objections as had been made to his husbandry by "those literary vermin that are as injurious to the agriculture of England, as the fly is to our turnips." We use here the words of a noble writer, who condescended to prefix an advertisement to a posthumous publication of the late Mr. Francis Forbes, intituled, "The extensive Practice of the new Husbandry, 1778," 8vo, a work which endeavoured to revive the ideas and practice of Mr. Tull, who died Jan. 3, 1740.

Blount's
Censura au-
thorum.—
Niceron,
&c. tom.
xxxix.

TURNEBUS (ADRIAN), an illustrious French critic, was born in 1512 at Andely, a town in Normandy, of a gentleman's family, but in no great circumstances. Authors have disputed much about the spelling his French name; but his Latin name all agree to be Turnebus. He went to Paris at eleven years of age, and made an amazing progress in classical literature and criticism. He was happily formed with all the qualities which could enable a man to excel; quick apprehension, admirable judgement, great penetration, and a most tenacious memory. Add to this, that he was indefatigable in applying, insomuch that it is remarked of him, as it was also of Budæus, that he spent some hours in study, even on the day he was married. He acquired, after he was grown up, so extensive a reputation for his learning, that Italians, Spaniards, Germans, and English, all made him great offers, if he would honour them with his residence: but we are told, that he chose to be poor in his own country, rather than rich in any other. He taught polite literature, first at Toulouse; and afterwards, in 1547, went to be Greek professor at Paris, whither his great name drew scholars to him from all parts of Europe. In 1552, he took upon him the care of the royal press for the Greek books; but quitted this office in 1555, upon being admitted into the number of the royal professors. He died June 12, 1565, leaving his wife big of her sixth child.

It would be endless to transcribe the elogies that have been made upon this excellent man: all the learned have, with one consent, spoken of him in the highest terms; even the Scaligers and Scioppius, who have scarce spoken well of any body else. Lambinus, indeed, though he allowed him every thing, accused him of having transcribed

scribed from his Commentaries upon Cicero, and Muretus did the same; but Lipsius could not forbear crying out upon this, “O Jupiter! audire hæc? ut plagiarius sit Turnebus? non credam hoc sexcentis Lambinis. O Jupiter! do you hear these things? that Turnebus is a plagiarist? I would not believe six hundred Lambins in this.” What made Turnebus so universally beloved, was the great sweetness of his temper, which he even shewed by a virgin modesty in his countenance. This was an extraordinary quality, and ought to be the more noted in a critic, because it has been observed, that the candour and good-nature of the men of that order have not been always proportionable to their learning. What Montaigne has said of Turnebus, in his chapter of pedants, is so very much to his credit, that it would not be justice to him not to transcribe it. “Whoever, says he, “shall narrowly pry into, and thoroughly sift this sort of men, will find, for the most part, that they neither understand others, nor themselves; and that their memories are indeed full enough, but the judgement totally void and empty. Some ought yet to be excepted, whose own nature has of itself formed them better, as I have observed for example of Adrianus Turnebus. He never made any other profession than that of mere learning only; and in that is, in my opinion, the greatest man that has been these thousand years. Yet he had nothing at all in him of the pedant, but the wearing of his gown, and a little exterior air and manner, which could not be civilized to the garb;—but within, there was not a more illustrious and polite soul living upon earth. I have often purposely put him upon arguments quite foreign to his profession, in which I found he had so clear an insight, so quick an apprehension, and so solid a judgement, that a man would have thought he had never practised any other thing but arms, and been all his life employed in affairs of state. And these are great and vigorous natures,

Epistolice
questiones,
lib. v. epist.
17.

Essais,
liv. i. ch. 24.

Juvenal,
sat. X.

———“Queis arte benigna
“Et meliore luto finxit præcordia Titan.”

The works of Turnebus, which are all in Latin, were printed in one vol. folio at Strasburg 1600: his “Adversaria,” 3 vols. folio, had been printed at Paris before. They consist chiefly of criticisms upon ancient authors in general, and Latin versions from some of the Greeks.

De claris
interpreti-
bus, p. 212.

Huetius says, that “ he had every quality which is necessary for a perfect translator ; for he understood Greek thoroughly, and turned it into elegant Latin, closely and without departing in the least from his author, yet in a clear and pleasant style.”

Athen.
Oxon.

TYNDALE (WILLIAM), a most zealous English reformer, and memorable for having made the first English version of the Bible, was born on the borders of Wales, some time before 1500. He was of Magdalen-hall in Oxford, where he distinguished himself by sucking in early the doctrines of Luther, and by as zealously propagating those doctrines among others. Afterwards he removed to Cambridge, and from thence went to live with a gentleman in Gloucestershire, in the capacity of tutor to his children. While he continued there, he shewed himself so furious for Luther, and so inveterate to the pope, that he was forced, merely for the security of his person, to leave the place. He next endeavoured to get into the service of Tonstall bishop of Durham, but did not succeed. His zeal for Lutheranism made him desirous to translate the New Testament into English ; and, as this could not safely be done in England, he went into Germany, where setting about the work, he finished it in 1527. It was the first translation of it made into English. He then began with the Old Testament, and finished the five books of Moses, prefixing discourses to each book, as he had done to those of the New Testament. At his first going over into Germany, he went into Saxony, and had much conference with Luther ; and then returning to the Netherlands, made his abode chiefly at Antwerp. During his peregrinations from one country to another, he suffered shipwreck upon the coast of Holland, and lost all his books and papers. His translations of the Scriptures, being in the mean time sent to England, made a great noise there, and, in the opinion of the clergy, did so much mischief, that a royal proclamation was issued out, prohibiting the buying or reading such translation or translations. But the clergy were not satisfied with this : they knew Tyndale capable of doing infinite harm, and therefore thought of nothing less than removing him out of the way. For this purpose, one Philips was sent over to Antwerp, who insinuated himself into his company, and under the pretext of friendship betrayed him into custody. He was sent to the castle of Filford, about eighteen miles from

Abel Redi-
vius,
p. 123.

from Antwerp; and though the English merchants at Antwerp did what they could to procure his release, and letters were also sent from lord Cromwell and others out of England, yet Philips bestirred himself so heartily, that he was tried and condemned to die. He was first strangled by the hands of the common hangman, and then burned near Filford-castle, in 1536. While he was tying to the stake, he cried with a fervent and loud voice, "Lord, open the king of England's eyes."

His story is told at large in Fox's "Book of Martyrs:" Fox says, he might be called "England's apostle." He was the author of many works, besides his translations of the Scriptures: he is said to have translated the Bible under the name of Thomas Matthew. He had very uncommon abilities and learning, which, joined to great warmth and firmness of nature, qualified him very well for the office of a reformer.

TYRANNION, a celebrated grammarian in the time of Pompey, was of Amisus in the kingdom of Pontus, and is memorable for having contributed very much to the preservation of Aristotle's works. He fell into the hands of Lucullus, when that general of the Roman army defeated Mithridates, and seized his dominions; but his captivity was no disadvantage to him, since it procured him an opportunity of being illustrious at Rome, and raising a fortune. He spent it, among other things, in making a library of above 30,000 volumes; and it is probably owing to his care in collecting books, that the writings of Aristotle have not perished, together with innumerable other monuments of antiquity. The fate of that great philosopher's works, as it is related by Strabo, is very remarkable. He left them, with his school and his other books, to his scholar Theophrastus; and Theophrastus left his library to Neleus, who had been his as well as Aristotle's scholar. Neleus conveyed his library to Scepsis, a city of Troas, and in his country; and left it to his heirs, who, being ignorant and unlearned persons, took no other care of it than to keep it shut up close: and when they were informed of the diligence, with which the kings of Pergamus, whose subjects they were, sought out for books, they buried those of Neleus under ground. A considerable time after, their descendants took them out of their prison, much damaged by moisture and vermin, and sold those of Aristotle and Theophrastus very dear to one Apellion,

Geograph.
lib. xiii.

con, who caused them to be copied. But his cyphers ill supplied those passages which the worms had eaten and the moisture effaced; so that these books were published with an infinite number of errors. After the death of Apellicon, his library was conveyed from Athens to Rome by Sylla, whose library-keeper permitted Tyrannion, a great admirer of Aristotle, to take the writings of that philosopher; and from him they came into the possession of the public.

Lib. xii.

Tyrannion had many scholars at Rome: Cicero's son and nephew were under him. Cicero made use of him to put his library in order; and Tyrannion wrote a book which Atticus admired: all which particulars we learn from the letters of Cicero. Strabo also had been his scholar, as he himself informs us. Tyrannion died very old, being worn out with the gout.

Fabric.
Bibl. Græc.
vol. I.

T Y R T Æ U S, an ancient Greek poet, who flourished about Olymp. XXV. He was born at Miletus, but lived at Athens; and maintained himself by his Elegiac Muse, his Pipe, and his School. His story is certainly one of the finest of Antiquity; and the glorious success of his verses has advanced his name to the rank of the greatest heroes, as well as the noblest poets. The Lacedæmonians, having blocked up Messene, a revolted city of Peloponnesus, many years, and sworn to carry the town or die before it, by advice of the Pythian Oracle applied to the Athenians for a general. The Athenians sent them Tyrtaeus, perhaps in ridicule; for, besides his occupation, utterly remote from military affairs, he is reported to have been short and very deformed, blind of one eye, and lame into the bargain. Nevertheless, he so ravished the soldiers by the animating powers of his verse, that, though they had made themselves sure of falling in the encounter, they yet carried the victory, and won the town. Hence our Roscommon:

Juv. Sat.
xiv.

When by impulse from Heaven Tyrtaeus sung,
In drooping soldiers a new courage sprung.
Reviving Sparta now the fight maintain'd,
And what two generals lost a poet gain'd.

The works of Tyrtaeus were, "The Polity of the Lacedæmonians;" "Moral Precepts" in Elegiac verse; and five books of "War-Verses;" some fragments of which

which still remain, and have been published with those of the minor Greek poets. In 1761, was published at London an English translation of Tyrtæus's "Elegies," in 8vo.

TZETZES (JOHANNES), a celebrated grammarian of Constantinople, who died about the end of the 12th Century. Being put under proper masters at fifteen, he learnt not only the Belles Lettres, and the whole circle of Sciences, but even the Hebrew and Syriac tongues. He had a prodigious memory; and was able to repeat all the Scriptures by heart. He seems to have been a most accomplished person, who understood almost every thing; and, as he was so, we are sorry to add, to the disgrace of letters, that he was a sharp reprover and despiser of others, but vain and a boaster of himself even to the most ridiculous extreme. He wrote "Commentaries upon Lycophron's Alexandria," which he published first under the name of his brother Isaac Tzetzes: they are inserted by Potter in his edition of this Poet at Oxford, 1697, in folio. He wrote also "Chiliades," which Fabricius calls his most celebrated work, as abounding with political and civil knowledge; "Scholia upon Hesiod;" "Epigrams and other poems;" "Pieces upon grammar and criticism." He mentions also "Allegories upon Homer," which he dedicated to the Empress Irene, wife of Manuel Comnenus; but we do not find, that these have ever been printed. This Empress was married in 1143, and died in 1158: which nearly ascertains the age of Tzetzes.

Fabric.
Bibl. Græc.
vol. II.
p. 418. and
vol. X.
p. 245.

V.

VAILLANT (JOHN FOY), a great medallist, "to whom France was indebted for the science of medals, and Lewis XIV, for one half of his cabinet," as Voltaire owns, was born at Beauvais, May the 24th, 1632. He lost his father when he was three years old, and fell under the care of an uncle, a brother of his mother, who educated him, and made him his heir. He was trained with a view of succeeding to a magistracy, which his uncle possessed; but being too young for this

Siccle de
Louis XIV.
tom. ii.
Niceron,
Memoirs,
&c. tom. iii.

when his uncle died, he changed his views, and quitting the law, applied himself to physic, in which faculty he was admitted doctor at twenty-four. He had as yet discovered no particular inclination for the study of medals; but an occasion now presented itself, which induced him to engage in it. A farmer in the neighbourhood of Beauvais found a great quantity of ancient medals, and carried them to Mr. Vaillant, who examined them at first slightly and in a cursory way, but afterwards sat down to study them with attention. Then it was that his genius and taste for medals discovered itself, which increased with his knowledge and insight into their nature and use, till he devoted himself almost entirely to them.

Being called to Paris about business, he paid a visit to Mr. Seguin, who had a fine cabinet of medals, and was also greatly attached to this study. Seguin, from their conferences, soon perceived the superior genius of Vaillant, which seemed to him to promise much in a science yet in its infancy, and pressed him to make himself a little more known. He did so, by visiting some antiquaries, who were famous in this way; till at length, falling under the notice of the minister Colbert, he had a commission to travel up and down Italy, Sicily, and Greece, in quest of medals proper for the king's cabinet. This was a thing exactly to his taste and humour: he set out with joy; and, after spending some years in traversing these countries, returned with as many medals as made the king's cabinet superior to any cabinet in Europe, though great additions have been made to it since. Colbert engaged him to travel a second time; and accordingly, in 1674, he went and embarked at Marseilles with several other gentlemen, who proposed, as well as himself, to be at Rome at the approaching jubilee. But a sad adventure disappointed all their curiosities; for, on the second day of their sailing, they were fallen upon and taken by an Algerine corsair. After a captivity of near five months, he was permitted to return to France, and received at the same time twenty gold medals, which had been taken from him. He embarked in a vessel bound for Marseilles, and was carried on with a favourable wind for two days, when another corsair appeared, which, in spite of all the sail they could make, bore down upon them within the reach of cannon-shot. Vaillant, dreading the miseries of a fresh slavery, resolved, however, to secure the medals which he had received at Algiers, and in order thereto swallowed them.

But

But a sudden turn of the wind freed them from this adversity, and cast them upon the coasts of Catalonia; where, after expecting to run aground every moment, they at length fell among the sands at the mouth of the Rhone. Vaillant got on shore in a skiff, but felt himself extremely incommoded with the medals he had swallowed, which might weigh altogether five or six ounces, and therefore did not pass like Scarborough waters. He had recourse to a couple of physicians, who were a little puzzled with the singularity of his case; however, nature relieved herself from time to time, and he found himself in possession of the greatest part of his treasure when he got to Lyons. Here he explained, with much pleasure to his friends, those medals, which were already come to hand, as well as those which were daily expected, among which last was an Otho, valuable for its rarity.

Upon his arrival at Paris, he received fresh instructions, and then set out and made a most successful voyage. He penetrated into the very heart of Egypt and Persia, and there found new treasures, which made ample amends for all his fatigues and perils. He was greatly caressed and rewarded at his return. When Lewis XIV. gave a new form to the academy of inscriptions in the year 1701, Vaillant was at first made associate; and the year after pensionary, upon the death of M. Charpentier. He died of an apoplexy, Oct. 23, 1706, in his 76th year. He had two wives, and by virtue of a dispensation from the pope had married two sisters, by whom he had several children, and one son, who shall be mentioned more particularly by and by. In the mean time, let us give some account of his father's works, the first of which was published at Paris 1674, under the title of, 1. "*Numismata imperatorum Romanorum præstantiora a Julio Cæsare ad posthumum & tyrannos*," 4to. A second edition, with great additions, was printed 1694, in two volumes 4to, and afterwards a third. In this last he omitted a great number of medals which he had discovered to be spurious; and also to mention what cabinets each medal was to be found in, as he had done in the second, which has made the second generally preferred to it. 2. "*Seleucidarum imperium, seu historia regum Syriæ, ad fidem numismatum accommodata*, Paris, 1681," 4to. This work throws much light into an obscure part of ancient history, that of the kings of Syria, usually called Seleucides, from Seleucus, one of Alexander's lieutenants,
who

who founded that kingdom about 300 years before Christ.

3. "Numismata ærea imperatorum, Augustarum, & Cæsarum, in coloniis, municipiis, & urbibus jure Latie donatis, ex omni modula percussa, Paris, 1688," 2 tom. folio.

4. "Numismata imperatorum & Cæsarum, a populis Romanæ ditionis Græce loquentibus ex omni modulo percussa, Paris, 1698," 4to. A second edition, enlarged with 700 medals, was printed at Amsterdam 1700, in folio.

5. "Historia Ptolemæorum Ægypti regum ad fidem numismatum accommodata, Amst. 1701," folio.

6. "Nummi antiqui familiarum Romanarum perpetuis interpretationibus illustrati, Amst. 1703," 2 tom. folio.

7. "Arsacidarum imperium, sive regum Parthorum historia ad fidem numismatum accommodata, Paris, 1725," 4to.

8. "Achæmenidarum imperium, sive regum Ponti, Bosphori, Thraciæ, & Bithyniæ historia, ad fidem numismatum accommodata, Paris, 1725," 4to. Besides these works, he was the author of some pieces which are printed in the "Memoirs of the academy of inscriptions and belles lettres."

JOHN FRANCIS FOY VAILLANT, the son, was born at Rome in 1665, while his father was upon his travels in quest of medals and antiques. He was brought to Beauvais in 1669, and at twelve years of age sent to Paris, where he was instructed by the Jesuits in the belles lettres and philosophy. He applied himself, as his father had done, to the study of physic, and was received doctor in that faculty at Paris in 1691. He was initiated into the science of medals, and would have shone like his father, if he had survived him long enough: nevertheless, his merit was reputed very great, and he was admitted into the academy of inscriptions and belles lettres in 1702. He died in 1708, about two years after his father, of an abscess in his head, which was supposed to have been occasioned by a fall.

Du Pin,
Eccles. aut.
cent. xvi.
Niceron,
tom. xxvi.

VALERIANUS (PIERIUS), an ingenious and learned Italian, was born at Belluno, in the state of Venice, about 1475. He lost his father at nine years of age, and was reduced with his mother and brethren to great poverty; but his uncle Urbanus Bolzanus, who was afterwards preceptor in the Greek language to Leo X. took him under his protection, and had him liberally educated. He studied the Latin and Greek tongues under Valla

Valla and Lascaris; and made so wonderful a progress, that he came to be one of the most learned men of his age. Going to Rome under the pontificate of Julius II. he became a favourite with John de Medicis, afterwards in 1513 Leo X. who committed to his care the conduct and instruction of two nephews. The cardinal Julius de Medicis, who entered upon the pontificate in 1523, under the name of Clement VII. shewed the same regard to Valerianus, as Leo had done. He offered him first the bishopric of Justinople, and then that of Avignon; but Valerianus refused them both, being fully satisfied with the place of apostolic notary. He was in imminent danger, when Rome was taken in 1527; and the year after retired to Belluno, for the sake of that tranquillity which he had never found at court. Yet he suffered himself to be drawn from his retirement by Hypolite de Medicis, one of his pupils; who, being made a Cardinal in 1529, chose him for his secretary. He continued in this office till the death of the Cardinal in 1535; and seems to have passed the next two years with his other pupil Alexander de Medicis, who had been made first Duke of Florence in 1531. Upon the death of Alexander in 1537, he retired to Padua; where he spent the remainder of his life among his books, and died in 1558.

He composed several works, ingenious, learned, and curious; some of which were published in his life-time, some not till after his death. Among the former are, “*De Fulminum significationibus, Romæ, 1517:*” printed also in the 5th volume of Grævius’s *Roman Antiquities*: “*Pro Sacerdotum barbis defensione, Romæ 1531,*” occasioned by an intention to renew a decree, pretended to be made by an ancient council, and confirmed by Pope Alexander III, by which priests were forbidden to wear long beards: “*Castigationes Virgilianæ lectionis,*” printed in Robert Stephens’s *Virgil* at Paris, 1532, and since reprinted with the best editions of this poet: “*Hieroglyphica, five de sacris Egyptiorum aliarumque gentium literis Commentariorum libri LVIII, Basil 1566.*” Among the latter are, “*Dialogo della volgar lingua, non prima uscito in luce,*” 4to. “*Antiquitatum Bellunenium libri quatuor,*” 8vo: and “*Contarenus, five de literarum infelicitate libri duo,*” 8vo: all printed at Venice in 1620, by the direction and under the care of Aloisio Lollini, Bishop of Belluno. The last piece contains a great number of curious anecdotes, and is intitled “*Contarenus,*”

“tarenus,” because the first book of it is a dialogue between Gaspar Contareno, a Venetian ambassador, and some learned persons at Rome. It has been often printed: at Amsterdam, 1647, in 12mo, “cum Cornelii Tollii” “Appendice; at Helmstadt, 1695,” in 12mo; and at Leipzig, 1707, in 8vo, with two other pieces upon similar subjects, namely, “Alcionius de Exilio,” and “Barberius” “de miseria Poetarum Græcorum,” and a preface by Joannes Burchardus Menkenius the editor.

Valerianus published also at different times two volumes of Latin poems, among which were “Amorum libri” “quinque.” It may be proper to observe here, that Valerianus’s Christian name was Peter; but changed, according to the custom of those times, by one of his masters into Pierius, in allusion to Pierides, a name of the Muses, and therefore probably done as a compliment to his talents for poetry.

VALERIUS MAXIMUS, an ancient Latin writer of whom remain “libri novem factorum dictorum-” “que memorabilium;” dedicated to Tiberius Cæsar. It appears from this work, that he was a Roman, and that he lived under the reign of Tiberius Cæsar; at the latter end of it, for he manifestly treats the memory of Sejanus with scorn and abhorrence, though he does not expressly mention him. His style is not so pure as might be expected from the age he lived in; and therefore many learned men have conjectured, that what we have of his is not the original work, but only an epitome made by some later writer. Fabricius calls it, “opus jucundum, varium, “utile,” as indeed it is; and many eminent critics have employed their lucubrations upon it. The best editions are, that by Thysius “cum Notis Variorum, 1670,” in 8vo; that “in usum Delphini, 1679,” in 4to; and that by Torrenius at Leyden, 1726, in two volumes 4to, “cum notis integris Lipsii, Pighii, Vorstii, Perizonii, &c.”

Vossius de
Hist. Latin.
Fabric.
Elblioth.
Latin.

*Vita Henrici
Valesii ab
Adriano Va-
lesio scripta.*
Prefixed to
his edition
of the Ec-

VALESIUS (HENRICUS), or Henry de Valois, a French critic of great abilities and learning, was born at Paris in 1603, of parents, whose circumstances supported them without any profession. He began his studies at Verdun in 1613 under the Jesuits, and the greatest hopes were formed of him from his childhood. He was recalled to Paris five years after, and continued there in the college of Clermont; where he learned rhetoric under Petavius, who,

who, as well as father Sirmond, conceived a great esteem for him. After having maintained his Theses in Philosophy with much applause, he went to Bourges in 1622 to study the civil law; and at the end of two years returned to Paris, where he was received advocate. He frequented the bar for seven years, but more to oblige his father, than out of any fondness for the law; and a very little business there helping to increase the disgust which he naturally had for this profession, he at length quitted it, and devoted himself entirely to literary pursuits. Greek and Latin authors were all his study, and all his pleasure. Sunday he consecrated to devotion, Saturday afternoon he allotted to his friends: but all the rest of the week was spent in reading and labour. His own library not sufficing, he borrowed books of every body; and he used to say, that he learned more from other people's books than his own, because, not having the same opportunity of reviewing them, he read them with more care. He acquired a great reputation by his learning, and by the publications he made; when a misfortune befell him, which interrupted the course of his studies. He had always had a weak sight; but continual application had hurt him so in this respect, that he lost his right eye entirely, and saw very indifferently with the left. This put him under the necessity of having a reader, and a reader he had: for, though his father was of too sparing an humour to make him an allowance for this purpose, yet the defect was supplied by the generosity of his friends. His father however died in 1650; and then his circumstances were better suited to his necessities. The same year he made an oration, in praise of Christina queen of Sweden, who had just ascended the throne; and her Majesty, by way of acknowledging the favour, promised to send him a gold chain, and gave him at the same time an invitation to accompany the learned Bochart to Sweden. But the chain never came, and the invitation ended in nothing, for which Valesius himself is said to have been to blame: for, though he was not naturally a great prater, yet he had the imprudence, while he was meditating this journey, to break some jests on the learned in those parts; which, being sent to the Queen, occasioned her Majesty's coldness and neglect of him.

ecclesiastical
writers, and
inserted in
the collec-
tion of
Bates.—
Niceron,
Memoirs,
&c. tom. V.

In 1734, Valesius had published at Paris, in 4to, "Excerpta Polybii, Diodori Siculi, Nicolai Damasceni, Dionysii Halicarnassensis, Appiani Alexandrini, Dionis, & Joannis

“ Joannis Antiocheni, ex Collectaneis Constantini Augusti Porphyrogenetæ, nunc primum Græcè edita, Latinè versa, cum notis.” The Emperor Constantine Porphyrogenetes, who died in the year 959, had made extracts from the Greek Historians of such things as he thought most useful; and had ranged these extracts under certain titles and common places, in number fifty-three. Each contained two books; one of Extracts from the writers of Universal History, another of Extracts from the Historians of the emperors. Only two of these titles are extant: one “ de Legationibus,” the first book of which was published by Fulvius Ursinus, an Antwerp, 1582, in 4to; the second by David Hoeschelius, at Augsburg, 1603, in 4to; and both under the title of “ Eclogæ Legationum, &c.” The other title is “ de Virtutibus & Vitiis,” and is the work under present consideration. A merchant of Marseilles had brought an ancient manuscript of it from the Isle of Cyprus, and had sold it to Mons. Peiresc, who sent it to Paris. Here it lay neglected a long time; till at length Pithæus engaged Valesius to translate and publish it: which he did, and very properly dedicated it to Peiresc, to whom the public is obliged for it. Peiresc was a gentleman of Provence; and how ardent he was in the promotion of letters, let the following instance be a lasting testimony. Some time after, Valesius had read a passage in an ancient author, relating to the harbour of Smyrna, which could not be understood without viewing the situation upon the spot. He acquainted Peiresc with this difficulty; who immediately sent a painter, to take a view of that port, and afterwards communicated it to Valesius. The Critic thanked Peiresc, for the trouble he had been at; but very ungraciously sent him word, for Valesius was far from being graciously formed, that it did not clear up the thing so well as he could wish. Peiresc, vexed that he had been at so much expence for nothing, wrote back, that he had endeavoured to give him satisfaction; and that, if he had not succeeded, it must not be ascribed to either himself or the painter, but to his own temper and humour, which were satisfied with nothing.

In 1636, he gave a good edition of “ Ammianus Marcellinus,” in 4to. corrected in a great number of places from the manuscripts, and illustrated with very ingenious and learned notes. A second edition, with more notes of Valesius, and those of Lindenbrokius, came out at Paris, 1681, in folio; and James Gronovius also published a third

at Leyden, 1693, in 4to. The critical talents and learning, which Valesius had shewn in these publications, occasioned him to be pitched upon for a work of greater importance: and that was an edition of the ancient ecclesiastical historians. M. de Montchal, abp. of Tholouse, gave occasion to Valesius's engaging in this work: for, being a learned man himself, the clergy of France had besought him to give an edition of these historians, which indeed was very much wanted. Montchal undertook the affair; and, the better to succeed in it, applied to Valesius to assist him privately. But Valesius was by no means a man for this: he was too jealous of his reputation and glory, to let another person run away with the fruits of his labours; and therefore absolutely refused to have any thing to do with him. The archbishop, either too much taken up with the business of his see, or despairing of success in what he had undertaken, soon after excused himself to the clergy; and at the same time advised them to apply to Valesius, as a man who was every way qualified for the task. They did so; and, upon Valesius's listening to their request, did for his encouragement settle a pension upon him. This was about the year 1650. The Historians came out in Greek and Latin, with good notes, in this order: "Eusebii Pamphili historia ecclesiastica, ejusdemque libri de vita Constantini, & panegyricus; atque oratio Constantini ad sanctos, Paris, 1659;" "Socratis & Sozomeni historia ecclesiastica, 1668;" "Theodoreti & Evagrii historia ecclesiastica, item excerpta & historia ecclesiastica Philostorgii, 1673." These were reprinted in 3 vols. folio, first at Amsterdam in 1699, and then at Cambridge in 1720: to which last edition some remarks, but very inconsiderable ones, scattered up and down in various authors, were collected and subjoined by the editor Gulielmus Reading.

In 1770, Valesius was honoured with the title of historiographer of France: and had also a pension settled on him by the king, in consideration of his edition of Eusebius, which had appeared the year before. In 1662, he lost his left eye, so that now he was blind; and, notwithstanding all the skill of oculists, the most that could be done for him was, to see but very poorly with the left eye: a new cataract, almost as soon as it was removed, forming itself again in the right. In 1663, he had an addition to his pension from the crown. He had hitherto lived among his books, and troubled himself about nothing else: but now, being sixty years of age, he took it into his head to have a wife

by way of comfort; and accordingly was married Nov. the 18th to a handsome young woman, by whom he had seven children. He died the seventh of May, 1676, having spent the two last years of his life in all the miseries of one oppressed with infirmities. He was a man of great abilities and learning, and an admirable critic; but his nature was far from being amiable. He was very sparing of his praises to others, and few works had the happiness to please him; yet he was particularly tender and fond of his own. He was bold in finding fault with others, but could not bear to be criticised himself; and all, who presumed to do it, passed with him for very ignorant persons. When he was well, he had no feeling at all for the indisposition and sickness of others; but when he ailed any thing himself, then awful stillness was every where to be observed, and all possible precautions taken not to disturb him. He shewed vast weakness at these seasons: he would see nobody, no, not even the light: he would weep, and cry, and bemoan himself like a child: yet, when the malady was over, no mention at all was ever to be made of it, nor was he to hear any thing but congratulations upon his good health and sound state. He had the weakness, at sixty years of age, to desire to pass for a young man; and James Gronovius, in a letter he wrote to him then about, gave him infinite offence, by wishing him a long and happy old age. He flung the letter aside with much indignation, calling Gronovius an inconsiderate young man; and saying, that till now he never thought himself old. Valesius is an instance to prove, that great learning and greatness of soul do not always go together; and that a man may be a very profound scholar, and yet have nothing in him of the philosopher.

After his death was published, by the care of James Gronovius, "*Notæ & animadversiones in Harpocratonem & Philippi Jacobi Mauffaci Notas. Ex bibliotheca Gulielmi Prousteau, Lugd. Bat. 1682,*" in 4to. Three Latin funeral orations upon three of his intimate friends are inserted in Bates's "*Vitæ selectorum aliquot virorum,*" printed at London, 1681, in 4to: the first made upon Sirmond in 1651, the second upon Petrus Puteanus in 1652, and the third upon Petavius in 1653. We omitted an Hexameter poem, made upon the recovery of the King's health, and published by himself in 1663, with the title of "*Soteria pro Ludovico magno.*" There are also "*Harangues*"

* rangues à la reine de Suede, & quelques autres petites
 “ pieces.

VALESIUS (ADRIAN), or Adrien de Valois, brother of Henry Valesius, and a very learned man also, was born at Paris in 1607, and educated in the College of Clermont there under the Jesuits. He followed the example of his brother, and had the same Counsellors in his studies, the Fathers Sirmond and Petavius. History was his principal object; and he spent many years in searching into the most authentic records, manuscripts as well as printed. His long perseverance in these pursuits enabled him to give the public an elaborate Latin work, intitled “Gesta Francorum, seu de rebus Francicis,” in 3 vols. folio; the first of which came out in 1646, the two others in 1658. This history begins with the year 254; and ends with 752. It is written with care and elegance, and may serve for an excellent Commenrary upon the ancient historians of France, who wrote rudely and barbarously: but for itself, it should be considered, and so some have considered it, as a critical work filled with rude erudition, rather than an History. At least it would only have been fit to be read by the learned, had it been written in the vulgar tongue. Colbert asked him one day concerning his Latin history of France, and pressed him to continue it: but he answered the Minister, that he might as well take away his life, as put him upon a work so full of difficulties, and so much beyond what his age could bear; for he was then in years. He is the author of several other Latin works, for his works are all in Latin: as, “Notitia Galliarum, ordine alphabetico digesta, 1675,” in folio. This is exceeding useful for the understanding of ancient Gaul. He was the editor of the second edition of “Ammianus Marcellinus;” to which, besides additional notes of his brother and Lindenbrokius, he added notes and emendations of his own. He wrote a Panegyric upon the King, and a life of his brother. There is also a “Valesiana.”

Niceron,
 Memoirs,
 &c.tom.III,

In 1660, he was with his brother honoured with the title of Historiographer to the King; and had a pension settled upon him. In 1664, he lost the company of his brother; who, when he married, left his mother and brethren, with whom he had lived till then. Adrian however some years after followed his brother's example, and married a wife too; by whom he had children. He enjoyed good

health, till he was eighty-five; and then died, July the 2^d, 1692.

Bayle's
Diction.

In Elog.
cap. 13.

VALLA (LAURENTIUS), an Italian writer of great parts and learning, was born at Rome in 1415. He attacked with great vigour the barbarism, which had prevailed over the Latin tongue for several ages; and wrote books, on purpose to collect the elegances of that language, which had been so little used by the schoolmen and civilians: yet, as Paul Jovius observes, when he himself attempted to write history, he shewed that he was more capable of prescribing to others, than of practising himself. He was of a most contentious, criticising, contradicting nature; and this raised him up many enemies. The title of his books, some of them at least, shew, that he was one of the greatest duellists in the republic of letters; and that his life may be compared to the profession of a gladiator. He never pardoned his adversaries any word or phrase, which favoured of barbarism; and this gave occasion to an epigrammatic fiction after his death, of his having made himself so formidable in hell, that Pluto durst not speak Latin there: to which it is added, that Jupiter would have admitted him into Heaven, but for fear of having his words criticised. Upon the whole, his mordacity and ill temper was such, that he was supposed to write principally for the pleasure of abusing both the living and the dead. Nor did prudence give the least check to the virulence and acrimony of his temper: for he did not confine his censures to the professors of literature, but he attacked the ecclesiastics; and spake boldly against some things, which they approved, and even held in veneration. He had the courage to refute the tradition of Constantine's donation to Sylvester, which, though false and pretended, was yet prodigiously agreeable to the court of Rome; and, as if this was not bad enough, he even let fall, that he had arrows in his quiver against Christ himself. He left his country, either by order of the Pope, or because he had exposed himself to the hatred of too many persons; and retired to the court of Alphonfus king of Naples, who was a great patron of men of learning, and desired to learn Latin of him at fifty years of age. Here the ecclesiastics persecuted him severely; they darted upon him the thunders of the inquisition; they delivered him up to the penal laws of the secular arm; and they would have burned him alive, if king Alphonfus had not moderated their rigour, and forced them to content themselves with whipping him in the convent of the Jacobines. Nevertheless,

Nevertheless, returning to Rome, he found good patrons; who procured him the Pope's favour, the liberty of teaching, and a pension. He died in 1465.

He is censured not only for his virulence, but also for his vanity; which two qualities, when they go together, make the most odious composition in nature. He espoused the doctrine of Epicurus with respect to the sovereign good: yet corrected in such a manner, as to reconcile it with the doctrines of Christianity. He was an excessive admirer of Quintilian, and that, as is supposed, because his adversary Trapezuntius was perpetually censuring him; and he affected to despise Aristotle. He was not well enough skilled in the Greek tongue, to undertake, as he did, the translations of Herodotus, Thucydides, and Homer's Iliad. "As great a master," says Huetius, "as he was of the elegances of the Latin tongue, in these versions he was very inelegant and almost barbarous." In the mean time it must be owned, that Valla, with all his faults, has had his defenders; and it is not a little to his honour, that Erasmus was the most strenuous of them. This great man expresses himself with indignation, that Poggius should be in every body's hands, while Valla, who had an hundred times his learning, "centuplo doctior," was read by nobody; and he declares, in the same epistle, that "the mordacity of Valla alone, if they will call it so, has contributed more to the promoting of literature, than the foolish and insipid candour of thousands, who admire all the productions of all men without distinction, and who applaud and (as they say) scratch one another:" "itaque unius Laurentii mordacitas, si quidem ita malunt appellare, non paulo plus conduxit rei literariæ, quam plurimorum ineptus candor, omnia omnium sine delectu mirantium, sibi que invicem plaudentium, ac mutuum (quod aiunt) scabentium." In short, this whole epistle, which is by no means a short one, is written entirely in the defence of Valla; though at the same time it would be easy to collect from it, if Valla's works were not extant, that he cannot be defended from the charge of ill-nature and foul language. Ludovicus Vives also praises him for a thing which is really laudable and deserves to be known: he tells us, that however careful Valla was to enquire into the propriety of expressions, and to instruct his readers in it, yet he suspended his labour, when the question was about an obscene word; and used to say, "I had rather it should continue unknown, than

De Claris
Interpreti-
bus.

See POG-
GIUS.

Erasmi
Epist.
Christoph.
Fischero,
Anno 1505.
five p. 96.
tom. III.
Lugd. Bat.
1706.

Lud. Vives,
de tradendis
disciplinis,
Lib. 3.

"be explained by me:" "ignorari malo, quam me docente sciri."

His principal works are, "Elegantiarum linguæ Latinæ libri sex: De voluptate & vero bono libri tres; De Diælectica: De gestis Ferrandi Arragonum Regis: Annotationes in Novum Testamentum: De ficta Constantini Donatione." His Annotations upon the New Testament have always been well spoken of.

Bayle's
Dict. and
Lindenius
Renovatus.

VALLA (GEORGE), an Italian physician and professor of the belles lettres at Venice, was born at Piacenza, and was a contemporary of Laurentius Valla. He was well skilled in the Latin and Greek tongues, and wrote a considerable number of books both in physic and literature. One of his books in the former has a title, which gives us no less an opinion of his honesty, than of his skill in his profession: it is, "De tuenda sanitate per victum." He wrote "Commentaries on some books of Cicero, Horace's "Art of Poetry, Juvenal, &c." He wrote also "A Comment upon the second book of Pliny's Natural History, "printed at Venice 1502," in 4to: which however must be certainly very scarce, since father Hardouin tells us, that he could not meet with it. He was also the compiler of a work, intituled, "De expetendis & fugiendis rebus." This Valla exasperated the duke of Milan so much by his too impetuous zeal for the Trivulcian faction, that the prince procured him to be committed to prison even at Venice. He suffered great hardships in that confinement, but was at last released. He died suddenly. He was just going from his lodgings, in order to read a lecture upon the immortality of the soul; but stopping at the necessary house, he there expired, like Arius the Herefiarch.

in Præfat.
ad. Plin.

Nichols's
Select Col-
lection of
Poems,
vol. IV.
P. 337.

VANBRUGH (Sir JOHN). This excellent dramatic writer, descended from an ancient family in Cheshire, discovered an early propension to poetry and architecture, and soon became eminent in both. He set out in life as an ensign in the army; and possessed a ready wit and an agreeable elocution. In some of his winter quarters he became acquainted with Sir Thomas Skipwith; who being a sharer in a theatrical patent, though little concerned in the conduct of it, young Vanbrugh shewed him the outlines of two plays; and Sir Thomas encouraged him to finish "The Relapse," which, being acted in 1697, succeeded

ceeded beyond their warmest expectations, placed Vanbrugh in a high degree of reputation, and stimulated him (under the patronage of lord Halifax) to complete his "Provoked Wife;" which was successfully brought out at Lincoln's Inn Fields in 1698. Though both these comedies met with greater applause than the author expected, yet neither of them wanted enemies; and one of them is said to verify the observation of Pope,

"That Van wants grace, who never wanted wit."

In the same year, 1698, he brought out his comedy of "Æsop," which was acted at Drury Lane, and contains much general satire and useful morality. "The False Friend," his next comedy, came out in 1702. During the reign of queen Anne, he received the honour of knighthood, and enjoyed for some years the office of Clarendieux king at arms. By king George I. he was appointed surveyor of the works at Greenwich Hospital in Aug. 1716; and was likewise made comptroller-general of his majesty's works, and surveyor of the gardens and waters. On a visit to France, his curiosity and natural taste exciting him to take a survey of the fortifications in that kingdom, he was taken notice of by an engineer, secured by authority, and carried to The Bastile, where his confinement was so much softened by humanity, that he amused himself by drawing rude draughts of some comedies. This circumstance raised such curiosity at Paris, that he was visited by several of the noblesse, and by their means procured his liberty before any solicitation for it came from England. Sir John Vanbrugh had interest enough to raise a subscription of thirty persons of quality, at 100*l.* each, for building a stately theatre in The Hay-Market; on the first stone that was laid of this theatre was inscribed the words *LITTLE WHIG*, as a compliment to a celebrated beauty, the toast and pride of that party. The house being finished in 1706, it was put by Mr. Betterton and his associates under the management of Sir John Vanbrugh and Mr. Congreve, in hopes of retrieving their desperate fortunes; but their expectations were too sanguine. The new theatre was opened with a translated opera, set to Italian music, called "The Triumph of Love," which met with a cold reception. "The Confederacy" was almost immediately after produced by Sir John, and acted with more success than so licentious a performance deserved, though less than it was entitled to, if considered merely with respect to its dramatic merit. The prospects of the theatre being un-

promising, Mr. Congreve gave up his share and interest wholly to Vanbrugh; who, being now become sole manager, was under a necessity of exerting himself. Accordingly, in the same season, he gave the publick three other imitations from the French; viz. 1. "The Cuckold in Conceit;" 2. "Squire Treeloby;" and, 3. "The Mistake." The spaciousness of the dome in the new theatre, by preventing the actors from being distinctly heard, was an inconvenience not to be surmounted; and an union of the two companies was projected. Sir John, tired of the business, disposed of his theatrical concerns to Mr. Owen Swinney, who governed the stage till another great revolution occurred. Our author's last comedy, "The Journey to London," which was left imperfect, was finished to great advantage by Mr. Cibber; who takes notice in the prologue of Sir John's virtuous intention in composing this piece, to make amends for scenes written in the fire of youth. He seemed sensible indeed of this, when in 1725 he altered an exceptionable scene in "The Provoked Wife," by putting into the mouth of a woman of quality what before had been spoken by a clergyman; a change which removed from him the imputation of prophaneness. He died of a quinsy, at his house at Whitehall, March 26, 1726; and has left behind him monuments of fame which can never perish but with taste and politeness. He lived esteemed by all his acquaintance, and died without leaving one enemy to reproach his memory. Mr. Walpole, in his "Anecdotes of Painting," vol. III. p. 152, says, "However partial the court was to Vanbrugh, every body was not so blind to his defects. Swift ridiculed both his own diminutive house at Whitehall, and the stupendous pile at Blenheim. Of the first he says,

‘ At length they in the rubbish spy

‘ A thing resembling a goose-pye.’

“ And of the other,

‘ That if his Grace were no more skill’d in

‘ The art of battering walls than building,

‘ We might expect to see next year

‘ A mouse-trap-man chief engineer.’

“ Thus far the satirist was well founded; party rage warped his understanding, when he censured Vanbrugh's plays, and left him no more judgement to see their beauties, than Sir John had, when he perceived not that they were the only beauties he was formed to compose.”—This polite writer, perhaps, was not aware of the handsome apology Dr.

Dr. Swift and Mr. Pope have made, in the joint preface to their Miscellanies: "In regard to two persons only we wish our raillery, though ever so tender, or resentment, though ever so just, had not been indulged. We speak of Sir John Vanbrugh, who was a man of wit, and of honour; and of Mr. Addison, whose name deserves all respect from every lover of learning."

VANDALE (ANTONY), a learned Hollander, was born in 1638, and discovered early an extreme passion for languages and literature; which, however, his parents obliged him to renounce, openly at least, in order to pursue commerce. He quitted commerce at thirty years of age, and took the degrees in physic, which he practised with success, and obtained an high reputation all over Europe for his profound erudition. He died at Haerlem, physician of the hospital there, in 1708. Of his works, which are in Latin, we have, 1. "A treatise upon the Heathen Oracles," which he shews to have been the impostures of priests. Fontenelle has abridged this work; and, by his manner of treating the subject, made it infinitely more agreeable, than when encumbered with the learning of Vandale. 2. "A treatise upon the origin and progress of idolatry:" to which are subjoined several dissertations upon important subjects. Vandale was a very honest and amiable, as well as learned man.

VANDER-LINDEN (JOHN ANTONIDES), a Bayle's Dict. learned professor of physic at Leyden, was descended from ancestors, distinguished in the republic of letters. His grandfather Henry, born in 1546, was a master of the learned languages, and suffered greatly on account of the Reformation which he embraced very young. He lost his father, his wife's father, his relations and friends, in the Spanish massacre at Naerden in 1572. After that fatal accident, he exercised the function of a minister at Enckhuysen till 1585, when he was invited to be Professor of Divinity at Francker. He was the first, who read lectures in that University; and it was he, who pronounced the Inaugural Oration of it, by which we learn, that it was then founded. He died there in 1614, and left among other children a son, named Antony: who had good parts and skill in polite letters, and on that account was by the magistrates of Enckhuysen made rector of their college.

college. He was likewise a good musician and organist, and no stranger to divinity: but his chief talent was physic, in which faculty, having taken the degree of doctor at Franeker in 1608, he practised with success and reputation, first at Enckhuysen, and afterwards at Amsterdam.

Enckhuysen is one of the towns in North Holland; and here it was, that John Antonides, the son of Antony Vander-Linden, was born, the 13th of January 1609. He was sent to Leyden in 1625, to study philosophy there; and, after this, he applied himself entirely to physic. From Leyden he went to Franeker in 1629, in order to continue his studies there; and received the degree of doctor some months after. His father, who had been at Amsterdam ever since the year 1625, sent for him home, for the sake of instructing him in his profession; and died in 1633. Our Vander-Linden continued to practise physic there with a success which raised his reputation greatly; for, in 1639, he was sent for to be professor of physic in the university of Franeker. He discharged that office with great applause for almost twelve years: he read lectures, both on the theory and practice, on anatomy and botany: and it was by his care that the garden of the university was enlarged, and an house built to it. The library was no less indebted to him for a great number of books, which were procured by his address. The university of Utrecht offered him a professor's place in 1649, which he did not accept; but, two years after, he accepted the same offer from the curators of the university of Leyden. He discharged the functions of it with high reputation, till his death; which happened the 4th of March 1664. Guy Patin, who was a friend of this physician, often mentions him in his letters. Vander-Linden, says he in one of them, "died at Leyden, aged 53 years, of a fever and "defluxion upon the lungs, after having taken antimony, "and without being blooded. What pity it is, that a man, "who wrote so many books, and was so well skilled in "Latin and Greek, should die of a fever and suffocating "catarrh without being blooded?"

Vander-Linden wrote many books upon physic; and one "*De Scriptis Medicis*." It is a catalogue of books upon physic; was printed and enlarged several times by the author in his life-time; and very considerably so after his death by a German, named Merklinus, who published it in a thick quarto, under the title of "*Lindenius Renova-*
tus."

"tus," at Nuremberg in 1686. He procured editions also of other books; and, after having published "Celsus at Leyden 1657" in 12mo, left an edition of the works of Hippocrates to be published there, in 1665, 8vo, Greek and Latin, in 2 vols. He had taken great pains in it, but did not live entirely to finish it. The "Journal des Savans" speaks of it in these terms: "This new edition of Hippocrates has this advantage, that it answers all the former by means of the figures which are in the margin, and shew in what page and place every thing occurs. Thus it may serve instead of all the other editions, and remedies the confusion occasioned by the diversity of them, when a passage is sought for. It is also more correct than all the rest: for Mr. Vander-Linden, having carefully compared all the old editions and several manuscripts, has restored a great number of passages, which were not exact even in Foesius's edition. With regard to the Latin translation, he chose that of Cornarius, because it is the oldest, and that commonly used. He was surprised by death a little before this edition was finished, and so prevented from publishing the remarks which he intended to make upon Hippocrates." for Feb. 1, 1666.

VAN DYCK (Sir ANTHONY), a most illustrious painter, was born at Antwerp in 1599, and trained under the no less illustrious Rubens. He gave early proofs of his excellent endowments in this way; and while he lived with his master, there happened an affair, which may very properly be called the foundation of his reputation. Rubens having left a picture unfinished one night, and going out contrary to custom, his scholars took the opportunity of sporting about the room; when one, more unfortunate than the rest, striking at his companion with a maul-stick, chanced to throw down the picture, which not being dry acquired some damage. Van Dyck, being at work in the next room, was prevailed on to repair the mischief; and when Rubens came next morning to his work, first going at a distance to view his picture, as is usual with painters, and having contemplated it a little, he cried out suddenly, that he liked the piece far better than he did the night before. While he lived with Rubens, he painted a great number of faces, and among the rest that of his master's wife, which was esteemed long after one of the best pictures in the Low Countries. Afterwards he

went.

went to Italy, stayed a short time at Rome, and then removed to Venice; where he attained the beautiful colouring of Titian, Paul Veronese, and the Venetian school: proofs of which appeared in the pictures he drew at Genoa, where he left behind him many excellent pieces. After a few years spent abroad, he returned to Flanders, with a manner of painting so noble, natural, and easy, that Titian himself was hardly his superior; and no other master in the world equal to him in portraits. When he was got home, he did several pieces of history, that rendered his name famous all over Europe; but believing he should be more employed in the courts of foreign princes, if he applied himself to painting after the life, he resolved at last to make it his chief business: knowing it to be, as it certainly is, not only the most acceptable, but the most advantageous part of his profession. Besides, he was willing perhaps to signalize himself by a talent, with which nature had particularly favoured him: though some have said, that it was his master Rubens, who diverted him from history-painting to portraits, out of a fear that he should become as universal as himself. The prince of Orange, hearing of his fame, sent for him to draw the pictures of his princess and children. Cardinal Richelieu invited him to France; where, not liking his entertainment, he stayed but a little time. Then he came over to England, soon after Rubens had left it, and was entertained in the service of Charles I, who conceived a marvellous esteem for his works; honoured him with knighthood; presented him with his own picture, set round with diamonds; assigned him a considerable pension; sat very often to him for his portrait; and was followed by most of the nobility and gentry of the kingdom. He did a prodigious number of portraits, about which he took a great deal of care at first; but at last he ran them over hastily, and painted them very slightly. A friend asking him the reason of this, he replied, "I have worked a long time for reputation, and I now work for my kitchen."

He was a person low of stature, but well proportioned; very handsome, modest, and extremely obliging; a great encourager of all such as excelled in any art or science, most of whose pictures he drew; and generous to the very last degree. He acquired great riches by his profession; married one of the fairest ladies of the English court, a daughter of the Lord Ruthen Earl of Gowry; and, though he had little with her except her beauty and her quality,
lived

lived in a state and grandeur answerable to her birth. His own garb was generally very rich, his coaches and equipage magnificent, his retinue numerous and gallant, his table very splendid, and so much frequented by persons of the best quality of both sexes, that his apartments seemed rather to be the court of a prince, than the lodgings of a painter. He grew weary, towards the latter end of his life, of the continued trouble that attended face-painting; and, being desirous of immortalizing his name by some more glorious undertaking, went to Paris, in hopes of being employed in the grand gallery of the Louvre. Not succeeding there, he returned to England; and proposed to the king, by his friend Sir Kenelm Digby, to make cartoons for the Banqueting-house at Whitehall. The subject was to have been the institution of the order of the garter, the procession of the knights in their habits, with the ceremony of their installment, and St. George's feast: but his demand of 8000*l.* being thought unreasonable, while the king was treating with him for a less sum, the gout and other distempers put an end to his life. He died in 1641, aged forty-two years; and was buried in St. Paul's cathedral, where his monument, whatever it was, perished by the fire. Du Fresnoy says, that "of all the disciples of Art of
 " Rubens, many of whom were admirable, Van Dyck painting,
 " was he, who best comprehended the rules and general translated
 " maxims of his master; that he even excelled him in the by Dryden,
 " delicacy of his colouring, and in his cabinet-pieces; but p. 237. edit.
 " that his gusto in the designing part was nothing better 1716.
 " than that of Rubens."

VAN HUYSUM (JOHN), a painter of great name, was born at Amsterdam in 1682; and was the son of a painter. His father taught him to paint screens, figures and vases on wood, landscapes, and sometimes flowers; but the son, being arrived to years of maturity, perceived, that to work in every branch of his art was the way to excel in none; and therefore he confined himself to flowers, fruit and landscapes. Quitting his father's school, he set up for himself; and married a wife about 1705. No man before this painter attained so perfect a manner of representing the beauty of flowers, and the down and bloom of fruit. At the times of the year, when the flowers were in bloom, and the fruit in perfection, he used to design them in his own garden; and he has shewn, by the superiority of his touch, the delicacy of his pencil, his surprizing exactness,

actness, and high finishing, that he could trace nature through all her refinements, and exceed all that went before him in the manner of expressing those beautiful productions of the earth. At last his reputation rose to such an height, that all the curious in painting sought his works with great eagerness; and this encouraged him to raise his prices, till his pictures grew out of the reach of any but princes and men of the largest fortunes.

Van Huysum at length began to have strange freaks that approached to madness, which are attributed to the railleries of some painters on the coquetry of his wife, though she was neither young nor handsome. This made him take to drinking; which, joined with the ill humour of his wife, and the debauchery of his son, whom he was obliged to send to the Indies, threw him into a state of jealousy and melancholy. His frenzy would often last several days, yet without ever communicating itself in the least to his works; so that his last pictures are as much esteemed, as those he painted in his prime. The year before he died, nature began to decay in him; and in proportion as his strength failed him, his mind grew more tranquil; and that, some months before his death, he entirely recovered his reason. He died at Amsterdam in 1749, aged 67.

Birch's
heads and
characters.

Athen.
Oxon.

Clarendon,
p. 62.

VANE (Sir HENRY, Knt.) was descended from an ancient family in Kent, and was eldest son of Sir Henry Vane, secretary of state to Charles I. He was born about 1612, educated at Westminster school, and thence removed to Magdalen Hall in Oxford. He then spent some time in France, and more at Geneva. After his return home, he contracted an aversion to the government and liturgy of the church of England, which displeasing his father, he transported himself to New England in 1635; and was no sooner landed there, but, his eminent parts having made him noticed, when the next season came for the election of magistrates, he was chosen governor. But in this post he had not the good fortune of pleasing the people long; his unquiet fancy raising a thousand scruples of conscience, which they had not brought over with them, nor heard of before. He returned therefore into England about 1637: and, appearing to be reformed from the extravagances of his opinions, married a lady of a good family; and, by his father's interest, was joined with Sir William Ruffel in the office of treasurer of the navy, a place of great

great trust and profit. For some time he seemed well satisfied with the government; but, upon his father's receiving a remarkable disobligation from the lord Strafford, by the latter's being created in 1639 baron Raby, the house and land of Vane, (which title he had promised himself, and which Strafford laid hold of, merely out of contempt to the Vanes) both father and son formed a resolution of revenge. For this purpose the latter, who had received the honour of knighthood in 1640, betook himself to the friendship of Pym and other declared enemies of the court; and contributed all that intelligence, which designed the ruin of the earl, and which fixed himself in the entire confidence of those who promoted the same; so that nothing was concealed from him, though it is believed that he communicated his thoughts to very few. Clarendon, p. 62

Upon the breaking out of the civil wars, he adhered to the interest of the parliament with the utmost zeal and vigour; being, in 1643, one of the commissioners sent by them to invite the Scots to their assistance. Under this character he distinguished himself, as the "great contriver" and promoter of the solemn league and covenant;" though, even at that time, he was known to have an equal aversion to it, and to Presbytery, as he shewed afterwards upon all occasions, being a zealous Independent. In 1644, he was the grand instrument of carrying the famous self-denying ordinance, which gave life and spirit to the Independent cause; and in his speech, upon introducing the debate on that subject, observed, that, though he had been possessed of the treasurership of the navy before the beginning of the troubles, without owing it to the favour of the parliament, yet he was ready to resign it to them; and desired that the profits of it might be applied towards the support of the war. He was likewise one of the commissioners at the treaty of Uxbridge, in Jan. 1644-5, and in that of the Isle of Wight in 1648: in which last, as he was now determined to procure, if possible, a change in the government, he used all his efforts to retard any conclusion with his majesty, till the army could be brought to London; and for that purpose amused the king's party, by the offer of a toleration for the common-prayer and the episcopal clergy. However, he did not approve of the force put upon the parliament by the army, nor of the execution of the king; withdrawing for some time from the scene while these things were acted. But, upon the establishment of the Commonwealth, 1648-9, he was appointed.

Burner, vol. 1.

White-
locke's
Memoirs.

Athen.
Oxon.

appointed one of the council of state, in which post he was continued, till the dissolution of the parliament by Cromwell in 1653; to whose authority he always refused to submit, and by whom, being suspected of ill intentions against him, he was imprisoned in Carisbrook-castle. After the protector's death, and the deposing of his son Richard, he was, in May 1659, again made one of the council of state; and in Oct. one of the new council for the management of public affairs; but Jan. 1659-60, he was discharged from his seat in the parliament, and confined to his house at Raby, in the county of Durham.

Burnet,
p. 163, &c.

State trials.

Upon the Restoration it was imagined, that, as the declaration from Breda was full of indemnity to all except the Regicides, he was comprehended in it; his innocence of the king's death was represented in such a manner by his friends, that an address was agreed upon by both houses of parliament in his behalf, to which a favourable answer, though in general terms, was returned by his majesty; and this being equivalent to an act of parliament, though it wanted the necessary forms, he was thought to be sufficiently secured. But the share he had in the attainder of the earl of Strafford, and in the whole turn of affairs to the change of government, and (above all) the great opinion which was entertained of his parts and capacities to embroil matters again, made the court think it necessary to put him out of the way. He was brought therefore to his trial the 4th of June 1662, for imagining and compassing the death of king Charles I, and for taking upon him and usurping the government; in answer to which he urged, that neither the king's death, nor the members themselves, could dissolve the long parliament, whereof he being one, no inferior could call him in question: but, being found guilty, he was, on the 14th, beheaded on Tower-hill, where a new and very indecent practice was begun. It had been observed, that the dying speeches of the regicides had left impressions on the hearers, not at all to the advantage of government; to prevent which, strains of a peculiar nature being expected from him, drummers were placed under the scaffold; who, as soon as he began to speak to the public, upon a sign given, struck up their drums. This put him in no disorder; he only desired they might be stopped, for he understood what was meant by it. Then he went through his devotions; and, as he was taking leave of those about him, happening to say somewhat with relation to the times, the drums struck up
a second

a second time. Upon this he gave over, and died with so much composedness, that it was generally thought the government had lost more than it had gained by his death. Burnet ubi supra.

Lord Clarendon styles him a man of a very profound p. 61. dissimulation, of a quick conception, and very ready, sharp, and weighty expression; of a pleasant wit, a great understanding, which pierced into, and discerned the purposes of other men with wonderful sagacity, whilst he had himself *vultum clausum*, that no man could make a guess of what he intended; of a temper not to be moved, though compliant, when it was seasonable to contradict, without losing ground by the condescension. Burnet represents Vol. I. p. 64. him as naturally a very fearful man, whose head was as darkened in his notions of religion, as his mind was clouded with fear: for though he set up a form of religion in a way of his own, yet it consisted rather in withdrawing from all other forms, than in any new particular opinion or form; from which he and his party were called *seekers*, and seemed to wait for some new and clearer manifestations. In these meetings he preached and prayed often himself, but with a peculiar darkness, which ran likewise through his writings to a degree that rendered them wholly unintelligible. He inclined to Origen's notion of an universal salvation to all, both the devils and the damned; and to the doctrine of pre-existence. He left a son, Christopher, who was created by king William a baron, by the title of lord Bernard's-castle in the bishopric of Durham.

His writings, which were of a very peculiar cast, were, 1. "A healing Question propounded and resolved, upon occasion of the late public and seasonable call to humiliation, in order to love and union amongst the honest party, 1656," 4to. It was written upon occasion of a general fast; and contained, says Ludlow, the state of the republican's controversy with the king, the present deviation from that cause for which they engaged, and the means to unite all parties in the accomplishment of it. 2. "The retired Man's Meditations; or, the mystery and power of godliness shining forth in the living world," &c 1656," 4to. an enthusiastic treatise on our Saviour's coming down to erect a fifth monarchy upon earth, which would last 1000 years. 3. "Of the Love of God and Union with God, 1657," 4to. Of this book lord Clarendon says, "When I had read it, and found nothing of his usual clearness and ratiocination in his discourse, in which he used much to excel the best of the company

“ he kept : and that, in a crowd of very easy words, the
 “ sense was too hard to find out, I was of opinion that the
 “ subject-matter of it was of so delicate a nature, that it
 “ required another kind of preparation of mind, and it
 “ may be another kind of diet, that men are ordinarily
 “ supplied with.” 4. “ An Epistle General to the mysti-
 “ cal body of Christ on earth, the Church Universal in
 “ Babylon, who are pilgrims and strangers on the earth,
 “ desiring and seeking after the heavenly country, 1662,”
 4to. 5. “ The Face of the Times: whereby is briefly dis-
 “ covered, by several propheticall Scriptures, from the be-
 “ ginning of Genesis to the end of the Revelation, the rise,
 “ progress and issue of the enmity and contest, between the
 “ seed of the woman and the seed of the serpent, to the
 “ final breaking of the serpent’s head, to the total and ir-
 “ recoverable ruin of the monarchies of this world, &c.
 “ 1662,” 4to. 6. “ The People’s Cause stated. The
 “ Valley of Jehosaphat considered and opened, by compar-
 “ ing 2 Chron. xx. with Joel iii. Meditations concerning
 “ Man’s Life — Government — Friendship — Enemies —
 “ Death ;” penned during his imprisonment, and printed
 at the end of his trial, in 1662, 4to.

VANIERE (JAMES), a French Jesuit, famous for Latin poetry, was born at Causses, a town in the diocese of Beziers, 1664. His parents spent their lives in rural occupations and amusements, and Vaniere entered thoroughly into their manners and taste. He studied under the Jesuits at Beziers, and became one of their society in 1680. He distinguished himself early by his Latin poetry, and composed a great number of his works in this way; the principal of which is, “ *Prædium Rusticum*.” He published also a “ *Poetical Dictionary*” in 1710, of which he afterwards gave an abridgement. He went a great way likewise in compiling a “ *French and Latin Dictionary*,” but did not live to finish it. He died at Toulouse in 1739. He holds a very high rank among the modern Latin poets, but resembles them all in his servile imitation of the ancients: as perhaps it is now impossible to compose Latin poetry, and yet preserve the spirit and manner of an original writer.

VANINI, a most determined atheist of Italy, was born at Taurisano, in the kingdom of Naples, 1585; and was the son of John Baptist Vanini, steward to Don Francis

Francis de Castro, Duke of Taurisano, and Viceroy of Naples. His christian name was Lucilio: but it was customary with him to assume different names in different countries; for in Gascony he called himself Pompeio; in Holland Julius Cæsar, which name he placed in the title-pages of his books; and at Toulouse, when he was tried, he was called Lucilio. He was a great lover of letters from his infancy; and his father sent him to Rome to study philosophy and divinity, where he had for his masters two Carmelite friars. From Rome, he returned to Naples, where he continued his studies in philosophy. He delighted extremely in natural philosophy; and out of love to that science applied himself some time to physick, which is one of its branches. Astronomy likewise employed him much, which insensibly threw him into the reveries of astrology: but he bestowed the best part of his time upon divinity. The title of "Doctor in utroque Jure," which he takes in the title-page of his dialogues, shews, that he had applied himself to the civil and canon law; and it appears from his writings, that he was no novice in that study. When he had finished his studies at Padua, where he resided some years, he procured himself to be ordained priest, and became a preacher: but this employment did not hinder him from devoting part of his time to the reading of Aristotle, Averroes, Cardan, and Pomponatius, who were his favourite authors. His admiration of Aristotle was such, that he calls him, "the god of philosophers, the dictator of human nature, and the sovereign pontiff of the sages." The system of Averroes, which is but a branch of that of Aristotle, was so highly approved of by him, that he recommended it to his scholars at their first entrance upon the study of philosophy. He styles Pomponatius "his divine master," and bestows great encomiums upon his works. He studied Cardan very much, and gives him the character of "a man of great sense, and not at all affected with superstition." It is supposed that he drew from these authors the seeds of atheism, and imbibed those monstrous doctrines which he afterwards taught others. Father Merfenne assures us, that Vanini, before he was executed at Toulouse, confessed to the parliament, that at Naples he had agreed with thirteen of his friends to travel throughout Europe, for the sake of sowing the doctrine of atheism, and that France had fallen to his share: but this is very improbable, since the president Gramond, who was upon the place, says nothing of this

Niceron,
Memoires,
&c. tom.
xxvi. Gen.
Dictionary.

Dialog. xi.

Amphi-
theatrum,
p. 350.
Ibid. p. 374.

Comment.
in Genes.
p. 671.

particular in his account of Vanini's trial and execution. It is more probable, that his inclination to travelling, or perhaps the hopes of procuring an agreeable settlement, led him to the several places through which he passed, and he spread his singular sentiments according as he had opportunity.

However that was, after he had travelled through part of Germany and the Low Countries, he went to Geneva, and thence to Lyons; where having presumed to vent his irreligious notions, under the pretext of teaching philosophy, he found himself in danger of being seized, and was obliged to fly. He passed over into England, and in 1614 was at London; where he was imprisoned for nine and forty days, "well prepared," says he, with that air of devotion which runs through all his writings, "to receive the crown of martyrdom, which he longed for with all the ardor imaginable." Being set at liberty, he repassed the sea, and took the road for Italy. He stopped at Genoa, and undertook to teach the youth; but it being discovered, that he had infused pernicious notions into their minds, he was forced to abandon that city. He returned to Lyons, where he endeavoured to gain the favour of the ecclesiastics, by writing a pretended confutation of Cardan and other atheistical writers: it was only a pretended confutation; for, under the pretence of confuting them, he gives them in some measure the victory, by the weakness of his answers. It was printed at Lyons, 1615, in 8vo, under the title of, "*Amphitheatrum æternæ Providentiæ Divino-Magicum, Christiano-Physicum, necnon Astrologo-Catholicum, adversus verteres Philosophos Atheos, Epicureos, Peripateticos, & Stoicos. Autore Julio Cæsare Vanino, Philosopho, Theologo, ac Juris utriusque Doctore;*" dedicated to the Count De Castro, the protector of his family and his benefactor. This work, though really written in the cause of atheism, was approved by four doctors, among whom was John Claude de Villa, censor of the books for the archbishop of Lyons; and this in the following high terms: "*Fidem facimus nos hoc opus evoluisse, nihilque in eo a Catholica & Romana fide alineum, sed cum peracutis tum pervalidas rationes juxta sanam sublimiorum in sacra Theologia magistrorum doctrinam (O quam utiliter!) contineri.*"

Vanini, however, knowing better than this, and being apprehensive that his artifice might be detected, although these noodles were not able to detect it, went again into Italy

Italy; where being accused of reviving and propagating his former impieties, he returned to France, and became a monk in the convent of Guienne. We are informed of this particular in the "Patiniana;" and father Merfenne, who confirms it (as quoted above), adds, that he was banished this convent for an unnatural crime. Then he retired to Paris, where he endeavoured to introduce himself to Robert Ubaldini, the Pope's nuncio; and, in order to make his court to him and the clergy in general, undertook to write an apology for the council of Trent. He procured likewise several friends, and had access to the Mareschal de Bassompierre, who made him his chaplain, and gave him a pension of two hundred crowns. Upon this account, he dedicated to him his "Dialogues," which were printed at Paris in 1616, 8vo. with this title, "Julii Cæsaris Vanini, Neapolitani, Theologi, Philosophi, & Juris utriusque Doctoris, de admirandis Naturæ Reginæ Deæque Mortalium arcanis, libri quatuor." The book was printed with the king's privilege, and the following approbation: "Nos subsignati Doctores in alma facultate Theologica Parisiensi fidem facimus, vidisse & legisse Dialogos Julii Cæsaris Vanini, Philosophi præstantissimi; in quibus nihil religioni Catholicæ, Apostolicæ, & Romanæ repugnans aut contrarium reperimus, imo ut subtilissimos dignissimosque qui typis demandentur;" subscribed by three doctors the 20th of May 1616. It is astonishing that any persons should be so ignorant or careless, as thus to give an approbation to a book whose impiety is so obvious. In his "Ampitheatrum" he had taken some pains to disguise his irreligion; insomuch that even the judges were divided, some believing it to be a very innocent book, and not without good things in it. But here, in his "Dialogues," he reasons very little; rallies continually, and in a very shocking manner, upon the most important point; and concludes the whole with declaring, in the words of Tasso's *Aminta*, that all the time is lost, which is not spent in love:

"Perduto e tutto il tempo,
 "Chi in amor non si spende."

Vanini was now in appearance well situated, yet he was not contented with his post, which perhaps there was some particular reason for his quitting; or, it may be, he chose rather to be independent, and to ramble about for the sake

of gratifying his vanity, by making converts to his hopeful cause. Besides, his books were every day more known and more suspected: his “*Amphitheatrum*” had begun to raise suspicions against him by the paradoxes of which it was full; but his “*Dialogues*,” which were much more impious, had entirely disgraced him. Though he could not be condemned for these books, which had been printed with a privilege, approved by divines, and submitted to the authority of the Holy See; yet the Sorbonne subjected his “*Dialogues*” to a new examination, and condemned them to the flames. We are informed in the “*Patiniana*” of another circumstance; which is, that Vanini, finding himself shunned by every body, and reduced to the extremest poverty, wrote to the Pope, that, “If he had not a good benefice soon bestowed upon him, “he would in three months time overturn the whole “*Christian religion*.” Patin, who is represented as relating this, adds, that “he knew a man of honour, who “had seen the letter, in which were many other absurdities, and things of a shocking nature:” and Vanini might possibly write such a letter, in order to vent his spleen, and shew it to his friends; but it is scarce credible that he should have sent it to Rome.

This is certain, that he quitted Paris in 1617, and returned to Toulouse; where he soon infused his impious notions into the minds of his scholars, whom he taught physic, philosophy, and divinity. This being discovered, he was prosecuted, and condemned to be burnt to death; and this sentence was executed, Feb. 19, 1619. Gramond, president of the parliament of Toulouse, gives us the following account of the affair; which is curious, and deserves to be transcribed. “About the same time, Feb. “1619, by order of the parliament of Toulouse, was condemned to death Lucilio Vanini; who was esteemed “an arch-heretic with many persons, but whom I always “looked upon as an atheist. This wretch pretended to “be a physician, but in reality was no other than a seducer “of youth. He laughed at every thing sacred: he abominated the incarnation of our Saviour, and denied the “being of a God, ascribing all things to chance. He “adored nature, as the cause of all beings: this was his “principal error, whence all the rest were derived; and he “had the boldness to teach it with great obstinacy at “Toulouse. He gained many followers among the younger “sort, whose feeble it is to be taken with any thing that “appears

“ appears extraordinary and daring. Being cast into pri-
 “ son, he pretended at first to be a Catholic; and by that
 “ means deferred his punishment. He was even just going
 “ to be set at liberty, for want of sufficient proofs against
 “ him; when Franconi, a man of birth and probity, de-
 “ posed, that Vanini had often in his presence denied the
 “ existence of God, and scoffed at the mysteries of the
 “ Christian religion. Vanini, being brought before the
 “ Senate, and asked what his thoughts were concerning
 “ the existence of a God? answered, that ‘ he adored
 “ with the church a God in three Persons,’ and that
 “ ‘ Nature evidently demonstrated the being of a Deity.’
 “ And seeing by chance a straw on the ground, he took
 “ it up, and, stretching it forth, said to the judges, ‘ This
 “ straw obliges me to confess, that there is a God;’ and
 “ he proved afterwards very amply, that God was the
 “ author and creator of all things, nature being incapable
 “ of creating any thing. But all this he said through
 “ vanity or fear, rather than an inward conviction; and
 “ as the proofs against him were convincing, he was by
 “ sentence of parliament condemned to die, after they had
 “ spent six months in preparing things for a hearing. I
 “ saw him in the dung-cart, continues Gramond, when
 “ he was carried to execution, making sport with a friar,
 “ who was allowed him, in order to reclaim him from
 “ his obstinacy. Vanini refused the assistance of the friar,
 “ and insulted even our Saviour in these words, ‘ He
 “ sweated with weakness and fear in going to suffer
 “ death, and I die undaunted.’ This profligate wretch
 “ had no reason to say, that he died undaunted: I saw
 “ him entirely dejected, and making a very ill use of that
 “ philosophy, of which he so much boasted. At the time
 “ when he was going to be executed, he had an horrible
 “ and wild aspect: his mind was uneasy, and he disco-
 “ vered in all his expressions the utmost anxiety; though
 “ from time to time he cried out, that he ‘ died like a
 “ philosopher.’ Before the fire was applied to the wood-
 “ pile, he was ordered to put out his tongue, that it might
 “ be cut off; which he refused to do; nor could the
 “ executioner take hold of it but with pincers. There
 “ never was heard a more dreadful shriek, than he then
 “ gave: it was like the bellowing of an ox. His body was
 “ consumed in the flames, and his ashes thrown into the
 “ air. I saw him in prison, and at his execution; and
 “ likewise knew him before he was arrested. He had

“always abandoned himself to the gratification of his passions, and lived in a very irregular manner. When his goods were seized, there was found a great toad alive in a large crystal bottle full of water. Whereupon he was accused of witchcraft; but he answered, that that animal being burned was a sure antidote against all mortal and pestilential diseases. While he was in prison, he pretended to be a Catholic, and went often to the sacrament; but when he found there was no hopes of escaping, he threw off the mask, and died as he had lived.”

The history of Vanini displays the exceeding power of vanity in some temperaments; for what other motive can be assigned for a zeal of converting men to atheism? which attempt, if it succeeds, is as sure to end in the destruction of the convert, as it can hardly miss of doing in the converter, whether he succeeds or not. The life of this atheist has been written several times; but that by M. Durand, intituled, “*La Vie & les Sentimens de Lucilio Vanini*,” and printed at Rotterdam 1727, in 12mo, comprises every thing which hath been said of him.

Niceron,
tom. v.

VARILLAS (ANTOINE), a French writer, more known than esteemed for several historical works, was descended from a good family, and born at Gueret in 1624. After a liberal education, of which he made the proper advantage, he became a private tutor to some young persons of quality; and then went to Paris, where he was well received as a man of lettres, and had access to the Dupuy's, whose house was the common rendezvous of the learned. He obtained afterwards a place in the king's library, by his interest with Nicholas Colbert, who was made librarian after the death of James Dupuy in 1655. Mr. Colbert, afterwards minister of state, commissioned his brother Nicholas to find out a man capable of collating certain manuscripts. Varillas was recommended, and had the Abbé of St. Real for his coadjutor; and handsome pensions were settled upon both. But whether Varillas was negligent and careless, or had not a genius for such sort of business, he did not give satisfaction, and was therefore dismissed from his employment in 1662; yet had his pension continued till 1670. He retired from the royal library, and spent the remainder of his days in study. He was a great lover of liberty and his own humour; and, for the sake of gratifying that, refused several advantageous offers.

He lived frugally and with oeconomy, like a philosopher : yet not through necessity, for his circumstances were easy. St. Come was the seat of his retirement ; and here he died June 9, 1696, aged 72.

He wrote a great number of works, chiefly of the historical kind ; and published, at different times and in distinct portions, a history of France, comprising a period of 176 years under nine different reigns, beginning with Lewis XI. and ending with Henry III. He published also “ *Les Anecdotes de Florence, ou l’Histoire secrète de la Maison de Medicis, at the Hague, 1685,*” in 12mo ; and, “ *Histoire des Revolutions arrivées en Europe en matiere de Religion, Paris, 1686,*” and often reprinted. Varillas had some advantages to recommend him as an historian : an easy natural style, though neither correct nor close enough for history. He had a good way of relating and setting off facts ; and his characters, though somewhat diffuse, are drawn with art, and for the most part appear curious and interesting. Add to this, that he abounds in anecdotes, which are things that all people love. Menage wondered, that a man who had so little commerce with the world should attain so just a notion of the public, as he has shewn in his histories : but he accounts for it in some measure, when he tells us, how he once heard Varillas say, that “ of ten things which he knew, he had learned
Menagiana,
tom. iv.
page 3.
“ nine from conversation.”

His frequent professions of sincerity prejudiced many in his favour, and made him pass for a writer who had penetrated into the inmost recesses of the cabinet, and drawn forth a great deal of secret history ; and this was the more readily believed, on account of the numerous and important manuscripts which he pretends in his prefaces to have been from time to time communicated to him. All this procured him a vast reputation at first : his books were read with eagerness ; and such was the call of the public for them, that the booksellers generally sent forth two editions, in different forms, at the same time. The public however were at length undeceived, and came to be convinced, that the historical anecdotes, which Varillas put off for authentic facts, had no foundation, but were wholly of his own invention : although he endeavoured to make them pass for realities, by affected citations of titles, instructions, letters, memoirs, and relations, all of them imaginary. As his design was to please, rather than instruct, his readers, he omitted nothing
which

which he thought might conduce to this. Thus he characterised persons he knew little of, as if he had lived in the greatest familiarity with them; and gave particular reasons for all the steps they took, as if he had been privy to their councils. He advanced facts with the utmost confidence, which were scarcely probable: the air of politics, which runs through all his writings, is romantic; for every event, according to him, proceeded from premeditation and design, which, we know, is contrary to truth and experience.

This is the censure, which his own countrymen have passed upon him, with regard to his "History of France," and "Florentine Anecdotes:" but his "History of the "Revolutions in matters of Religion, which have happened in Europe," utterly ruined his reputation abroad, as it exposed him to the criticisms of able men in each country: for instance, Burnet in England, Brunsmannus in Denmark, Puffendorf and Seckendorf in Germany, who copiously detected and exposed his falsehoods and misrepresentations concerning the state of religion in their respective countries, and made a wonderful revolution in the opinions of those who had been used to believe Varillas upon his own bare word. We may add, that the criticisms of Bayle, occasionally made on this author, in various parts of his Dictionary, sufficiently prove him to have been not only inaccurate, but unworthy of all credit.

VARRO (MARCUS TERENTIUS), usually styled the most learned of all the Romans, was born in the year of Rome 638; that is, about 28 before Christ. His immense learning made him the admiration of his time; which yet was the most flourishing for arts and glory, that Rome ever knew. He was a senator of the first distinction, both for birth and merit; and bore many great offices, that of Tribune of the people among the rest. He was an intimate friend of Cicero; and his friendship was confirmed and immortalized by a mutual dedication of their learned works to each other. Thus Cicero dedicated his "Academic Questions" to Varro; and Varro dedicated his "Treatise on the Latin "tongue" to Cicero. In the Civil Wars, he was zealously attached to Pompey; but, after his defeat, soon submitted to Cæsar, who was reconciled to him. From thence he applied his whole time to letters, and had the charge of the Greek and Latin libraries at Rome. He was about seventy, when Antony proscribed him; however, he found means to escape
and

and save his life, though he could not save some of his works and his library from being plundered by the foldiers. After this storm was over, he pursued his studies as usual; and Pliny relates, that he continued to study, and to write, when he was eighty-eight years of age. He was eighty, when he wrote his three books “*de re rustica*,” which are still extant. Five of his books “*de lingua Latina*,” which he addressed to Cicero, are also extant. There remain too divers fragments of his works, particularly of his “*Menippean Satires*,” which are medleys of prose and verse; and Scaliger has collected some of his Epigrams from among the “*Catalecta Virgilii*.” His books “*de lingua Latina*,” and “*de re rustica*,” were printed, with the notes of Joseph Scaliger, Turnebus, and Victorius, by Henry Stephens, at Paris, 1573, in 8vo, and have been published separately since, among the “*auctores de lingua Latina*,” and the “*auctores de re rustica*.”

Nat. Hist.
Lib. xxix.
c. 4.

There was another Varro of antiquity, called Atacinus, who was born about ten years after the first, at a small town near Narbonne. Though infinitely below the Roman in learning, he was at least as good if not a better Poet; which perhaps has made Lilius Gyraldus and other critics confound them. He composed many works in verse; some fragments of which were collected, and published with those of other ancient Poets at Lyons, in 1603. His chief works were “a Poem on the war with the Sequani, a people of Gaul;” and the “*Astronomics*,” that went under the name of Planciades the Grammarian. But the “*Argonautics*,” in four books, was what gained him the greatest reputation; and, though indeed nothing but a translation of “*Apollonius Rhodius*,” yet was so well done, as to be commended by Quintilian. Seneca also observes, that Virgil had so good an opinion of this author, that he sometimes inserted his verses into his works. This gives us an high idea of his merit.

Inst. Orat.
Lib. x. c. 10.
Controvers.
16.

VASARI (GEORGIO), a Florentine painter, equally famous for the pen and pencil, and as eminent for his skill in architecture, was born at Arezzo, a city of Tuscany, in 1514. He was at first a disciple of William of Marcellus, who painted upon glass, afterwards of Andrea del Sarto, and at last of Michael Angelo. Vasari was not, like some other Painters, hurried on to this profession by natural inclination: for it is probable, that he made choice of it from prudence and reflection, more than from the impulse

of

of genius. When the troubles of Florence were over, he returned to his own country, where he found his father and mother dead of the plague, and five brethren left to his care, whom he was forced to maintain by the profits of his labour. He painted in fresco in the towns about Florence; but, fearing this would not prove a sufficient maintenance, he quitted his profession, and turned goldsmith. But this not answering, he again applied himself to painting; and with an earnest desire to become a master. He was indefatigable in designing the antique sculpture, and studying the best pieces of the most noted masters; and though he very much improved his design, by copying entirely Michael Angelo's chapel, yet he joined with Salviati in designing all Raphael's works: by which means he improved his invention and hand to such a degree, that he attained a wonderful freedom in both. He did not pay a vast attention to colouring, having no very true idea of it: on which account his works, though he was an artful designer, did not acquire him the reputation he expected. He was a very good architect, and understood ornaments very well; and he executed innumerable works in this way, as well as in painting. He spent the most considerable part of his life in travelling over Italy, leaving in all places marks of his industry.

But he was a writer, as well as a painter. He wrote "A History of the Lives of the most excellent Painters, Sculptors, Architects," &c. which he first published at Florence, in 2 vols. 1550; and reprinted in 1568, with large additions, and the heads of most of the masters. This work was undertaken at the request of the cardinal de Medicis, who was very much his patron; and, in the opinion of Hannibal Caro, is written with great veracity and judgement: though Felibien and others tax him with some faults, particularly with flattering the masters then living, and with partiality to those of his own country. He published also, "Reflections on his own pictures:" of which the chief are at Rome, Florence, and Bologna.

He died at Florence in 1578, aged 64; and was carried to Arezzo, where he was buried in a chapel, of which he himself had been the architect.

VAVASSOR (FRANCIS), or Vavasseur, a Jesuit of France, and eminently distinguished for his accomplishments in the belles lettres, was born in 1605 at Paray, a small town

town in Charolois. He entered into the society of the Jesuits in 1621; and, after having finished the course of his studies, taught polite literature and rhetoric for seven years. Afterwards he was called to Paris, to explain the holy scriptures; which province he sustained for six and thirty years, all the while cultivating poetry and classical literature, in which he particularly excelled. He died at Paris in Dec. 1681. He understood the Latin tongue very exactly, and also spoke it with the greatest purity and elegance. He was a man of fine parts, great acuteness, solid and accurate judgement, and profound learning: so that he had all the qualities necessary to make him, what every body allowed him to be, a very good critic.

His book "de ludicra dictione," printed in 1658, was written to oppose a bad taste, which then prevailed in France, when the works of Scarron and Daffouci were read by every body; by shewing, that the Greeks and Romans knew nothing of the burlesque style, although Mons. Le Clerc is of opinion, that something of it may be found in Aristophanes. He wrote it at the request of Balzac, who had a great dislike to this style, which is in truth the remains of barbarism: but Balzac died before it was published. All the authors of antiquity, who have mixed any pleasantries or bons mots in their writings, were necessarily to be examined in the course of this treatise; and this gave Vavassor an opportunity of shewing much fine criticism and learning. Another of his works, no less excellent than the former, is his book "de Epigrammate," printed in 1669, and reprinted with his "Epigrams" in 1672, 12mo; in which there are many new and yet just observations. This piece laid the foundation of a dispute between him and a brother of the society; I mean, father Rapin: who, in his "Reflections on Aristotle's poesy" printed in 1674, after having said, that the epigram of all the works in verse that antiquity has produced is the least considerable, and criticised the ancient epigrammatists, has the following passage: "I find nothing considerable to say on those who have attempted any thing in this way among the moderns. It is one of the sorts of verse, in which a man has little success; for it is a kind of a lucky hit, if it proves well. An epigram is little worth, unless it be admirable; and it is so rare to make them admirable, that it is sufficient to have made one in a man's life. Maynard has succeeded the best in
" this

Prefat. ad
Opera Vavassoris.

Bibl. Chou.
tom. xia.
p. 441.

“this way of all our French poets.” A man jealous of his reputation, and naturally spleenetic, as Vavaffor was, must have been extremely hurt with this; and it appears very plainly that he was so. For the year after, 1675, he published “Remarks upon the Reflections on Rapin,” which had no name to them; and, for the sake of abusing him, pretended not to know, while every body else knew very well, who the author of those reflections was. Rapin complained loudly of this ill treatment; and Vavaffor’s book, by way of redress, was suppressed by order of the society.

Vavaffor’s other treatises are chiefly theological. All his works were collected and printed at Amsterdam 1709, in folio; with a prefatory discourse by Le Clerc.

Niceron,
Memoires,
&c. t. xix.

V A U G E L A S (CLAUDE FAVRE DE), a most accurate and elegant French writer, was born of an ancient family at Chamberry in 1585. His father Antoine Favre, or Antony Faber, was first president of the senate of Chamberry, and published several learned works upon law-subjects. Vaugelas was sent to the court very young, and there spent his whole life. He was gentleman in ordinary, and afterwards chamberlain, to the duke of Orleans, whom he attended in all his retreats out of the kingdom: he was afterwards governor to the children of prince Thomas. He had a pension from the crown early settled on him; but it never was paid him, till cardinal Richelieu put the French academy upon forming a dictionary of the language: for that body then representing to the cardinal, that the only way to have one well and thoroughly completed was to commit the chief management of it to Vaugelas, the pension was re-established and punctually paid. But although he had other advantages besides this, and a handsome patrimony from his father; and though he was not debauched or extravagant, nor neglected any means of improving his fortune, yet the expence of attending his master and other misfortunes made him very poor; insomuch that, when he died in 1605, he did not leave enough to satisfy his creditors.

He was one of those who first corrected and regulated the French language. He had cultivated it with peculiar care and attention from his infancy, and formed himself chiefly upon Coeffeteau; whose writings he held in such esteem, and above all his “Roman History,” that he could

hardly allow any phrases or expressions to be pure and genuine, but what were to be found in that work: which made Balzac say pleasantly, that, “in the judgement of “Vaugelas, salvation was no more to be had out of the “Roman History, than out of the Roman church.” His principal talent was for prose: for, as to poetry, though he wrote some verses in Italian that were admired, yet he could not succeed in French. He was the author of two very important works: 1. “Remarques sur la Langue Française, Paris, 1647,” in 4to. Mr. de la Monnoye has observed of the preface to this excellent treatise, that it is a master-piece of elegance and solidity. 2. “Quint-Curcè de la vie & des actions d’Alexandre le Grand, traduit du Latin, Paris, 1653,” in 4to. This first edition was conducted by Conrart and Chapelain; and a second succeeded, like unto it. After this, a third was published by Patru, at Paris, 1759, 4to; but this was from a new copy of the author, very different from the former, and which had been found since. Vaugelas spent thirty years in translating this author, altering and correcting it eternally; so that the translation ought indeed to be, what Balzac and Bouhours have declared it, a model by which all succeeding translators may very safely form themselves.

Voiture, who was the intimate friend of Vaugelais, used to railly him much for his over-niceness and delicacy in translating this author. He used to tell him, that it could never be finished; for that, while he was polishing one part, the language must needs undergo some change, and he would have all the rest to do over again: and he applied to him Martial’s epigram upon the barber, who was so long in shaving one part of the face, that the beard in the mean time grew again upon the other. However, raillery apart, and let the philosopher despise this belles-lettres gentleman as much as he pleases, for spending so much valuable time upon so futile an object, the French language will be ever indebted to him for it. “The Siècle de Louis XIV. ch. 29. language,” says Voltaire, “began to attain purity, and “to assume a fixed form: which was owing to the French “academy, but particularly to Vaugelas. His translation “of Quintius Curtius, which appeared in 1646, was the “first good book written with purity; and there are few “of the expressions and turns that are yet become obsolete.”

VAYER. See MOTHE LE VAYER.

VEGA. See GARCILASSO.

VEGETIUS (FLAVIUS RENATUS), an ancient Latin writer, who lived in the fourth century, under the reign of Valentinian, to whom he dedicates a work, intitled "Epitome institutorum rei militaris." This is a compilation from many authors : yet the subject is treated with much method and exactness, and the Latinity, all things considered, exceedingly pure. This work was published, with other writers upon "Tactics," Frontinus, Ælian, and Æneas, at Leyden, 1644, in 12mo; and afterwards "Vesaliæ Clivior, 1670," 8vo. There are also extant under Vegetius's name, if indeed the same Vegetius, of which Fabricius doubts, "Artis Veterinariæ five "Mulomedicinæ libri quatuor. Basil, 1524," 4to; and afterwards, 1574, 4to.

Melehi-
Adam, in
vitis Juris-
consultorum
Germano-
rum.
Bayle's
Dict.

VELSERUS (MARCUS), a learned civilian and celebrated writer of Germany, was descended of an ancient and wealthy family, and born at Augsburg in 1558. He was educated with great care; and, as he discovered a love for polite literature, was sent very young to Rome, to learn it of Antony Muretus: he was there in the year 1575. He joined to the study of antiquity that of the Italian tongue; and made himself so perfect a master of it, that he wrote it like a Florentine. Upon his return to his own country, he applied himself to the bar in 1589; obtained the dignity of a senator in 1592; was advanced to be a member of the little council in 1594; and was elected prætor in 1600. He discharged all these offices with great reputation, and was the ornament of his country. He loved and patronized learning and learned men; and never any person had more friends in the republic of letters than he. He furnished assistance to several authors; and particularly contributed to the great collection of inscriptions published by Gruter. He gave the security of a thousand florins, in order to procure to Ritterhusius a manuscript of the epistles of Isidorus Pelusiota, which was in the library of the duke of Bavaria, and could not be had without such security; and what made this act of generosity the greater, he did it without Ritterhusius's knowledge. But he was not only an assistant to others: he was also the author of several good books himself. His first essay, according

cording to Melchior Adam, was a work which he published at Venice in 1594, thus intituled: "Rerum Augustanarum Vindelicarum Libri Octo, quibus a prima Rhætorum ac Vindelicorum origine ad annum usque 552 a Nato Christo nobilissimæ gentis Historia & Antiquitates traduntur; ac antiqua monumenta, tam quæ Augustæ, quam quæ in agro Augustano, quin & quæ alibi extant ad res Augustanas spectantia æri incisa & notis illustrata exhibentur." In 1602, he published at Augsberg, "Rerum Boicarum libri quinque, Historiam a gentis origine ad Carolum Magnum complexi." He afterwards published at different times the lives of several martyrs of Augsberg. His works were collected and reprinted at Nuremburg 1682, in folio, under the inspection and care of Arnoldus, professor there; who wrote "Prolegomena," in which he informs us of many particulars concerning him. As Velferus held a great correspondence with the learned of Italy and several other countries, many of his Latin and Italian letters were collected and inserted in this edition. He passed for the author of a celebrated piece called "Squittinio della liberta Veneta," which was published in 1612. Gassendus having observed, that several ascribed this book to Peiresc, adds, that they were mistaken; and, that it was probably written by the illustrious Velferus, as he calls him.

Velferus died in 1614, and left no issue by his marriage. He was one of those who never would suffer his picture to be drawn; yet it was done without his knowledge, at Gassendus informs us in his life of Peiresc.

VERGIL (POLYDORE), a writer "who did not want either genius or learning," says Bayle, was born at Urbino in Italy in the fifteenth century; but the year is not named. The first work he published was, "A Collection of Proverbs, 1498." He was the first among the moderns who published any book of that nature; and he seems to have been a little vain upon it: for when Erasmus afterwards published his "Adagia," and did not take notice of his work, he reproached him for it in terms not civil, in the preface to his book, "de rerum invento-ribus." Their friendship, however, does not seem to have been interrupted by it; and Vergil, at the instigation of Erasmus, left the passage out in the later editions. These "Adages" of Polydore Vergil were printed three or four times in a very short space; and this success encouraged

raged him to undertake a more difficult work. That was his book "*de rerum inventoribus*," printed in 1499. At the end of the 4th edition at Basil, 1536, 12mo, is subjoined a short commentary of his upon the Lord's Prayer. After this, he was sent into England by pope Alexander VI, to collect the papal tribute, called Peter-pence. He recommended himself in this country so effectually to the powers in being, and was so well pleased with it, that, having obtained the dignity of archdeacon in the church of Wells, he resolved to spend the remainder of his life in England. Here he undertook a considerable work, at the command of Henry VII; upon which he spent above twelve years. It was an "*History of England*," and dedicated in 1533 to Henry VIII: but, as Bayle rightly observes, the English do not much value it. It has, indeed, been severely censured by many of our writers; and a critic upon historical works, who speaks of it with moderation, has yet said enough to make it of no value. These are his words: "Polydore Vergil was the most accomplished writer, for elegance and clearness of style, that his age afforded. So much Leland, the severest enemy he had, has acknowledged of him; and, on this score alone, some have unreasonably extolled him. But there is so little of the other more necessary qualification of a good historian, truth and fair dealing, in all his twenty-six books, that he been justly condemned by our critics; and it is no wonder, that some of them have expressed an indignation suitable to the abuses put upon their country." And John Caius, in his book "*de Anti-quitatibus Cantabrigiæ*," mentions it as a thing, "not only reported, but even certainly known, that Polydore Vergil, to prevent the discovery of the faults in his history, most wickedly committed as many of our ancient and manuscript histories to the flames, as a wagon could hold." Yet it was printed several times, and very much read; which reflection, among many others, may serve to shew us the value of fame, distinct from the real advantages it brings; since the worst books are often applauded in one age, while the best in another shall drop into oblivion, ere they scarcely become known.

In 1526, he published a treatise "*Of Prodigies*:" it consists of dialogues, and strongly attacks divination. He did not desire to leave England till 1550, and he would not have desired it then, if old age had not required a warmer and more southern climate. Bishop Burnet tells

us,

us, that "having been now almost forty years here, growing old, he desired leave to go nearer the sun. It was granted him the 2d of June; and, in consideration of the public service he was thought to have done the nation by his History, he was permitted to hold his archdeaconry of Wells, and his prebend of Nonington, notwithstanding his absence from the kingdom." It is said, that he died at Urbino in 1555. He was not a zealous Papist in all points: he approved the marriage of the clergy, and condemned the worship of images; nor was he at all disgusted with the alterations that were made in the affairs of England under Henry VIII. and Edward VI. There are several things occasionally dropped in his writings, which did not please the bigots of his own church. His name of late has been written "Virgil;" but, before the Basil edition in 1536 of his book "de rerum invento-ribus," it is printed "Vergilius."

History of
the Reforma-
tion, ad
ann. 1550.

VERROCHIO (ANDREA), a Florentine, born in 1432, was well skilled in mathematics, music, architecture, sculpture, and painting; which last, it seems, he left off on this account. In a piece which he had made of St. John baptizing our Saviour. Leonardo da Vinci, who was one of his scholars, had by his order painted an angel, holding up some part of our Saviour's garments; which so far excelled all the rest of the piece, that Verrochio, vexed to be outdone by a youth, resolved never to make use of the pencil any more. He was the first who found out the art of taking and preserving the likeness of the face, by moulding off the features in plaster of Paris. He understood casting very well. The Venetians would have employed him to have made a brazen statue of Bartolomeo di Bergamo on horseback, and he drew a model of it in wax; but another being preferred before him to cast the statue, he was so provoked, that, out of spite, he broke off the head and legs of his model, and fled. The senate in vain sent out orders to stop him; they declared, they would have his head cut off, if they could catch him; to which he published an answer, that, "if they should cut off his head, it would be impossible to make another: whereas he could easily make a head, and a finer one, for the model of his horse."

He was pardoned, and employed; but had not the pleasure of putting the horse in its place: for, over-heating himself in casting it, he fell ill of a pleurisy, and died in 1488, aged 56.

VERSCHURE (HENRY), a Dutch painter, was the son of a captain, and born at Gorcum in 1627. He was one of those fruits that are ripe early; and his father, perceiving his turn for designing, put him at eight years of age to a painter at Gorcum, who did nothing but portraits. Verschure spent his time in this way, till he was thirteen; and then left his master the face-painter at Gorcum, to learn the greater principles of his art at Utrecht. After he had continued about six years with Bot, a painter, of good reputation there, he travelled to Italy, and went first to Rome; where he frequented the academies, and employed himself in designing after the best models. His genius leading him to paint animals, hunting, and battles, he studied every thing that might be useful to him in those ways. He designed landskips, and the famous buildings, not only in the neighbourhood of Rome, but all over Italy; which employment gave him a relish of architecture. He made a long stay at Rome, Florence, and Venice; and, after having lived ten years in Italy, he resolved to return to his own country. He passed through Switzerland into France; and while he was at Paris, met with a young gentleman, who was going to make the tour of Italy, and was prevailed on to accompany him. He spent three years more in Italy; and then came back to Holland, arriving at Gorcum in the year 1662. His talent for battles put him upon that kind of painting; and, to raise himself to as much perfection in it as he could, he made a campaign in 1672. He designed encampments, the events in battles, routs, retreats, what happens after a victory in the place of battle among the dead and dying mingled with horses and abandoned arms. His genius was fine and fruitful; there was a great deal of fire in his imagination, and in his works; and, as he had studied much after nature, he formed a particular gusto, which never degenerated into what is called manner, but comprehended a great variety of objects, and had more of the Roman than the Flemish in it. He took vast pleasure in his profession. He had always a crayon in his hand; and wherever he came, designed something or other after nature, if he met with any thing to his goût, or after a good picture. His best performances are at the Hague, Amsterdam, and Utrecht.

He was a man of so respectable a character, that he was chosen to be one of the magistrates of the city he lived in: and he accepted the office, with the condition that he should not be obliged to quit his profession. He spent his time

very

very happily, was honoured as a magistrate, esteemed as an artist, and beloved by every body; when happening to undertake a small voyage, he was cast away two leagues from Dort, and drowned the 6th of April, 1699, aged 62.

VERTOT (RENE AUBERT DE), an agreeable and elegant French writer in the way of history, was born of an ancient and noble family in Normandy, in 1655. Great care was taken of his education, and he was admitted early into the order of Capuchins; but his indifferent health not permitting him to continue long here, he obtained a brief of the Pope, to pass from thence into the Regular Canons. He discovered such purity and elegance in his style, that Fontenelle and another of his friends advised him to write history. He did so; and afterwards published, at different times, "The Revolutions of Portugal," "The Revolutions of Sweden," and "The Revolutions of Rome." There are also several dissertations of Vertot, in the memoirs of the Academy of Inscriptions; of which he was a member. He wrote also, "The History of the Order of Malta," "Of the Origin of the Grandeur of the Court of Rome," and some other pieces. He died in 1735, aged almost 80.

VERTUE (GEORGE), was born, 1684, in London, where he was put apprentice to an engraver of arms; but, his genius and ambition prompting him to appear in an higher sphere, he set himself with great application to learn the art of drawing, in which he became a good proficient. He applied this afterwards to engraving, but was greatly restrained by the modesty of his temper from making any considerable figure. Sir Godfrey Kneller was his first patron, and he was afterwards encouraged by lord Somers. His works are numerous. They are generally faithfully copied, very much laboured, and have no elegance to recommend them. Vertue was an antiquary, and his works are the works of an antiquary, in which light both he and they have great merit; for he hath redeemed from obscurity many valuable remains of antiquity. Mr. Horace Walpole hath digested and published, from his original MSS. "Anecdotes of Painting in England; with some account of the principal Artists, and incidental notes on other Arts, collected by Mr. George Vertue," 4 vols, 1762, 4to; since republished in 5 vols. 8vo, 1782. Vertue, says Mr. Walpole, "had for several years been
Y 3 "collecting

“collecting materials for a work ‘upon Painting and
 “Painters.’ He conversed and corresponded with most of
 “the virtuosi in England; he was personally acquainted
 “with the oldest performers in the science; he minuted
 “down every thing he heard from them. He visited every
 “collection of them, attended sales, copied every paper
 “he could find relative to the art, searched offices, registers
 “of parishes, and registers of wills for births and deaths,
 “turned over all our own authors, and translated those of
 “other countries which related to his subject. He wrote
 “down every thing he heard, saw, or read. His collec-
 “tions mounted to near forty volumes, large and small.
 “In one of his pocket-books I found a note of his first
 “intention of compiling such a work; it was in 1713,
 “and he continued it assiduously to his death in 1757.
 “These MSS. I bought of his widow after his decease.”
 Preface to ANECDOTES, &c.

Melchior
 Adam, in
 vitis Medi-
 corum.—
 Lindenius
 Renovatus.
 —Niceron,
 Memoires,
 &c. tom. v.

VESALIUS (ANDREAS), a celebrated anatomist and physician, was descended from a family which had abounded with physicians. John Vesalius, his great-grandfather, was physician to Mary of Burgundy, first wife of Maximilian I; and went and settled at Louvain, when he was old. Everard, his grand-father, wrote commentaries upon the books of Rhases, and upon Hippocrates's “Aphorisms:” and his father Andreas was apothecary to the emperor Charles V. Our Vesalius was born at Brussels, but in what year seems to be uncertain; Vander-Linden finding his birth in 1514, while others place it in 1512. He was instructed in the languages and philosophy at Louvain, and there gave early tokens of his love for anatomy, and of his future skill in the knowledge of the human body; for he was often amusing himself with dissecting rats, moles, dogs, and cats, and with inspecting their viscera.

Afterwards he went to Paris, and studied physic under James Sylvius; but applied himself chiefly to anatomy, which was then a science very little known. For though dissections had been made formerly, yet they had long been discontinued, as an unlawful and impious usage; and Charles V. had a consultation of divines at Salamanca, to know, if in good conscience an human body might be dissected, for the sake of comprehending its structure. He perfected himself in this science very early, as we may know from his work, “De Humani Corporis Fabrica:”
 which,

which, though then the best book of anatomy in the world, and what justly gave him the title of “the father of anatomy,” was yet composed by him at eighteen years of age. Afterwards he went to Louvain, and began to communicate the knowledge he had acquired: then he travelled into Italy, read lectures and made anatomical demonstrations at Pisa, Bologna, and several other cities there. About 1537, the republic of Venice made him professor in the university of Padua, where he taught anatomy seven years: and Charles V. called him to be his physician, as he was also to Philip II. king of Spain. He acquired a prodigious reputation at those courts by his sagacity and skill in his profession, of which Thuanus has recorded this very singular assurance. He tells us, that Maximilian d’Egmont count of Buren, grand general and a favourite of the emperor, being ill, Vesalius declared to him, that he could not recover; and also told him, that he could not hold out beyond such a day and hour. The count, firmly persuaded that the event would answer the prediction, invited all his friends to a grand entertainment at the time; after which he made them presents, took a final leave of them, and then expired precisely at the moment Vesalius had mentioned. If this account be not true, it shews at least the vast reputation Vesalius must have risen to, where such stories were invented to do him honour; but if it be true, it must be ascribed to chance, and called a lucky hit; and this, without detracting from the merits of Vesalius: for such *præfagia* or prognostications may fairly be deemed beyond the reach of human sagacity; nor can the medical art, when cultivated and improved to the utmost, ever carry its professors so far.

Vesalius was now at the very height of his glory, and in the most flourishing condition imaginable, when all at once he formed a design of making a journey to Palestine. Many reasons have been given, and more conjectures formed, about his motive to this strange adventure; yet nothing certain appears concerning it. Hubertus Langue-tus, in a letter to Gasparus Peucerus, gives this account of the affair. “Vesalius,” as he relates, “believing a young Spanish nobleman, whom he had attended, to be dead, obtained leave of his parents to open him, for the sake of inquiring into the real cause of his illness, which he had not rightly comprehended. This was granted; but he had no sooner made an incision into the body, than he perceived the symptoms of life; and opening the

Astruc de
Lue Vener.
lib. v.

“breast, saw the heart beat. The parents, coming afterwards to the knowledge of this, were not satisfied with prosecuting him for murder, but accused him of impiety to the inquisition; in hopes that he would be punished with greater rigour by the judges of that tribunal, than by those of the common law. But the king of Spain interposed, and saved him; on condition, however, that, by way of atoning for the crime, he should undertake a pilgrimage to the Holy Land.” Jacobus Mangetus, in his “*Bibliotheca Medicorum*,” states the same; and the account has been adopted by very learned and knowing men. In the mean time others pretend, that he undertook this journey out of an insatiable thirst after riches: but this is a more improbable reason than the former; for how was a journey to Jerusalem calculated to make a man rich? It was more likely to make him poor. Swertius ascribes it to the querulous and imperious humour of his wife, which made home so insupportable to him: and this reason, it must be confessed, has abundantly more sense in it than the last: but yet does not seem so probable as that which Joannes Imperialis assigns. It is, that the uneasiness arising from the cabals of envy and the hatred of the Galenists, whose master and doctrines he censured without any address or management, without allowing any thing to inveterate prejudices, so disgusted him with his present situation, by perhaps hurting him with his prince, that, in order to withdraw from court with the best grace he could, he formed this extraordinary resolution. But whatever was the motive, out he set with De Rimini, general of the Venetian army, whom he accompanied to Cyprus; from whence he passed to Jerusalem. He was returning, at the invitation of the senate of Venice, to fill the physic chair at Padua, become vacant in 1563 by the death of Fallopius; but being shipwrecked and thrown upon the island of Zante, he perished miserably, dying of hunger and hardship, Oct. 1564. His body was afterwards found, and buried in the church of St. Mary in that island.

He was the author of several works in his own way; the chief of which is that “*De Humani Corporis Fabricâ*,” already mentioned. He has even been considered as the restorer of anatomy, in which he was indeed profoundly skilled. Thuanus relates a singular proof, he gave of his exact knowledge of the human body, while he was at Paris; where, with his eyes bound, he undertook to

mention

mention any the least bone that should be put into his hands, defying them to impose upon him, and did actually perform what he undertook. Being at Basil in 1542, he presented the university there with an human skeleton, which he had prepared himself: it is still in the physical auditory there, with a long inscription over it.

VICTOR (SEXTUS AURELIUS), a Roman historian who flourished under the emperors Constantius and Julian; as we learn from many passages in his own writings, and also from Ammianus Marcellinus. This historian relates, Hist. l. xxi. that Constantius made him a consul, and honoured him with a brazen statue, on account of his excellent qualifications; although, as he owns of himself, he was born in an obscure village, and of poor and illiterate parents: “rure
“ortus, tenuique & indocto patre.” It is commonly believed, that he was an African: it is certain, that he dwells much upon the praises of that country, which he calls the glory of the earth; “decus terrarum.” Two works of his are extant in the historical way: one “de viris
“illustribus urbis Romæ,” the other “de Cæsaribus,” to which is prefixed “Libellus de origine gentis Romanæ,” which however Vossius supposes the work of some later writer, Voss. de Hist. Latin. while Fabricius thinks it may as reasonably be ascribed to Victor, as the others. —Fabric. Bibl. Latin. The whole makes an abridged history of Rome, from its foundation down to the reign of Julian inclusively. At the end of Aurelius Victor is usually subjoined, “De Vita & Moribus Imperatorum
“Romanorum: excerpta ex libris Sexti Aurelii Victoris, à
“Cæsare Augusto usque ad Theodosium Imperatorem.” This is by a later writer. The best editions of Victor are, that of Leyden 1670, in 8vo, “cum notis Schotti, Vineti,
“Lipsii, Casauboni, Gruteri, &c.” that of Paris 1681, in 4to, “cum notis & interpretatione Annæ Tan. Fabri fi-
“liæ in usum Delphini;” another by Pitiscus, “Traject.
“ad Rhenum, 1696,” in 8vo; and another by Junckerus,
“Coburgi, 1703,” in 8vo.

VICTORIUS (PETER), a very respectable person in the republic of letters, was born of a noble family at Florence, in 1499. He was educated in a manner suitable to his rank; and, notwithstanding the poor helps in that age of ignorance, made himself a perfect master of the Greek and Latin tongues. He was also deeply versed in logic, moral philosophy, theology, and had some skill in
7 mathematics

Præfat. ad
Ciceron,
Epist. ad
Familiares.

mathematics and astronomy. His life was spent in correcting and explaining the Greek and Latin writers of antiquity, and Cicero in particular owes more to him alone, than to all the other critics and commentators put together. This at least is the judgement of Grævius, whose words are very remarkable: "Illi uni plus Cicero debet, quam reli-
" quis omnibus qui in eo perpoliando tempus studiumque
" posuerunt; horum enim plerisque cultum quidem refert
" acceptum, sed Victorio salutem." There are few au-
thors of antiquity, but what are indebted more or less to the critical acumen and learning of Victorius: but his edition of Cicero was his capital work. On the merit of this, Cosimo duke of Tuscany gave him a professor's chair at Florence, which he filled with great reputation and abilities. He sent him also, in 1550, to congratulate pope Julius III. on his election to the pontificate; when the pope was so charmed with the address and eloquence of Victorius, that he not only conferred upon him titles of honour, but presented him also with a rich collar of gold. In 1557, this learned man was nominated a member of the senate at Florence, with extraordinary marks of distinction; yet continued as usual to restore the text of ancient authors, as well as to compose works of his own. He had several invitations from foreign princes accompanied with large promises, if he would honour them with his residence; but his love for his own country kept him at home. He died in 1585, aged 86.

De Vita &
Scriptis
Vide, pre-
fixed to his
three books
De Arte Po-
etica, pub-
lished by
Thomas
Tristram,
fellow of
Pembroke,
College, at
Oxford,
1732.

VIDA (MARCUS HIERONYMUS), an illustrious Latin poet of modern Italy, was born at Cremona in 1470, of an ancient and noble family, but not in great circumstances. He was liberally educated notwithstanding; and, having laid the foundation of his studies in languages and philosophy at Cremona or Mantua, he was sent to Padua; where, and afterwards at Bologna, he applied himself to poetry and divinity. It does not appear what time he spent at each of these places; but he was very young, when he entered into the congregation of regular canons of St. Mark at Mantua; which he quitted however soon after, and went to Rome, where he was received among those of St. John Lateran. Here the reputation of his fine parts and uncommon learning, and especially of his talents and skill in poetry, soon reached the ears of Leo X: which pontiff, out of that singular regard he always shewed to men any way accomplished, immediately drew him from the ob-
scurity

securify of the cloyster, by calling him to court, and shewing him many marks of favour and friendship; particularly, by naming him, as he did soon after, for the priory of St. Silvester at Tivoli. It was in this pleasant retreat, that he began his poem intituled "Christias;" which he projected and undertook at the order of the pope. He was carrying it on with as much happy enjoyment of himself as Virgil had in his retreat, and like him was neither unhonoured by his prince, nor unregarded by the world; when the death of both his parents, for they died almost together, interrupted it: and the death of his friend and patron Leo X, which happened soon after in 1521. made him lay it entirely aside; for as to Leo's successor in the Holy See, Hadrian VI, he had no notion of poetry and the fine arts, but, being a mere churchman, considered them as unclerical, and therefore to be discouraged rather than promoted. Clement VII, however, who succeeded Hadrian in little more than a year, was not of this cast, but more like Leo. He commanded Vida to go on with the noble work he had begun; and not only graciously received the poem when it was finished, but rewarded the poet with a bishopric. Vida was made bishop of Alba in 1532; and, after continuing two years with Clement at Rome, went and resided upon his see; where he performed all the offices of a good bishop and a good man for thirty years. And though he was very mild, gentle, and full of goodness, yet it appears that he was far from wanting spirit; for when the Gauls besieged the city of Alba, he used all possible means that it might not be given up, as well by strenuously exhorting the people, as by feeding them at his own cost, when provisions grew scarce. It appears from the registers of the cathedral church of Cremona, that he was elected to that bishopric; but pope Paul III, who procured the election, dying before it took place, it afterwards became void. He did in 1566, aged 96, and was buried in his own cathedral: yet the inhabitants of Cremona erected a noble monument and handsome inscription in theirs soon after, for the sake of doing honour to him and themselves.

Dialogus de
Clarissimis Ora-
toribus,
printed with
Tacitus.

Niceron,
Memoires,
&c. t. xxix.

Vida's poetical works were collected by himself, and printed at Cremona 1550, in 2 vols 8vo. The first contains; "Hymni de rebus divinis," and "Christiados libri sex:" the second, "De Arte Poetica libri tres;" "De Bombyce libri duo;" "Scacchia Ludus;" "Bucolica;" "Eclogæ; & Carmina diversi generis." Besides the poems,
compre-

comprehended in these two volumes, others are ascribed to him: as, “*Italorum Pugilum cum totidem Gallis certamen*,” “*Carmen Pastorale in Obitum Julii II, Pontificis Maximi*,” “*Epicedion in Funere Oliverii Cardinalis Caraphæ*,” but these he disavowed in a postscript to the above edition of his poems. He was also the author of some pieces in prose: as, “*Dialogi de Reipublicæ Dignitate*,” “*Orationes tres Cremonensium adversus Papienses in Controversia Principatus*,” and “*Constitutiones Synodales Civitati Albæ & Diœcesi præscriptæ*.”

Innumerable have been the eulogies of all orders of the learned upon this poet and man of learning; but it will be sufficient to subjoin in the following lines the single testimony of Pope:

Essay on
Crit. v. 697.

“ But see! each Muse, in Leo’s golden days,
“ Starts from her trance, and trims her wither’d bays.
“ Rome’s ancient genius o’er its ruins spread
“ Shakes off the dust, and rears his reverend head.
“ Then sculpture and her sister-arts revive;
“ Stones leap to form, and rocks begin to live.
“ With sweeter notes each rising temple rung;
“ A Raphael painted, and a Vida sung.
“ Immortal Vida! on whose honour’d brow
“ The poet’s bays and critic’s ivy grow:
“ Cremona now shall ever boast thy name,
“ As next in place to Mantua, next in fame.

VILLIERS (GEORGE), duke of Buckingham, and memorable in English story, for having been the favourite of two kings, was born, Aug. 20, 1592, at Brookeby in Leicestershire; and was the son of Sir George Villiers, by a second wife of the ancient family of Beaumont. Early he was sent to a private school in that county, but never discovered any genius for letters; so that more regard was had in the course of his education to the accomplishments of a gentleman, than those of a scholar. About eighteen; he travelled into France, where he perfectly learned the French language, with all the exercises of the noblesse; such as fencing and dancing, in which last he particularly excelled. Soon after his return to England, which was at the end of three years, his mother, who was a sagacious and enterprising woman, carried him to court; concluding probably, and not without good reason, that a young gentleman of his fine person and accomplishments could not fail

The Life
and Death
of George
Villiers,
Duke of
Buckingham,
by
Sir Henry
Wotton.
Reliquiæ
Wottonianæ,
p. 208.
edit. 1685.

fail of making his fortune under such a monarch as James I. The king, about March 1614-15, went according to his custom to take his hunting pleasures at Newmarket; and the Cambridge scholars, who knew the king's humour, invited him to a play, called "Ignoramus." At this play it was so contrived, that Villiers should appear with all the advantages his mother could set him off with; and the king no sooner cast his eyes upon him, than he became confounded with admiration; for, says lord Clarendon, "though he was a prince of more learning and knowledge than any other of that age, and really delighted more in books, and in the conversation of learned men; yet, of all wise men living, he was the most delighted and taken with handsome persons and fine cloaths." Thus he conceived such a liking to the person of Villiers, that he "resolved to make him a master-piece; and to mould him, as it were, Platonically to his own idea."

Detection
of the Court
and State of
England,
by Roger
Coke, Esq;
ad ann.
1615.

Hist. of
Rebellion,
Book I.

Sir Henry
Wotton.

The king began to be weary of his favourite, the earl of Somerset; and many of the courtiers were sufficiently angry and incensed against him, for being what they themselves desired to be. These therefore were pleased with the prospect of a new favourite; and, out of their zeal to throw out Somerset, did all they could to promote Villiers. Their endeavours, concurring with the inclinations of the king, made the promotion of Villiers go gloriously on; insomuch that, in a few days after his first appearance at court, he was made cup-bearer to the king. He acted very few weeks upon this stage, when he mounted higher; "favours now coming thick upon him, liker main showers, than sprinkling drops or dews:" and thus, being knighted, without any other qualification, he was at the same time made a gentleman in the bed-chamber, and knight of the order of the garter. In a short time, "very short," says lord Clarendon, "for such a prodigious ascent," he was made a baron, a viscount, an earl, a marquis; he became lord high admiral of England, lord warden of the Cinque-poets, master of the horse; and entirely disposed of the favours of the king, in conferring all the honours, and all the offices of the three kingdoms, without a rival. In this he was guided more by appetite than judgement; and so exalted almost all of his own numerous family and dependents, whose greatest merit was their alliance to him; which equally offended the ancient nobility and people of all conditions, who saw the flowers of the crown every day fading and withered, while the revenues thereof were sacrificed to the enriching a private family.

In

In 1620, the marquis of Buckingham married the only daughter of the earl of Rutland, who was the richest heiress in the kingdom. Some have said, that he debauched her first, and that the earl of Rutland threatened him into the marriage: but this may reasonably be ranked with many other scandals and abusive imputations, which now began to spread very fast against him. In 1623, the marquis persuaded Charles prince of Wales, to make a journey into Spain, and to fetch home his mistress the Infanta; by representing to him, how gallant and brave a thing it would be, and how soon it would put an end to those formalities, which, though all substantial matters were already agreed upon, might yet retard her voyage into England many months. The king was vehemently against this affair, and the event shewed that he had sufficient reason; but the solicitations of the prince and the impetuosity of the marquis prevailed. The marquis attended the prince, and was made a duke in his absence: yet it is certain, says lord Clarendon, that the king was never well pleased with the duke, after this journey into Spain; which was infinitely against his will, and contrived wholly by the duke out of envy, that the earl of Bristol should have the sole management of so great an affair. Many were of opinion that king James, before his death, grew weary of this favourite, and that, if he had lived, he would have deprived him at least of his large and unlimited power; but there appeared no evidence that the king's affection towards him was really lessened.

Charles succeeded to the throne in 1625; and the duke continued in the same degree of favour at the least with the son, which he had enjoyed so many years under the father. This was matter of great disappointment to many; who, knowing the great jealousy and indignation, which the prince had heretofore conceived against the duke, for having been once very near striking him, expected that he would now remember that insolence, of which he often complained. But the very contrary to this fell out: the new king, from the death of the old, even to the death of the duke himself, discovered the most entire confidence in; and even friendship to him, that ever king had shewed to any subject; all preferments in church and state were given by him; all his kindred and friends promoted to the degree in honour, or riches, or offices, that he thought fit; and all his enemies and enviers discountenanced, as he appointed. But whatever interest and affection he might have in the prince,

prince, he had now none with the parliament and people. The parliament, which had so rashly advanced the war with Spain, upon the breaking of the match with the Infanta, and so passionately adhered to his person, was now no more; and the affection and confidence, which the major part had in and for the duke, were all changed now into prejudice and animosity against him. All the actions of his life were ripped up, and surveyed; and all malicious glosses were made upon all he had said, and all he had done. Votes and remonstrances passed against him, as an enemy of the public; and his ill management was made the ground of the refusal to give the king a supply. This kind of treatment was so ill suited to the duke's great spirit, that, instead of breaking it, it wrought contrary effects; and he shewed the utmost indignation upon finding, that they, who flattered him most before, mentioned him now with the greatest bitterness and acrimony; and that the same men, who had called him "our Saviour" for bringing the prince safe out of Spain, called him now "corrupter of the king, "and betrayer of the liberties of the people," without imputing to him the least crime, committed since the time of that exalted adulation. This indignation so transported the duke, that he ventured to manifest a greater contempt of them, than he should have done; for he caused this and the next parliament to be quickly dissolved, and upon every dissolution had such, as had given any offence, imprisoned or disgraced. He caused new projects to be every day set on foot for raising money; and, in short, he said and did every thing with passion and violence.

In this fatal conjuncture, and while the war with Spain was yet kept up, a new war was precipitately declared against France: for which no reasonable cause could ever be assigned. It has been said, that the king was hurried into this war, purely from a private motive of resentment in the duke of Buckingham: who, having been in France to bring over the queen, had the confidence to make overtures of an amour to Anne of Austria, the consort of Lewis XIII; and that his high spirit was so fired with the repulse he met with on this extraordinary occasion, as to be appeased with nothing less than a war between the two nations. Whatever was the cause, the fleet, which had been designed to have surprised Calais, was no sooner returned without success and with much damage, than it was repaired, and the army reinforced for the invasion of France.

Rapin's
Hist. of
England,
ad ann.
1627.

fortunate

fortunate descent upon the Isle of Rhee, in which the flower of the army was lost. Having returned to England, and repaired the fleet and the army, he was about to transport himself to the relief of Rochelle, which was then straitly besieged by the cardinal Richelieu; and to relieve which the duke was the more obliged, because at the Isle of Rhee he had received great supplies of victuals and some men from that town, the want of both which he laboured under at this time. He was at Portsmouth for this purpose, when he was assassinated by Felton, on the 23d Aug. 1628, in the 4th year of the king, and the 36th of his age. The particulars of this assassination are very well known, being related at large by lord Clarendon, to whom we refer the reader: we will here subjoin another account, as being also circumstantial and curious, given by Sir Simonds D'Ewes in a manuscript life of himself. "August the 23d, being Saturday, the duke having eaten his breakfast between eight and nine o'clock in the morning, in one Mr. Mason's house in Portsmouth, he was then hastening away to the king, who lay at Reswicke about five miles distant, to have some speedy conference with him. Being come to the further part of the entry, leading out of the parlour into the hall of the house, he had there some conference with Sir Thomas Frier, a colonel; and stooping down in taking his leave of him, John Felton, Gentleman, having watched his opportunity, thrust a long knife with a white hilt, he had secretly about him, with great strength and violence into his breast under his left pap, cutting the diaphragma and lungs, and piercing the very heart itself. The duke having received the stroke, and instantly clapping his right hand on his sword hilt, cried out 'God's wounds, the villain hath killed me.' Some report his last words otherwise, little differing for substance from these; and it might have been wished, that his end had not been so sudden, nor his last words mixed with so impious an expression. He was attended by many noblemen and leaders, yet none could see to prevent the stroke. His duchess and the countess of Anglesey, (the wife of Christopher Villiers, earl of Anglesey, his younger brother) being in an upper room, and hearing a noise in the hall, into which they had carried the duke, ran presently into a gallery, that looked down into it; and there beholding the duke's blood gush out abundantly from his breast, nose, and mouth, (with which is speech, after those his first words,

Gen. Dict.
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VILLIERS
Not. A.

" words,

“ words, had been immediately stopped) they brake into
 “ pitiful outcries, and raised great lamentation. He
 “ pulled out the knife himself; and being carried by his
 “ servants unto the table, that stood in the same hall,
 “ having struggled with death near upon a quarter of an
 “ hour, at length he gave up the ghost about ten o’clock,
 “ and lay a long time after he was dead upon the table.”

As to the character of this great man, he was “ of a noble and generous disposition, and of such other endowments, as made him very capable of being a great favourite with a great king. He understood the arts of a court, and all the learning that is professed there, exactly well. By long practice in business, under a master that discoursed excellently, and surely knew all things wonderfully, and took much delight in indoctrinating his young unexperienced favourite, who (he knew) would always be looked upon as the workmanship of his own hands, he had obtained a quick conception and apprehension of business, and had the habit of speaking very gracefully and pertinently. He was of a most flowing courtesy and affability to all men who made any address to him, and so desirous to oblige them, that he did not enough consider the value of the obligation, or the merit of the person he chose to oblige: from which much of his misfortune resulted. He was of a courage not to be daunted, which was manifested in all his actions, and in his contests with particular persons of the greatest reputation: and especially in his whole demeanour at the Isle of Rhee, both at the landing, and upon the retreat: in both which no man was more fearless, or more ready to expose himself to the highest dangers. His kindness and affection to his friends was so vehement, that they were as so many marriages for better or worse, and so many leagues offensive and defensive; as if he thought himself obliged to love all his friends, and to make war upon all they were angry with, let the cause be what it would. And it cannot be denied, that he was an enemy in the same excess; and prosecuted those he looked upon as enemies with the utmost rigour and animosity, and was not easily induced to a reconciliation.—His single misfortune was, which was indeed productive of many greater, that he had never made a noble and a worthy friendship with a man so near his equal, that he would frankly advise him for his honour and true interest against the current or rather the torrent of his passions:—

“and it may reasonably be believed, that if he had been
 “blessed with one faithful friend, who had been qualified
 “with wisdom and integrity, he would have committed as
 “few faults, and done as transcendent worthy actions, as
 “any man who shined in such a sphere in that age in Europe. For he was of an excellent disposition, and of a
 “mind very capable of advice and counsel; he was in his
 “nature just and candid, liberal, generous, and bountiful;
 “nor was it ever known, that the temptation of money
 “swayed him to do an unjust or unkind thing.—If he had
 “an immoderate ambition, with which he was charged,
 “it doth not appear that it was in his nature, or that he
 “brought it with him to the court, but rather found it
 “there.—He needed no ambition, who was so seated in
 “the hearts of two such masters.” This is the character
 which the earl of Clarendon has thought fit to give the
 duke; and if other historians have not drawn him in
 colours quite so favourable, yet they have not varied from
 him in the main lines.

The story of Sir George Villiers, the duke's father, appearing to an officer in the king's wardrobe at Windsor castle, and predicting the duke's death, is so very well known, that it does not seem necessary to enter into any detail about it. If the reader thinks it worthy of any credit, and is curious to examine farther into it, he may find it at large in the first book of Clarendon's “History of the
 “Rebellion.”

VILLIERS (GEORGE), duke of Buckingham, and a very distinguished personage in the reign of Charles II, was the son of George Villiers, duke of Buckingham, and little more than an infant when his father was murdered. This ingenious and witty nobleman was born at Wallingford-house, in the parish of St. Martin in the Fields, Jan. 30, 1627, which being but the year before the fatal catastrophe of his father's death, the young duke was left a perfect infant, a circumstance which is frequently prejudicial to the morals of men born to high rank and affluence of fortune. The early parts of his education he received from various domestic tutors; after which he was sent to the university of Cambridge, where having compleated a course of studies, he, with his brother lord Francis, went abroad, under the care of one Mr. Aylesbury. Upon his return, which was not till after the breaking out of the civil wars, the king being at Oxford, his grace repaired

ed thither, was presented to his majesty. and entered of Christ-Church college. Upon the decline of the king's cause, he attended prince Charles into Scotland, and was with him at the battle of Worcester in 1651, after which, making his escape beyond sea, he again joined him, and was soon after, as a reward for this attachment, made knight of the Garter. Desirous, however, of retrieving his affairs, he came privately to England, and in 1657 married Mary, the daughter and sole heiress of Thomas lord Fairfax, through whose interest he recovered the greatest part of the estate he had lost, and the assurance of succeeding to an accumulation of wealth in the right of his wife. We do not find, however, that this step lost him the royal favour; for, after the Restoration, at which time he is said to have possessed an estate of 20,000*l.* per annum, he was made one of the lords of the bed-chamber, called to the privy council, and appointed lord lieutenant of Yorkshire, and master of the horse. All these high offices, however, he lost again in the year 1666: for, having been refused the post of president of the North, he became disaffected to the king, and it was discovered that he had carried on a secret correspondence by letters and other transactions with one Dr. Heydon (a man of no kind of consequence, but well fitted to be made the implement of any kind of business), tending to raise mutinies among his majesty's forces, particularly in the navy, to stir up sedition among the people, and even to engage persons in a conspiracy for the seizing the Tower of London. Nay, to such base lengths had he proceeded, as even to have given money to villains to put on jackets, and, personating seamen, to go about the country begging, and exclaiming for want of pay, while the people oppressed with taxes were cheated of their money by the great officers of the crown. Matters were ripe for execution, and an insurrection, at the head of which the duke was openly to have appeared, on the very eve of breaking out, when it was discovered by means of some agents whom Heydon had employed to carry letters to the duke. The detection of this affair so exasperated the king, who knew Buckingham to be capable of the blackest designs, that he immediately ordered him to be seized; but the duke finding means, having defended his house for some time by force, to make his escape. his majesty struck him out of all his commissions, and issued out a proclamation,

tion, requiring his surrender by a certain day. This storm, however, did not long hang over his head; for, on his making an humble submission, king Charles, who was far from being of an implacable temper, took him again into favour, and the very next year restored him both to the privy-council and bed-chamber. But the duke's disposition for intrigue and machination could not long lie idle; for, having conceived a resentment against the duke of Ormond, for having acted with some severity against him in regard to the last-mentioned affair, he, in 1670, was supposed to be concerned in an attempt made on that nobleman's life, by the same Blood who afterwards endeavoured to steal the crown. Their design was to have conveyed the duke to Tyburn, and there have hanged him; and so far did they proceed towards the putting it in execution, that Blood and his son had actually forced the duke out of his coach in St. James's-street, and carried him away beyond Devonshire-house, Piccadilly, before he was rescued from them. That there must have been the strongest reasons for suspecting the duke of Buckingham of having been a party in this villainous project, is apparent from a story Mr. Carte relates from the best authority, in his "Life of the duke of Ormond," of the public resentment and open menaces thrown out to the duke on the occasion, by the earl of Ossory, the duke of Ormond's son, even in the presence of the king himself. But as Charles II. like most other men, was more sensible of injuries done to himself than others, it does not appear that this transaction hurt the duke's interest at court; for in 1671 he was installed chancellor of the university of Cambridge, and sent ambassador to France, where he was very nobly entertained by Lewis XIV. and presented by that monarch at his departure with a sword and belt set with jewels, to the value of forty thousand pistoles; and the next year he was employed in a second embassy to that king at Utrecht. However, in June 1674, he resigned the chancellorship of Cambridge, and about the same time became a zealous partizan and favourer of the Nonconformists. Feb. 16, 1676, his grace, with the earls of Salisbury and Shaftesbury and lord Wharton, were committed to the Tower, by order of the house of lords, for a contempt, in refusing to retract the purport of a speech which the duke had made concerning a dissolution of the parliament. But,

upon a petition to the king, he was discharged thence in May following. In 1680, having sold Wallingford-house in the Strand, he purchased a house at Dowgate, and resided there, joining with the earl of Shaftesbury in all the violences of opposition. About the time of king Charles's death, he fell into an ill state of health, and went into the country to his own manor of Helmifley, in Yorkshire, where he generally passed his time in hunting and entertaining his friends. This he continued until a fortnight before his death, an event which happened at a tenant's house, at Kirkby Moorside, April 16, 1688, after three days illness, of an ague and fever, arising from a cold which he caught by sitting on the ground after fox-hunting. The day before his death, he sent to his old servant Mr. Brian Fairfax, to provide him a bed at his house, at Bishop-hill, in Yorkshire; but the next morning the same man returned with the news that his life was despaired of. Mr. Fairfax came, the duke knew him, looked earnestly at him, but could not speak. Mr. Fairfax asked a gentleman there present, a justice of peace, and a worthy discreet man in the neighbourhood, what he had said or done before he became speechless: who told him, that some questions had been asked him about his estate; to which he gave no answer. This occasioned another question to be proposed, if he would have a Popish priest; but he replied with great vehemence, No, no! repeating the words, he would have nothing to do with them. The same gentleman then asked him again, if he would have the minister sent for; and he calmly said, "Yes, pray send for him." The minister accordingly came, and did the office enjoined by the church, the duke devoutly attending it, and receiving the sacrament. In about an hour after, he became speechless, and died on the same night. His body was buried in Westminster Abbey. As to his personal character, it is impossible to say any thing in its vindication; for though his severest enemies acknowledge him to have possessed great vivacity and a quickness of parts peculiarly adapted to the purposes of ridicule, yet his warmest advocates have never attributed to him a single virtue. His generosity was profuseness, his wit malevolence, the gratification of his passions his sole aim through life, his very talents caprice, and even his gallantry the meer love of pleasure. But it is impossible to draw his character with equal beauty, or with more justice, than in that given of

See an affecting letter on this event in Maty's Review, Dec. 1733.

him by Dryden, in his "Absalom and Achitophel," under the name of Zimri, which is too well known to authorize our inserting it here, and to which therefore we shall refer our readers. How greatly it is to be lamented that such abilities should have been so shamefully misapplied! For, to sum up his character at once, if he appears inferior to his father as a statesman, he was certainly superior to him as a wit, and wanted only application and steadiness to have made as conspicuous a figure in the senate and the cabinet as he did in the drawing-room. But his love of pleasure was so immoderate, and his eagerness in the pursuit of it so ungovernable, that they were perpetual bars against the execution of even any plan he might have formed solid or praise-worthy. In consequence of which, with the possession of a fortune that might have enabled him to render himself an object of almost adoration, we do not find him on record for any one deservedly generous action. As he had lived a profligate, he died a beggar; and as he had raised no friend in his life, he found none to lament him at his death. As a writer, however, he stands in a quite different point of view. There we see the wit, and forget the libertine. His poems, which indeed are not very numerous, are capital in their kind; but what will immortalize his memory while our language shall be understood, or true wit relished, is his celebrated comedy of "The Rehearsal, 1672," a comedy, which is so perfect a master-piece in its way, and so truly an original, that, notwithstanding its prodigious success, even the task of imitation, which most kinds of excellence have excited inferior geniuses to undertake, has appeared too arduous to be attempted with regard to this, which through an whole century still stands alone[A], notwithstanding that the very plays it was written expressly to ridicule are forgotten, and the taste it was meant to expose totally exploded, and although many other pieces as absurd, and a taste as depraved, have since at times sprung up, which might have afforded ample materials in the hands of an equal artificer.

Besides "The Rehearsal," the duke was the author of some other dramatic pieces; as, "The Chances," a comedy altered from Fletcher; "The Restoration, or Right will take place," a tragi-comedy; "The Battle of Sedgmoor," a farce; "The Militant Couple, or the Husband may thank himself," a fragment. He was the author of some prose-pieces, among which were "An

[A] The "Critic" of Mr. Sheridan is perhaps an exception.

“*Essay upon Reason and Religion*,” in a letter to Nevile Pain, Esq; “*On Human Reason*,” addressed to Martin Clifford, Esq; “*An Account of a Conference between the Duke and Father Fitzgerald, whom King James sent to convert his Grace in his sickness*,” and, “*A short Discourse upon the Reasonableness of men’s having a religion or worship of God*.” This last was printed in 1685, and passed through three editions. The duke wrote also several small poems, complimentary and satirical. One is intitled, “*The lost mistress, a complaint against the Countess of ———*” Shrewsbury, as is supposed; whose lord he killed in a duel on her account, and who is said to have held the duke’s horse, disguised like a page, during the combat. The loves of this tender pair are touched by Pope, among the following lines:

“Behold, what blessing wealths to life can lend!
 “And see, what comfort it affords our end.
 “In the worst inn’s worst room, with mat half-hung,
 “The floors of plaster, and the walls of dung,
 “On once a flock-bed, but repair’d with straw,
 “With tape-tied curtains, never meant to draw,
 “The George and Garter dangling from that bed,
 “Where tawdry yellow strove with dirty red,
 “Great Villiers lies—alas! how chang’d from him,
 “That life of pleasure, and that soul of whim!
 “Gallant and gay, in Cliveden’s proud alcove,
 “The bower of wanton Shrewsbury and Love;
 “Or just as gay at council, in a ring
 “Of mimic’d statesmen, and their merry king.
 “No wit to flatter, left of all his store!
 “No fool to laugh at, which he valued more.
 “There, victor of his health, of fortune, friends,
 “And fame; this lord of useless thousands ends.”

Epist. to
 lord Bathurst,
 v. 297.

A complete edition of this author’s works was published by the late Mr. T. Evans, in 2 vols. 8vo. 1775.

VINCI (LEONARDO DA), an illustrious Italian painter, and universal genius, was descended from a noble family in Tuscany, and born in a castle called Vinci, near Florence, in 1445. He was placed under Andrea Verrochio, a celebrated painter of that city; but soon surpassed him and all his predecessors so much, that he is owned to have been the master of the third or golden age of modern painting. His surpassing Verrochio first appeared in a piece,

which that painter had made of St. John, baptizing our Saviour. Vinci, by his order, assisted him in that piece, and painted an angel, holding up some of the vestments; which proved so much the finest figure in it, that it visibly discredited all the rest: and this hurt Verrochio to that degree, that he resolved never to use his pencil any more.

Leonardo, quitting Verrochio, set up for himself; and did many paintings, which are still to be seen at Florence. He became in all respects a most accomplished person. Never was painter more knowing in the theory of his art, than he. He was well skilled in anatomy, a master in optics and geometry, and applied himself thoroughly to the study of nature and her operations: for he maintained the knowledge of nature to be the ground-work of painting; and supposed very reasonably, that no man could imitate what he was not acquainted with. But his studies were far from terminating here: as his genius was universal, for surely no man's was ever more so, he applied himself to arts, to literature, to accomplishments of the body; and he excelled in every thing he applied to. He was a good architect, an able carver, and extremely well versed in the mechanics: he had a fine voice, and understood music, and both played and sung as well as any man of his time. He was a well-formed person, and a master of all genteel exercises. He understood the management of a horse, and took delight in appearing well mounted: and he was very dextrous in the use of arms. His behaviour was polite, and his conversation so infinitely taking, that no man ever partook of it without pleasure, or left it without regret.

His reputation soon spread itself all over Italy, where he became known for the first man of his age in all polite arts. Lewis Sforza, duke of Milan, called him to his court, and prevailed with him to be a director of the academy for architecture, he had just established: where Leonardo soon banished all the old Gothic fashions, and reduced every thing to the happy simplicity and purity of the Greeks and Romans. About this time, duke Lewis formed a design of supplying the city of Milan with water by a new canal: the execution of which project was deputed to Leonardo. In order to accomplish this vast design, he spent much time in the study of philosophy and mathematics; applying with double ardour to those parts which might give him light into the work he had undertaken.

To

To these he joined antiquity and history; and observed, as he went along, how the Ptolemies had conducted the waters of the Nile through the several parts of Egypt; and how Trajan had opened a commerce with Nicomedia, by rendering navigable the lakes and rivers lying between that city and the sea. At length, he brought this great work to pass; and happily achieved what some thought next to impossible, by rendering hills and valleys navigable with security. The canal goes by the name of Mortefana, being above 200 miles in length; and passes through the Valteline and the valley of Chiavenna, conducting the waters of the river Adda to the very walls of Milan.

After Leonardo had been labouring some years for the service of Milan, in quality of architect and engineer, he was called, by the duke's order, to adorn and beautify it by his paintings: and he painted, among other things, his celebrated piece of our Saviour's Last Supper. Francis I. was so charmed with this, that, finding it impracticable to have it removed into France, he ordered a copy to be taken, which is still to be seen at St. Germain's; while the original, being painted in oil, and upon a wall not sufficiently secured from moisture, has been defaced long ago. The wars of Italy began now to interrupt him; and his friend and patron, duke Lewis, being defeated and carried prisoner to France, the academy was destroyed, the professors turned adrift, and the arts effectually banished out of Milan. In 1499, the year before duke Lewis's defeat, Leonardo being at Milan was desired, by the principals of the place, to contrive some new device for the entertainment of Lewis XII. of France, who was just then ready to make his entrance into that city. Leonardo consented, and accordingly made a very curious automaton: it was the figure of a lion, whose inside was so well furnished with machinery, that it marched out to meet the king; made a stand when it came before him; reared up on its hinder legs; and, opening its breast, presented a scutcheon, with flower de luces quartered upon it.

The disorders of Lombardy, and the misfortunes of his patrons the Sforzi, obliging Leonardo to quit Milan, he retired to Florence; where he flourished under the patronage of the Medici. In 1503, the Florentines resolving to have their-council chamber painted, Leonardo by a public decree was elected to the office; and got Michael Angelo

Angelo to assist him in painting one side of it, while he himself painted the other. Michael Angelo was then but a young man, yet had acquired a great reputation, and was not afraid to vie with Leonardo. Jealousy, as is usual, arose between them; and each had their partizans, so that at last they became open enemies. About this time, Raphael was led by Leonardo's reputation to Florence; the first view of whose works astonished him, and wrought in him a reformation, to which all the glory he afterwards acquired has been ascribed by some. Leonardo kept close to Florence, till 1513; and then went to Rome, which it is said he had never yet seen. Leo X, then Pope, who had a love for painting and the fine arts, received him graciously, and resolved to employ him: upon which, Leonardo set himself to the distilling of oils, and the preparing of varnish, to cover his paintings with. Leo, informed of this, said smartly enough, that "nothing could be expected from a man, who thought of finishing his works before he had begun them:" and this unlucky bon mot of Leo, together with other little mortifications related by Vasari, who, however, on account of his great partiality to Michael Angelo, is not altogether to be credited, made him so weary of Rome, that, having an invitation from Francis I, he removed into France. He was above seventy years of age, when he undertook this journey: and it is probable, that the fatigues of it, together with the change of climate, contributed to the distemper of which he died. He languished several months at Fontainebleau, during which time the king went frequently to see him: and one day, as he was raising himself up in bed to thank the king for the honour done him, he was at that instant seized with a fainting fit; and, Francis stooping to support him, he expired in the arms of that monarch. He died in 1520.

Nature perhaps never was more lavish, than in the composition of this great man; for she gave him even all that she had to give. We have spoken above of his many and various accomplishments. As to his art, he was extremely diligent in the performance of his works: it was the opinion of Rubens, that his chief excellence lay in giving every thing its proper character; he was wonderfully diffident of himself, and so curious, that he left several pieces unfinished; believing, that his hand could never reach that idea of perfection, which he had conceived in his mind. Some of his paintings are to be seen in England and other countries,

countries, but the greatest part of them are in Florence and France. He composed a great number of discourses upon several curious subjects, among which were, "A Treatise of the Nature, Equilibrium, and Motion of Water;" "A Treatise of Anatomy;" "The Anatomy of a Horse;" "A Treatise of Perspective;" "A Treatise of Light and Shadows;" and, "A Treatise of Painting." None of these have found their way into day-light, but the "Treatise of the Art of Painting:" a noble edition of which was published by R. du Fresne at Paris in 1651, with figures by Nicolas Poussin. It was also published in English in 1721, 8vo, with a life of the author prefixed; from which we have extracted chiefly this account of him.

VINES (RICHARD), a learned and excellent Divine, a popular and laborious preacher, and a most industrious and useful man in his college, was born at Blazon in Leicestershire, and educated in Magdalen College, Cambridge, where he commenced M. A. and was remarkable for his sober and grave behaviour, not being chargeable even with the venial levities of youth. From the university he was elected (most probably at the recommendation of his contemporary Thomas Cleiveland) school-master of Hinckley; where he entered into holy orders, and (as appears by an extract from the register of that parish) married, and had at least one child. After remaining some time in the faithful discharge of his office at Hinckley-school, he obtained the rectory of Weddington in Warwickshire; and, at the beginning of the civil war, he was driven from his parish, and forced to take shelter in Coventry. When the assembly of divines which established the Presbyterian government in 1644 was called, Mr. Vines, who was a good speaker, was unanimously chosen of their number; and, as Fuller says, was the champion of the party. While he was at London, he became minister of St. Clement Danes, and vicar of St. Lawrence Jewry; afterwards he removed to Watton in Hertfordshire; and was appointed Master of Pembroke Hall in Cambridge in 1645, by the earl of Manchester, on the ejection of Dr. Benjamin Lavey, but resigned that and his living of St. Lawrence Jewry in 1650, on account of the engagement. He joined in a letter from the principal ministers of the city of London (presented Jan. 1, 1645, to the assembly of Divines sitting at Westminster by authority of parliament), complaining against

Nichols's
History of
Hinckley,
p. 141.

Ibid.

against the Independents. He was a son of thunder, and therefore compared to Luther; yet moderate and charitable to them that differed from him in judgement. The Parliament employed him in all their treaties with the King; and his majesty, though of a different judgement, valued him for his ingenuity, seldom speaking to him without touching his hat, which Mr. Vines returned with most respectful language and gestures. This particular was the more remarkable, as no other of the Parliament Commissioners ever met with the same token of attention. He came also with the other London ministers to offer their services to pray with the King, the morning before his execution. He was an admirable scholar; holy and pious in his conversation, and indefatigable in his labours, which wasted his strength, and brought him into a consumption, when he had lived but about 56 years. He was a very painful and laborious minister, and spent his time principally amongst his parishioners, in piously endeavouring “to make them all of one piece, though they were of different colours, and unite them in judgement who differed in affection.” In 1654 he was joined in a commission to eject scandalous and ignorant ministers and schoolmasters in London. He died in 1655, and was buried in the parish church of St. Lawrence Jewry; which having been consumed in the general conflagration of 1666, no memorial of him is there to be traced. His funeral sermon was preached, Feb. 7, by Dr. Jacomb, who gave him his just commendation. He was a perfect master of the Greek Tongue, a good philologist, and an admirable disputant. He was a thorough Calvinist, and a bold, honest man, without pride or flattery. Mr. Newcomen calls him “Disputator acutissimus, Concionator felicissimus, Theologus eximius.” Many funeral poems and elegies were made upon his death.

Mr. Vines was frequently called forth to preach on public solemnities: particularly before the House of Commons, at a public fast, Nov. 30, 1642; on a thanksgiving, before both Houses, July 18, 1644; at another fast, before the Commons, March 10, 1746; and before the House of Peers, at the funeral of the Earl of Essex, Oct. 22, 1646. Thirty-two of his “Sermons” were published in 1662.

Virgilii
Vita a Donato —
Eadem a Ruxo. —
Fabric. Bibl.
Latin —

VIRGIL, in Latin PUBLIUS VIRGILIUS MARO, the most excellent of all the ancient Roman poets, was born Oct. 15, U. C. 684, in the consulship of Pompey and

and Crassus, at a village called Andes, not far from Mantua. His father was undoubtedly of low birth and mean circumstances, but by his industry so much recommended himself to his master, that he gave him his daughter, named Maia, in marriage, as a reward of his fidelity. Our poet, discovering early marks of a very fine genius, was sent at twelve years old to study at Cremona, where he continued till his seventeenth year. He was then removed to Milan, and from thence to Naples, being the residence of several teachers of philosophy and polite learning; and applied himself heartily to the study of the best Greek and Roman writers. But physic and mathematics were his favourite sciences, which he cultivated with much care; and to this early tincture of geometrical learning were owing probably that regularity of thought, propriety of expression, and exactness in conducting all subjects, for which he is so remarkable. He learned the Epicurean philosophy under the celebrated Syro, of whom Cicero speaks twice with the greatest encomiums both of his learning and virtue: his acquaintance with Varus, his first patron, commenced by his being fellow-student with him under this philosopher. After Virgil had completed his studies at Naples, Donatus affirms, that he made a journey to Rome; and relates some marvellous circumstances concerning his being made known to Augustus, which, like many other particulars in his account of this poet, breathe very much the air of fable. The truth is, we have no certain knowledge of the time and occasion of Virgil's going to Rome, how his connexions with the wits and men of quality began, nor how he was introduced to the court of Augustus.

We cannot imagine, that such an exalted genius, as Virgil was blessed with, could lie long inactive and unexercised. Accordingly it is related that, in the warmth of early youth, he formed a noble design, of writing an heroic poem "On the wars of Rome;" but, after some attempts, was discouraged from proceeding, by the roughness and asperity of the old Roman names, which not only disgusted his delicate ear, but, as Horace expresses it, "quæ versu dicere non est." He turned himself, therefore, to pastoral; and, being captivated with the beauty and sweetness of Theocritus, was ambitious to introduce this new species of poetry among the Romans. His first performance in this way is supposed to have been written U. C. 709, the year before the death of Julius Cæsar, when the poet was in his 25th year: it is intitled "Alexis."

Possibly

Bayle's
Dict. in
voce.—
Warton's
Life of Vir-
gil prefixed
to Virgil's
works pub-
lished with a
translation
and notes,
at London
1753, in
four vo-
lumes, 8vo.

Possibly "Palæmon" was his second: it is a close imitation of the fourth and fifth Idylls of Theocritus. Mr. Warton places "Silenus" next: which is said to have been publicly recited on the stage by Cytheris, a celebrated comedian. Cicero, having heard this eclogue, cried out in an extacy of admiration, that the author of it was "magnæ spes altera Romæ;" esteeming himself, say the commentators, to be the first. But the words may be understood in a very different sense, and more honourable to Cicero. The subject of this eclogue, we should remember, was an account of the Epicurean philosophy both natural and moral, which had been but lately beautifully illustrated by Lucretius: an author, whom Cicero was so eminently fond of, as to revise and publish his work. Upon hearing, therefore, the beautiful verses of Virgil upon the same subject, Cicero exclaimed to this purpose, "behold another great genius rising up among us, who will prove a second Lucretius." Mr. Warton is the author of this very ingenious and natural interpretation. Virgil's fifth eclogue is composed in allusion to the death and deification of Cæsar. The battle of Philippi in 712 having put an end to the Roman liberty, the veteran soldiers began to murmur for their pay; and Augustus, to reward them, distributed among them the lands of Mantua and Cremona. Virgil was involved in this common calamity, and applied to Varus and Pollio, who warmly recommended him to Augustus, and procured for him his patrimony again. Full of gratitude to Augustus, he composed the "Tityrus," in which he introduces two shepherds: one of them, complaining of the distraction of the times, and of the havoc the soldiers made among the Mantuan farmers; the other, rejoicing for the recovery of his estate, and promising to honour the person who restored it to him as a God. But our poet's joy was not of long continuance: for we are told, that when he returned to take possession of his farm, he was violently assaulted by the intruder, and would have certainly been killed by him, if he had not escaped by swimming hastily over the Mincio. Upon this unexpected disappointment, melancholy and dejected, he returned to Rome, to renew his petition; and, during his journey, seems to have composed his ninth eclogue. The celebrated eclogue, intituled "Pollio," was composed in 714, upon the following occasion. The consul Pollio on the part of Antony, and Mæcenas on the part of Cæsar, had made up

the differences between them; by agreeing, that Octavia, half sister to Cæsar, should be given in marriage to Antony. This agreement caused an universal joy; and Virgil, in this eclogue, testified his. Octavia was with child by her late husband Marcellus at the time of this marriage: and, whereas the Sibylline oracles had foretold, that a child was to be born about this time, who should rule the world, and establish perpetual peace, the poet ingeniously supposes the child in Octavia's womb to be the glorious infant, under whose reign mankind was to be happy, the golden age to return from heaven, and fraud and violence to be no more. In this celebrated poem, the author with great delicacy at the same time pays his court to both the chiefs, to his patron Pollio, to Octavia, and to the unborn infant. It is dedicated to Pollio by name, who was at that time consul, and therefore we are sure of the date of this eclogue, as it is known that he enjoyed that high office in 714. In 715, Pollio was sent against the Parthini, a people of Illyricum; and during this expedition, Virgil addressed to him a beautiful eclogue, called "Pharmaceutria." His tenth and last eclogue is addressed to Gallus. These were our poet's first productions; and we have been the more circumstantial in our account of some of them, as many particulars of his life are intimately connected with them. See GAL-
LUS.

Being in his 34th year, he retired to Naples; and laid the plan of his inimitable "Georgics," which he undertook at the entreaties of Mæcenas, to whom he dedicated them; not to rival and excell Hesiod, as he had lately done Theocritus, but on a noble political motive, and to promote the welfare of his country. Great was the desolation occasioned by the civil wars: Italy was almost depopulated: the lands were uncultivated and unstocked: a famine and insurrection ensued: and Augustus himself hardly escaped being stoned by the people, who attributed this calamity to ambition. His wife and able minister therefore resolved, if possible, to revive the decayed spirit of husbandry, to introduce a taste for agriculture, even among the great; and could not think of a better method to effect this, than to recommend it by the insinuating charms of poetry. Virgil fully answered the expectations of his polite patron; for the "Georgics" contain all those masterly beauties, that might be expected from an exalted genius, whose judgement and imagination were
in

in full maturity and vigour, and who had leisure to give the last polish and perfection to his incomparable workmanship. They are divided into four books; and the subjects of them are particularly specified in the four first lines of the first book. Corn and ploughing are the subject of the first book, vines of the second, cattle of the third, and bees of the fourth.

He is supposed to have been in his 45th year, when he began to write the "*Æneid*;" the design of which is thus explained by an able master in classical literature. Augustus being freed from his rival Antony, the government of the Roman empire was to be wholly in him; and though he chose to be called their father, he was, in every thing but the name, their king. But the monarchical form of government must naturally displease the Romans: and therefore Virgil, like a good courtier, seems to have laid the plan of his poem to reconcile them to it. He takes advantage of their religious turn, and of some old prophecies that must have been very flattering to the Roman people, as promising them the empire of the whole world. He weaves these in with the most probable account of their origin, that of their being descended from the Trojans. He shews, that *Æneas* was called into their country by the express order of the gods, that there was an uninterrupted succession of kings from him to *Romulus*, that *Julius Cæsar* was of this royal race, and that *Augustus* was his sole heir. The result of all which was, that the promises, made to the Roman people in and through this race, terminating in *Augustus*, the Romans, if they would obey the gods, and be masters of the world, were to yield obedience to the new establishment under that prince. The poem therefore may very well be considered as a political work: Pope used to say, "it was evidently as much a party-piece, as *Abfalom* and *Achitophel*:" and if so, Virgil was not highly encouraged by *Augustus* and *Mæcenæ*s for nothing. The truth is, he wrote in defence of the new usurpation of the state; and all that can be offered in his vindication, which however seems enough, is, that the Roman government could no longer be kept from falling into a single hand, and that the usurper he wrote for was as good a one as they could have. But, whatever may be said of his motives for writing it, the poem has in all ages been highly applauded. *Augustus* was eager to peruse it before it was finished; and entreated him by letters to communicate

Spence's
Polymetis,
Dialog. iii.
p. 18.

Warton's
Dedication
to Sir Geo.
Lytton.

narrate it. Macrobius has preserved to us part of one of Virgil's answers to the Emperor, in which the poet excuses himself; who however at length complied, and read himself the sixth book to the Emperor; when Octavia, who had just lost her son Marcellus, the darling of Rome, and adopted son of Augustus, made one of the audience. Virgil had artfully inserted that beautiful lamentation for the death of young Marcellus, beginning with — "O nate, ingentem luctum ne quære tuorum" — but suppressed his name till he came to the line — "Tu Marcellus eris:" upon hearing which Octavia could bear no more, but fainted away, overcome with surprize and sorrow. When she recovered, she made the poet a present of ten sesterces for every line, which amounted in the whole to above 2000*l*.

The "*Æneid*" being brought to a conclusion, but not to the perfection our author intended to give it, he resolved to travel into Greece, to correct and polish it at leisure. It was probably on this occasion, that Horace addressed that affectionate ode to him, "*Sic te Divæ potens Cypri,*" &c. Augustus, returning victorious from the East, met with Virgil at Athens, who thought himself obliged to attend the Emperor to Italy: but the poet was suddenly seized with a fatal distemper, which, being increased by the agitation of the vessel, put an end to his life as soon as he landed at Brundisium. He died, Sept. the 22d, in his 52d year. He had ordered in his will, that the "*Æneid*" should be burnt as an unfinished poem; but Augustus forbade it, and had it delivered to Varius and Tucca, with the strictest charge to make no additions, but only to publish it correctly. He died with such steadiness and tranquillity, as to be able to dictate his own epitaph in the following words:

"Mantua me genuit, Calabri rapuere, tenet nunc

"Parthenope: cecini Pascua, Rura, Duces."

His bones were carried to Naples, according to his earnest request; and a monument was erected at a small distance from the city. He was of a swarthy complexion, tall, of a sickly constitution, afflicted with frequent head-achs and spittings of blood, very temperate, sober, and chaste; whatever may have been surmised to the contrary. That he wrote in his youth some lascivious verses, is not to be doubted, since the younger Pliny, who had done the same, justifies himself by his example: and, in his *Bucolics*, he

Saturnal.
Lib. 1.

Plinii Hist.
Nat. Lib. 7.
c. 30.

Epist. 3.
Lib. 5.

relates very criminal passions; but it does not follow from thence, that he was tainted with them. On the contrary, it is delivered down to us as a certain truth, that the inhabitants of Naples gave him the name of Parthenias, on account of the purity of his words and manners. He was so very bashful, that he frequently ran into the shops, to prevent being gazed at in the streets; yet so honoured by the Roman people, that once coming into the theatre, the

Dialogus de
Oratoribus,
printed with
Tacitus.

whole audience rose, out of respect to him. He was of a thoughtful and melancholy temper, spoke little, loved retirement and contemplation. His fortune was not only easy, but affluent: he had a delightful villa in Sicily, and a fine house and well-furnished library near Mæcenas's gardens on the Esquiline Hill at Rome. He revised his verses with prodigious severity, and used to compare himself to a she-bear, which licks her cubs into shape. He was so benevolent and inoffensive, that most of his contemporary poets, though they envied each other, agreed in loving and esteeming him; which, says Mr. Bayle, commands my admiration of him more than all he wrote. Among Caligula's follies, we may undoubtedly reckon his contempt and hatred of Virgil; who, he had the confidence to say, had neither wit nor learning, and whose writings and effigy he endeavoured to remove out of all libraries.

Sueton in
Calig. Cap.
xxxiv.
Lampri-
dus, in
Alex. Se-
vero,
c. xxxi.
Plin. Epist.
7. Lib. iii.

The Emperor Alexander Severus judged quite otherwise: he called him the Plato of the poets, and placed his picture with that of Cicero in the temple, in which he had placed Achilles and other great men. So did Silius Italicus the poet, when he kept Virgil's birth-day, as Pliny relates, with greater solemnity than his own; and so did our Sir William Temple, who did "not wonder that the famous

Miscella-
nea.

"Dr. Harvey, when he was reading Virgil, should some-
times throw him down upon the table, and say, 'He
had a devil.'" With regard to the characteristical difference between Virgil and Homer, so much disputed, it may with truth be affirmed, that the former excelled all mankind in judgement, and the latter in invention. "Me-
thinks the two poets," says Mr. Pope, "resemble the
heroes they celebrate. Homer, boundless and irresistible
as Achilles, bears all before him, and shines more and
more, as the tumult increases: Virgil, calmly daring like
Æneas, appears undisturbed in the midst of the action,
disposes all about him, and conquers with tranquillity.
Or, when we look on their machines, Homer seems
like his own Jupiter in his terrors, shaking Olympus,
"scattering

“ scattering the lightnings, and firing the heavens: Virgil,
 “ like the same power in his benevolence, counselling
 “ with the gods, laying plans for empires, and regularly
 “ ordering his whole creation.”

The genuine and undisputed works of this poet are ten
 “ Eclogues, or Bucolics,” four books of “ Georgics,” and
 the “Æneid” in twelve books. The “Culex,” the “Ceiris,”
 and some smaller pieces, called “Catalecta,” are subjoined
 to some editions of his works; particularly to that of
 Masvicius, with the notes of Servius, at Lewarden 1717, in
 2 vols. 4to: which is perhaps the best edition of Virgil,
 although that of Burman at Amsterdam, 1746, in 4 vols.
 4to, bears an higher price. There are besides these several
 good ones; as the “Elzevir in 1636,” 12mo; “De la
 “Cerdà’s in 1642,” folio; that “in Usum Delphini a
 “Ruæo, 1675,” 4to; and the “Variorum edition at Leyden
 “1680,” 3 vols. 8vo. The versions of, and commentaries
 upon, his works are innumerable. Those into our own
 language by Ogilby, Dryden, and Trapp, are well known:
 but Mr. Warton’s edition in Latin and English, referred
 to above, is preferable to any of these, not on account of
 the translation only, but because the Latin text is correctly
 printed with it. The “Bucolics” and “Georgics” have
 also been published by Dr. John Martyn, F. R. S. Professor
 of Botany in Cambridge, with an English version in prose,
 and with useful and curious notes.

VITRUVIUS (MARCUS VITRUVIUS POLLIO),
 a great and famous architect of antiquity; of whom
 however nothing is known, but what is to be collected
 from his ten books “de Architecturâ,” still extant. From
 the preface to the sixth book, we learn, that he was care-
 fully educated by his parents, and instructed in the whole
 circle of arts and sciences; which he speaks of with great
 gratitude, laying it down as certain, that no man can be a
 compleat Architect, without some knowledge and skill in
 every one of them. In the preface to the first he informs
 us, that he was known to Julius Cæsar: afterwards recom-
 mended by Octavia to her brother Augustus Cæsar; and
 that he was so favoured and provided for by this Emperor,
 as to be out of all fear of poverty as long as he lived: *ut
 ad exitum vitæ non haberet inopiæ timorem*. It is supposed,
 that he was born either at Rome or Verona: but it is not
 known which. His books of Architecture are addressed to

Augustus Cæsar, and not only shew consummate skill in that particular science, but also very uncommon genius and natural abilities. The style, in which they are written, is not equal to that of the Augustan age, but favors something harsh and plebeian, as the critics have observed. Cardan, in his 16th book "*de subtilitate*," ranks Vitruvius with eleven others, whom he supposes to have excelled all men in the force of genius and invention; and would not have scrupled to have given him the first place, if it could be imagined that he had delivered nothing but his own discoveries. His twelve, for the reader may be curious to know their names, are Archimedes, Aristoteles, Euclides, Scotus, Joannes Suiffet surnamed the Calculator, Apollonius Pergæus, Archytas of Tarentum, Mahomet Ibn Moses the Inventor of Algebra, Achindus, Heber of Spain, Galen, and Vitruvius.

The Architecture of Vitruvius has been frequently printed; but the best edition is that with the following title: "*M. Vitruvii Pollionis de Architectura libri decem. Cum notis, castigationibus, & observationibus Gulielmi Philandri integris; Danielis Barbari excerptis; & Claudii Salmasii passim insertis. Præmittuntur elementa Architecturæ; collecta ab illustri viro Henrico Wottono Equite Anglo. Accedunt Lexicon Vitruvianum Bernardini Baldi Urbinate Guastellæ Abbatis; & ejusdem Scamilli Impares Vitruviani. De Pictura libri tres absolutissimi Leonis Baptistæ de Albertis. De Sculptura excerpta maxime animadvertenda ex Dialogo Pomponii Gaurici Neapolitani. Ludovici Demontiosii commentarius de Sculptura & Pictura. Cum variis indicibus copiosissimis. Omnia in unum collecta, digesta, & illustrata, a Joanne de Laet Antwerpiano. Amstelodami, apud Ludovicum Elzevirium, anno MDCXLIX.*"

Claude Perrault, the famous French Architect, at the command of the Minister Colbert, made an excellent French translation of this work of Vitruvius, and added notes and figures. The first edition was published at Paris in 1673; the second, reviewed, corrected, and augmented, at the same place in 1684: both in folio.

PER-
RAULT,
Claude.

Du Pin,
Bibl. Ec-
cles. Ant.
16 Cent.
Wood's
Athen. Ox.
Niceron,

VIVES (JOANNES LUDOVICUS), a very ingenious and learned man, was born at Valentia or Valenza in Spain, in 1492. He learned grammar and classical learning in his own country; and went to Paris to study logic and philosophy. But Paris was the very worst place he
could

could at that time have gone to; for there the students were wholly bent upon the method of the Schoolmen, which consisted in learning a great number of barbarous and unmeaning terms, and in disputing upon them for ever. With these sophistical and vain babblings he was presently disgusted; and going from Paris to Louvain, he there in 1519 published a book against them, intituled "Contra Pseudo-Dialecticos." At Louvain he applied himself intirely to the Belles Lettres, and became very consummate therein. His reputation was such, that he was chosen to be Preceptor to William de Croy, afterwards Archbishop of Toledo, and Cardinal, who died in 1521: July 1517, he was made, though then at Louvain, one of the first fellows of Corpus Christi College in Oxford by the founder thereof; his fame being spread over England, as well on account of his great parts and learning, as for the peculiar respect and favour with which Queen Catherine of Spain honoured him. In 1522, he dedicated his "Commentary upon St. Augustin de Civitate Dei" to Henry VIII; which was so acceptable to that Prince, that Cardinal Wolsey by his order invited him over to England. He came in 1523, and was employed to teach the Princess Mary polite literature and the Latin tongue: it was for her use, that he wrote "De Ratione studii puerilis," which he addressed to his patroness Queen Catherine in 1523: as he did the same year "De institutione foeminae Christianae," written by her command. During his stay in England, he resided a good deal at Oxford; where he was admitted Doctor of Law, and read lectures in that and the Belles Lettres. King Henry conceived such an esteem for him, that he accompanied his Queen to Oxford, in order to be present at the lectures which he read to the Princess Mary, who resided there: nevertheless, when Vives afterwards presumed to speak and write against the divorce of Catherine, Henry changed his countenance towards him, and even confined him six months in prison. Having obtained his liberty, he returned to the Netherlands, and resided at Bruges; where he married, and taught the Belles Lettres as long as he lived. The year of his death is disputed; but all seem agreed, that he died somewhere between forty and fifty.

Vives was one of the most learned men of his age; and some have affected to make him, Budæus, and Erasmus, the Triumvirs as it were in the then Republic of Letters. They ascribed to each those peculiar qualities in which

they supposed him to exceed the other; as, wit to Budæus, eloquence to Erasmus, judgement to Vives, and learning to them all. But Du Pin does not approve this division and adjustment of things: Erasmus, he says, was doubtless a man of finer wit, more extensive learning, and of a more solid judgement, than Vives; Budæus had more skill in the languages and in profane learning, than either of them; and Vives excelled in grammar, in rhetoric, and in logic. But however Du Pin may seem to degrade Vives upon the comparison with Erasmus and Budæus, yet he has not been backward in doing justice to his merit. "Vives, says he, "was not only excellent in polite letters, a judicious critic, and an eminent philosopher; but he applied himself also to divinity, and was successful in it. If the Critics admire his books '*de causis corruptarum artium*,' and '*de tradendis disciplinis*,' on account of the profane learning that appears in them, and the solidity of his judgement in those matters; the Divines ought no less to esteem his books '*de Veritate Fidei Christianæ*,' and his Commentary upon St. Augustine '*de Civitate Dei*,' in which he shews, that he understood his religion thoroughly."

His writings were printed, in 2 vols. folio, at Basil, 1555: his Commentary upon St. Austin is not included, but has been published separately, though never well. It is perhaps at present the most useful of his works: there is a great deal of sacred and profane learning in it; and Scaliger certainly judged too severely of it, but it was his way, when he said, that "it might well enough pass for an excellent work at the time it was written, but that now it is of no value at all."

Scaligerana
Secunda.

Bayle's Dic-
tionary.
Fontenelle's
Elogium on
M. Viviani,
read in an
Assembly
of the Royal
Academy
of Sciences,
April 11,
1704.

VIVIANI (VINCENTIO), a great Mathematician of Italy, was born of a noble family at Florence, in 1621, and was instructed by the illustrious Galileo. The first work which he undertook was his Divination upon Aristotle, who was contemporary with Euclid, and author of five books of Problems "*de locis solidis*;" the bare propositions of which were collected by Pappus, but the books are entirely lost. He broke this work off before it was finished, in order to apply himself to another of the same kind, and that was, to restore the fifth book of Appollonius's "*Conic Sections*." While he was engaged in this, the famous Borelli found, in the library of the Great Duke of Tuscany, an Arabic manuscript, with a Latin inscription, which

which imported, that it contained the eight books of Apollonius's "Conic Sections:" the eighth however of which was found to be wanting in it. He carried this manuscript to Rome, in order to translate it, with the assistance of a famous professor of the Oriental languages. Viviani, very unwilling to lose the fruits of his labours, procured a certificate that he did not understand the Arabic language, and knew nothing of that manuscript; and would not even suffer Borelli to send him an account of any thing relating to it. At last he finished his book, and published it in 1659, folio, with this title, "De Maximis & Minimis Geometrica Divinatio in quantum Conicorum Apollonii Pergæi." He found that he had more than divined; for that he was superior to Apollonius himself. He was obliged to interrupt his studies for the service of his prince in an affair of great importance: it was, to prevent the inundations of the Tiber, in which Cassini and he were employed some time; but nothing was entirely executed. He was rewarded with a pension by the king of France; and he resolved upon this to finish his divination upon Aristeus, with a view to dedicate it to that monarch. He was honoured by Ferdinand II, Great Duke of Tuscany, with the title of first mathematician to his highness; a title the more glorious, as Galileo had borne it. He resolved three problems in geometry; which had been proposed to all the mathematicians of Europe; and dedicated that work to the memory of Mr. Chapelain, under the title of "Enodatio Problematum, &c." He proposed himself the problem of the squarable arch, which Mr. Leibnitz and the Marquis de l'Hospital gave the solution of by the *Calculus Differentialis*. In 1669, he was chosen to fill in the Royal Academy of Sciences a place among the eight foreign associates. This new favour reanimated his zeal; and he published three books of his divination upon Aristeus at Florence in 1701, which he dedicated to the king of France. It is a folio of 128 pages, intituled, "De locis solidis secunda Divinatio Geometrica in quinque libros injuria temporum amissos Aristæi senioris Geometræ." This was a second edition enlarged; the first was printed at Florence in 1673.

He died in 1703, aged 81. He laid out the fortune, which he had raised by the bounties of his Prince, in building a magnificent house at Florence; in which he placed a bust of Galileo, with several inscriptions in honour of that great man. His opinions, with regard to reli-

Monconys,
Voïage, &c.
Part II. p.
130. ad an.
1636. Lyons
1665.

gion, were very erroneous and strange: for, as he owned to Mr. Monconys, he believed the necessity of all things, the nullity of evil, and the participation of the universal soul. But it is remarkable, that such sort of faith as this has prevailed among the better sort of the modern Italians, since the revival of Platonism there in the fifth century.

VOETIUS (GISBERT), a German divine, was born at Heusden in 1589; and, after exercising the ministry in his own country, quitted his station, to follow armies and instruct soldiers. In 1634, he was chosen at Utrecht professor of divinity and the Oriental languages; and maintained this situation, exercising some part of the time the functions of a minister, till 1677, when he died at the age of 87. He was the declared enemy of Descartes and his Philosophy, even to fanaticism. He accused him of Atheism, in several pieces he wrote against him; and the Magistrates of Utrecht were weak enough to countenance him so far, as to condemn the Apologetical Letters of this philosopher. He was the author of several works, which are not now worth recording. His followers have been called Voetians, and have always been the greatest adversaries of the Cocceians.

VOITURE (VINCENT), a most polite and elegant French writer, was the son of a wine-merchant, and born at Amiens in 1598. His fine parts and delicate taste for the Belles Lettres made him very illustrious in an age which barbarism and ignorance yet hung over, and easily introduced him to the great and polite world. He was the first in France, distinguished for what is called a *bel esprit*; and, though this is all the merit of his writings, yet this merit was then great, not only because it was very uncommon, but especially useful in contributing to banish an uncultivated and Gothic taste, which then prevailed among the Literati of all orders. His great reputation opened his way to court, and procured him pensions and honourable employs. He was sent to Spain about some affairs, whence out of curiosity he passed over to Africa: he was mightily caressed at Madrid, where he composed verses in such pure and natural Spanish that every body ascribed them to Lopez de Vega. He made two journeys to Rome, where in 1638 he was admitted a member of the academy of Humorists; as he had been of the French academy in 1634. He was the person employed to carry the news of the birth of
Lewis

Lewis XIV. to Florence; and had a place in the household of that Monarch. He had several considerable pensions from the court; but the love of play kept him from being rich. He died in 1648. He wrote verses in French, Spanish, and Italian; and there are some very fine lines written by him, but they are but few. His Letters make the bulk of his works; and have been often printed in 2 vols. folio, 12mo. They are elegant, polite, and easy; but, like the genius of the writer, without nerves or strength. Boileau praises Voiture excessively; and doubtless, considered as a polisher and refiner in a barbarous age, was a writer to be valued; yet every one, who does not make the whole merit of a writer to consist in fine turns and harmonious periods, will readily subscribe to the following criticism of Voltaire: "Voiture gave some idea," says he, "of the superficial graces of that epistolary style, which is by no means the best, because it aims at nothing higher than pleasantry and amusement. His two volumes of Letters are the mere pastime of a wanton imagination, in which we meet not with one that is instructive, not one that flows from the heart, that paints the manners of the times, or the characters of men: they are rather an abuse, than an exercise of wit."

Siècle de Louis XIV.
ch. 29.

VOLKOF (FEODOR), the Garrick of Russia, whose talents for the stage were as great as those of Sumorokof for dramatick composition, was a tradesman's son at Yaroslaf. This surprising genius, who was born in 1729, having discovered very early proofs of great abilities, was sent for his education to Moscow, where he learnt the German tongue, musick, and drawing. His father dying, and his mother marrying a second husband, who had established a manufacture of salt-petre and sulphur, he applied himself to that trade; and going upon the business of his father-in-law to Petersburg about 1741, his natural inclination for the stage led him to frequent the German plays, and to form an intimate acquaintance with some of the actors. Upon his return to Yaroslaf, he constructed a stage in a large apartment at his father-in-law's house; painted the scenes himself; and, with the assistance of his four brothers, acted several times before a large assembly. Their first performances were the scriptural histories composed by the archbishop of Rostof; these were succeeded by the tragedies of Lomonozof and Sumorokof, and sometimes satirical farces of their own composition against the inhabitants of Yaroslaf.

Coxe's Travels into Russia, vol. II.
p. 201.

Yaroslav. As the spectators were admitted *gratis* at every representation, his father-in-law objected to the expence. Accordingly Volkof constructed in 1750, after his own plan, a large theatre, partly by subscription, and partly at his own risk: having supplied it with scenes which he painted himself, and dresses which he assisted in making; and having procured an additional number of actors, whom he regularly instructed, he and his troop performed with great applause before crowded audiences, who cheerfully paid for their admission. In 1752, the empress Elizabeth, informed of their success, summoned them to Petersburg, where they represented in the theatre of the court the tragedies of Sumorokof. In order to form the new troop to a greater degree of perfection, the four principal actors were placed in the seminary of the cadets, where they remained four years. At the conclusion of that period a regular Russian theatre was established at the court, three actresses were admitted, Sumorokof was appointed director, and 1000*l.* was allowed for the actors. Beside this salary, they were permitted to perform once a week to the publick, and the admission-money was distributed among them without deduction, as the lights, musick, and dresses, were provided at the expence of the empress.

The chief performances were the tragedies and comedies of Sumorokof, and translations from Moliere and other French writers. The company continued to flourish under the patronage of Catherine II.; and the salaries of the actors were gradually increased to 2200*l.* per annum. Volkof and his brother were ennobled, and received from their Imperial mistress estates in land: he performed, for the last time, at Moscow, in the tragedy of Zemira, a short time before his death, which happened in 1763, in the 35th year of his age. He equally excelled in tragedy and comedy; and his principal merit consisted in characters of madness. He was tolerably versed in musick, and was no indifferent poet.

His friend Sumorokof paid the following tribute to the memory of a person who had done ample justice to his dramattick compositions. "Melpomene, unite thy tears
 "with mine.—Lament, and tear thy locks.—My friend is
 "dead.—Adieu, my friend—sorrow penetrates and dissolves
 "my soul.—The source of Hippocrene is frozen.—O
 "Russia! you possessed a second Racine! but the new
 "theatre is already tottering from its foundations; and all
 "the labours of a century are destroyed! Volkof is se-
 "parated

“ parated from the Muses for ever.---Tragedy has lost her
 “ buskin and her poignard.---Melpomenc, bedew his tomb
 “ with thy tears.”

The prophecy, however, of Sumorokof, which his enthusiasm for the theatrical abilities of this great actor, or his affection for the memory of his friend, led him to utter, is far from being fulfilled. The stage, though it has suffered a considerable loss by the death of Volkof, still subsists and prospers under the auspices and protection of her present Majesty; and from the specimens which Mr. Coxe saw among the foundlings at Moscow, and in other seminaries, there seems no reason to apprehend the want of future supply.

VORSTIUS (CONRADE), a learned divine, was born at Cologne in 1569; took his doctor's degree at Heidelberg; and, after many other preferments, succeeded Arminius in the divinity-chair at Leyden in 1611. This greatly alarmed the Calvinists, who roused the religious zeal of our James I. and prevailed with him to desire the republic of Holland to drive out such an heretic. He seemed to be more warmly interested in driving this professor out of his chair, than in fixing his son-in-law on the throne of Bohemia; and caused Vorstius's book “ de “ Deo” to be burnt at London and the two universities. He drew up a catalogue of the several heresies he had found in that work, and commanded his resident at the Hague to notify to the States, that he greatly detested those heresies, and those who should tolerate them. The States answered, that, if Vorstius maintained the errors laid to his charge, they would not suffer him to live among them. This answer did not appease the king; and he again pressed them with greater earnestness to banish Vorstius, though he should deny the errors laid to his charge; but, if he should own and persist in them, he was firmly of opinion, that burning was too mild a punishment for him. He declared, that, if they did not use their utmost endeavours to extirpate this rising heresy, he should publicly protest against such abominations; in quality of defender of the faith, should exhort all Protestant churches to join in one general resolution to extinguish and send to hell these abominable newly-broached heresies; and, with regard to himself, would forbid all his subjects to frequent so pestilential a place as the university of Leyden. To his menaces, he added the errors of his pen, and published a book against Vorstius: who replied in the most respectful terms; but at last,

through the influence of the king's deputies, was declared unworthy of the professorship, divested of his employment, and sentenced to perpetual banishment by the synod of Dort. He lay concealed two years, and was often in danger of death from the zeal of furious bigots. At length, however, he found an asylum in the dominions of the duke of Holstein; who took the remains of the Arminians under his protection, and assigned them a spot of ground for building a city. He dyed at Tonningen in 1622, with the strongest tokens of piety and resignation. His body was carried to Fredericstadt, the newly-raised city of the Armenians, where he was buried with considerable splendour. He wrote many things against the Roman Catholics, as well as his own particular adversaries.

Niceron's
Memoirs,
&c. Tom.
xiii.

VOSSIUS (JOHN GERARDUS), a very learned and excellent man, was born in Germany, at a town in the neighbourhood of Heidelberg, in 1577. His father, not he, as some have asserted, was a native of Ruremond; but, upon embracing the Reformed religion, left that place, and went into the Palatinate, where he studied divinity, and became a Minister in 1575. He removed to Leyden the year after this son was born, and was admitted a member of the university there. He made some removes after that, and settled at length at Dort; where he buried his first wife, married a second, and died about three months after. Gerard John Vossius was only in his eighth year when he lost his father, and the circumstances he was left in were not sufficient to do justice in an education to such excellent natural parts as his: however, he supplied all defects by his assiduity and unwearied application. He began his studies at Dort, and had Erycius Puteanus for his school-fellow; with whom he ever after lived in the closest intimacy and friendship. He learned Latin, Greek, and Philosophy here. In 1595, he went to Leyden, where he pursued these studies, joining Mathematics to them, and was made Master of Arts and Doctor in Philosophy in 1598. Then he applied himself to Divinity and the Hebrew tongue; and his father having left him a library well furnished with books of ecclesiastical history and theology, he was led betimes to be deeply versed in these branches of knowledge. The curators of the academy were upon the point of chusing him Professor of Physic, when he was invited to be director of the college at Dort; which would have been thought a place of too much gravity and importance.

portance for so young a man, if there had not been something very respectable in his character.

He married a Minister's daughter of Dort in February 1602, who died in 1607, having brought him three children. He married a second wife six months after, by whom he had five sons and two daughters. This fertility in Vossius, which was at the same time attended with a wonderful fertility in his pen, made Grotius say with some pleasantry, that he did not know, whether Vossius had a better knack at getting children, or writing books: *scriberetne accuratius, an gigneret felicius?* These children were educated with the utmost care, so that his house was called the habitation of Apollo and the Muses. He had the misfortune to survive them all except Isaac Vossius; and one of his daughters, a very accomplished person, came to an untimely end; for having an inclination to slide, according to the custom of the country, upon the canals near Leyden, the ice broke under her, and she was drowned.

In 1614, an attempt was made to draw him to Steinfurt, to be Divinity-Professor there; but the university of Leyden having named him at the same time to be Director of the theological college, which the States of Holland had just founded in that town, he thought it better to accept this latter employ. Four years after, he was made professor of eloquence and chronology in the academy: which was a place more agreeable to his taste. Though he took all imaginable care to keep himself clear from the disputes about grace and predestination, which then ran high among the Ministers of that country; yet his precautions did not avail, for he was entangled in spite of them. He had rendered himself suspected and obnoxious to the Gomarists, who had prevailed in the synod of Dort held in 1612, because he had openly favoured the toleration of the Remonstrants; and because, in his history of the Pelagian controversy printed in 1618, he had affirmed, that the sentiments of St. Augustin upon grace and predestination were not the most ancient; and that those of the Remonstrants were different from those of the Semi-Pelagians. He did not separate himself from the communion of the Anti-Remonstrants; yet they knowing full well, that he neither approved their doctrines nor their conduct, had him turned out at the synod of Tergou, held in 1620. The year after, another synod was held at Rotterdam; where it was ordered, that he should be received again, provided he would promise neither to do nor say any thing

thing against the synod of Dort, and would also retract the errors advanced in his history of Pelagianism. They had hard work to bring him to do either of these; but putting a stop to his teaching pupils, and occasioning him thereby a greater loss than his situation and circumstances could bear, they drew him in 1624 to make some promises of this kind.

But whatever disgrace his Pelagian history might fix upon him, and whatever detriment it might be to him, in Holland; it procured him both honour and profit from England, where it was by some exceedingly well received. Laud, Archbishop of Canterbury, esteemed it infinitely; and obtained leave of King Charles I. for Vossius to hold a Prebend in the church of Canterbury, while he resided at Leyden; which Prebend did more than indemnify him for the damages he had sustained there. He came over to be installed, took a Doctor of Law's degree at Oxford, and then returned. This was in 1629. The town of Amsterdam, having formed a project, in 1630, of erecting an university, cast their eyes upon Vossius, whom they proposed to be as it were the foundation-stone of its reputation and credit. The town of Leyden complained loudly of this design, as injurious to their own university; which, they said, had had the preference assigned to it above all the other towns of Holland, because Leyden had sustained in 1574 a long siege against the Spaniards; and they were still more averse to it, because they had no inclination to part with Vossius. The town of Amsterdam, however, carried their purpose into execution; and Vossius went thither in 1633, to be Professor of History. He died there in 1649, aged 72 years; after having written and published as many works as, when they came to be collected and printed at Amsterdam in 1695, and the five following years, amounted to 6 vols. in folio. His principal things are, "Etymologicon Linguæ Latinæ:" "De Origine & Progressu Idololatriæ:" "De Historicis Græcis:" "De Historicis Latinis:" "De Arte Grammatica:" "De vitiis sermonis & glossæmatis Latino-Barbaris:" "Institutiones Oratoriæ:" "Institutiones Poeticæ:" "Ars Historica:" "De quatuor artibus popularibus, Grammaticæ, Gymnasticæ, Musicæ, & Graphicæ:" "De Philologia:" "De Universa Matheseos natura & constitutione:" "De Philosophia:" "De Philosophorum sectis:" "De veterum Poetarum temporibus." Yet, voluminous as the works of Vossius are, they are not, as a certain author has judiciously observed, "to be ranked among those which are
" read

Wood's
Fasti, Vol.
II. p. 183.

Nouv. de la
Republique
des Lettres,
Mai, 1702.

“ read for a certain time, and then consigned to dirt and
 “ vermin in the corner of a library : but they will be
 “ esteemed and read as long as there shall be men of taste
 “ and learning to read them.”

The character of Vossius will be illustrated, by a comparison between him and his son, at the end of the following article.

VOSSIUS (ISAAC), a man of great parts and learning, was the son of Gerardus John Vossius ; and born of his second wife at Leyden, in 1618. The particulars of his life will be comprized in a short compass : he had no master but his father in any thing he was taught ; and his whole life was spent in studying. His merit having recommended him to the notice of Christina of Sweden, the queen submitted to correspond with him by letters, and employed him in some literary commissions. He even made several journies into Sweden by her order, and had the honour of teaching her Majesty the Greek language : but being there in 1562 with M. Huet and Bochart, she refused to see him, because she had heard that he intended to write against Salmasius, for whom she had a most particular regard. In 1663, he received a handsome present of money from Lewis XIV. of France, and the same time the following obliging letter from Mons. Colbert. “ Sir, Though the King be not your sovereign, he is willing nevertheless to be your benefactor ; and has commanded me to send you the bill of exchange hereunto annexed, as a mark of his esteem, and as a pledge of his protection. Every one knows, that you worthily follow the example of the famous Vossius your father ; and that, having received from him a name, which hath rendered him illustrious by his writings, you will preserve the glory of it by yours. These things being known to his Majesty, it is with pleasure that he makes this gratification of your merit,” &c. After the death of his father, he was offered the History-Professorship there ; but refused it, preferring a studious retirement to any honours. In 1670, he came over to England, and was that year created Doctor of Laws at Oxford ; “ after he had been,” says Wood, “ with great humanity and friendship entertained by some of the chief heads of colleges, as his father had been before in 1629.” In 1673, Charles II. made him Canon of Windsor, assigning him lodgings in the castle ; where he died, Feb. the 10th, 1688. He left behind him the best
 private

Niceron's
 Memoirs,
 &c. Tom.
 xliii.

Faßt, v. II.
 p. 183.

private library, as it was then supposed, in the world; which, to the shame and reproach of England, was suffered to be purchased and carried away by the university of Leyden.

4th edit.
in French,
1726.
p. 214.

M. des Maizeaux, in his *Life of St. Evremond*, has recorded several particulars relating to the life and character of Isaac Vossius, which it is proper to mention here. St. Evremond, he tells us, used to spend the summers with the court at Windsor, and there often saw Vossius; who, as St. Evremond described him, understood almost all the languages in Europe, without being able to speak one of them well; who knew to the very bottom the genius and customs of antiquity, yet was an utter stranger to the manners of his own times. He expressed himself in conversation as a man would have done in a commentary upon Juvenal or Petronius. He published books to prove, that the Septuagint version was divinely inspired; yet discovered in private conversation, that he believed no revelation at all: and his manner of dying, which was far from being exemplary; shewed that he did not. Yet, to see the frailty of the human understanding, he was in other respects the weakest and most credulous man alive; and ready to swallow without chewing any extraordinary and wonderful thing, though ever so fabulous and impossible. This is the idea which St. Evremond, who knew him well, has given of him. If any more proofs of his unbelief are wanting, Des Maizeaux has given us them, in a note upon the foregoing account of St. Evremond. He relates, that Dr. Hascard, Dean of Windsor, with one of the Canons, visited Vossius upon his death-bed, and pressed him to receive the sacrament; but could not prevail, though they begged of him at last, that “if he would not do it for the love of God, he would at least do it for the honour of the Chapter.” Somebody having asked him one day concerning the profession of a man of letters, whom he had formerly seen at his house, he bluntly replied, “*Est sacrificulus in pago, & rusticos decipit*!” which may as well continue untranslated. Des Maizeaux relates another fact concerning Vossius, which he has received from good hands; namely, that, when Dr. Hascard pressed him to take the sacrament, he replied, “I wish you would instruct me how to oblige the farmers to pay me what they owe me: this is what I would have you do for me at present.” Such sort of replies are said to have been common with him; and that once, when a brother of his mother was sick,

sick, and a Minister was for giving him the communion, he opposed it, saying, "this is a pretty custom enough for sinners; but my uncle, far from being a sinner, is a man without vices."

As to his credulity and propensity to believe in the most implicit manner any thing singular and extraordinary, Mons. Renaudot, in his dissertations added to "*Anciennes*" p. 395. "*Rélations des Indes & de la Chine*," relates, that Vossius, having had frequent conferences with the father Martini, during that Jesuit's residence in Holland for the printing his "*Atlas Chinois*," made no scruple of believing all which he told him concerning the wonderful things in China; and that he did not stop where Martini stopped, but proceeded farther, even to infer as a certain fact the antiquity of the Chinese accounts above that of the books of Moses. Charles II, who knew his nature and character well, used to call him the strangest man in the world; for "there is nothing," the King would say, "which he refuses to believe, except the Bible;" and it is probable, that the noble author of the "*Characteristics*" had him in his eye while he was writing the following paragraph. "It must certainly be something else than incredulity, which fashions the taste and judgement of many gentlemen, whom we hear censured as Atheists, for attempting to philosophise after a newer manner than any known of late. I have ever thought this sort of men to be in general more credulous, though after another manner, than the mere vulgar. Besides what I have observed in conversation with the men of this character, I can produce many anathematized authors, who, if they want a true Israelitish faith, can make amends by a Chinese or Indian one. If they are short in Syria, or the Palestine; they have their full measure in America, or Japan. Histories of Incas or Iroquois, written by friars and missionaries, pirates and renegados, sea captains and trusty travellers, pass for authentic records, and are canonical with the virtuosos of this sort. Though Christian miracles may not so well satisfy them, they dwell with the greatest contentment on the prodigies of Moorish and Pagan countries." This perfectly corresponds with the nature and character of Isaac Vossius, whomsoever lord Shaftesbury might mean to describe.

Shaftesbury's *Characteristics*, vol. I. p. 345.

His works, though very numerous, are yet neither so numerous, nor so useful, as his father's: indeed he wrote very little that is of any use at all. His first publication was, "*Periplus Scylacis Caryandensis & Anonymi Periplus*"

“Ponti Euxini, Græce & Latine, cum notis. Amst. 1639,” 4to. This was only in his twenty-first year; yet James Gronovius judged his notes worth inserting in the new augmented edition which he gave of these authors at Leyden 1697, under the title of “Geographia Anti-
 “qua,” in 4to. The year after, 1640, he published “Justin,” with notes, at Leyden, in 12mo. This was also a work of his youth. “Ignatii Epistolæ, & Barnabæ
 “Epistola, Græce & Latine, cum notis, Amst. 1646,” in 4to. He was the first, who published the genuine epistles of Ignatius; and he did it from a Greek manuscript in the library of Florence, which was found to agree exactly with the ancient Latin version which archbishop Usher had published two years before. His notes have been inserted in Le Clerc’s edition of the “Patres Apostolici.” “Pompo-
 “nius Mela de situ orbis, cum observationibus, Hagæ
 “Com. 1648,” 4to. Salmasius is very much abused in these notes. “Dissertatio, de vera ætate mundi, &c. Hagæ
 “Com. 1659,” 4to. This dissertation, in which it is attempted to establish the chronology of the Septuagint upon the ruin of that of the Hebrew text, was attacked by many authors, and particularly by Hornius; to whom Vossius replied in, “Castigationes ad Scriptum Hornii de ætate
 “Mundi, Hagæ Com. 1659,” 4to. Hornius defended what he had written, the same year; and Vossius, the same year, replied to him again in, “Auctarium Castiga-
 “tionum, &c.” 4to. Hornius was not however to be silenced, but published another piece, still in the same year; and then father Pezron took up and maintained the opinion of Vossius, in his finely written book intituled, “L’Antiquité de temps retablie, in 1661.” Vossius published, “De Septuaginta Interpretibus, eorumque trala-
 “tione & chronologia Dissertationes;” and in 1663, “Appendix ad hunc librum, seu Responsiones ad objecta
 “variorum Theologorum:” both in 4to. His next publications were upon philosophical subjects, as “de luce,” “de
 “motu marium & ventorum,” “de Nili & aliorum flumi-
 “num origine;” which are of little consequence. “De Poe-
 “matum cantu & viribus Rythmi, Oxon. 1673,” in 8vo. There are some very curious things in this piece. “De
 “Sibyllinis aliisque, quæ Christi natalem præcessere, Ora-
 “culis, Oxon. 1679.” reprinted in “Variarum Observa-
 “tionum Liber.” “Catullus, & in eum Isaaci Vossii Ob-
 “servationes, Lond. 1614,” 4to. There is a great deal of erudition, as well as a great deal of obscenity, in these notes of Vossius. The greatest part of a treatise by Adrian

See HOR-
 NIUS, in
 the Appen-
 dix.

Beverland “de prostibulis veterum,” the printing of which had been prohibited, was inserted in them: which being known, the press was stopped from proceeding any farther; and the edition, though begun and carried on in Holland, was brought over to England to be finished; as may appear from the different characters of the end, the title, and the preface. In 1685, he published a thin quarto volume at London, intituled, “Variarum Observationum Liber,” in which are contained the following dissertations: “De Antiquæ Romæ & aliarum quarundum urbium magnitudine; De artibus & Scientiis Sinarum; De Origine & Progressu Pulveris Bellici apud Europæos; De Triremium & Liburnicarum constructione; De emendatione Longitudinum; De patefacienda per Septentrionem ad Japonensis & Indos navigatione; De apparentibus in Luna circulis; Diurna Telluris conversione omnia gravia ad medium tendere:” to which are subjoined, “De Sibyllinis Oraculis, Responso ad Objecta nuperæ Criticæ Sacræ,” and “ad iteratas P. Simonii objectiones altera Responso.” Vossius’s propensity to the marvellous, and his prejudices for antiquity, appear from the first page of this book of various observations; where he tells us, that ancient Rome was twenty times as big as Paris and London put together are at present; and assigns it fourteen millions of inhabitants: which however is nothing in comparison of the single town of Hanchou in China, whose inhabitants, he assures us, amount to twenty millions, besides the suburbs. We may say of this “Variarum Observationum Liber,” as we may of Isaac Vossius’s works in general, that they all shew ingenuity and learning, and that there are in them some singular and striking observations; but that yet very little knowledge is to be drawn from, and very little use to be made of them. “Observationum ad Pomponium Melam appendix: accedit ad tertias P. Simonii objectiones Responso, &c. Lond. 1686,” 4to. James Gronovius, having used Vossius ill in his edition of “Mela,” at Leyden, 1685, in 8vo, is in this appendix paid in kind. Humfrey Hody is also answered, in a short piece contained in this publication; who had advanced something against Vossius’s notions of the Septuagint version, in his “Dissertatio contra Historiam Aristæ de LXX. Interpretibus, printed at Oxford, 1685.”

The reader is probably now ready to conclude, that great parts and great learning are allotted to some men for very

Thirlbii
Dedicatio
ad edit.
Justini
Martyris,
Lond 1722.

little purposes; since, out of the numerous productions of Isaac Vossius, there is scarcely one of any use to mankind, or which even was so at the time of its publication. Whether it was owing to vanity, and the desire of seeming more sagacious than others, which usually puts men upon conceiving paradoxes, or to any strange and singular cast of mind, we know not: but here is the character, which a very ingenious and learned critic of our own nation has given of him, and which is supposed to have been pretty justly drawn. “Erant in Vossio,” says he, “multæ
“literæ, ingenium excellens, judicium etiam, si non
“maximum, at tantum, quantum ei fatis superque fuit;
“qui, nisi omnia me fallunt, quid in quavis re verum esset
“leviter curavit perspicere. Satis habuit nova, devia,
“mirabilia, in Critica, in Philosophia, in Theologia,
“querere & excogitare: vera anne falsa essent, id vero aliis
“exquirendum reliquit, qui sua isthuc interesse existi-
“marent.” Which may be Englished thus: “Vossius was
“a man of great learning, had excellent parts, and
“judgement also, if not the greatest, yet what was more
“than sufficient: but a man, who, unless I am extremely
“deceived, never troubled his head about what was the
“truth in any question whatsoever. If Criticism, or
“Philosophy, or Theology were the subject, it was quite
“enough for him to cast about for and invent things new,
“out-of-the-way, wonderful: but whether these strange
“and newly-discovered things were true or false, was a
“point which he left to be examined by those who might
“think it worth their while.”

Poor Jan-
vier, 1713.
p. 183.

The journalists of Trevoux having contrasted the different natures of Gerard and Isaac Vossius, by drawing a parallel between them; and as this contrast very well illustrates the character of each; it will make a proper conclusion to our account of these two great men. “Nothing,” say they, “can be more opposite than the characters of
“this father and son; nothing more different than the
“make of their understandings. In the father judgement
“prevails, in the son imagination: the father labours slowly,
“the son goes on with ease; the father distrusts the best-
“founded conjectures, the son loves nothing but conjec-
“tures, and these bold and daring; the father forms his
“opinions upon what he reads, the son conceives an
“opinion, and then reads; the father endeavours to pene-
“trate the sense of the authors he cites, and pays a proper
“deference to their authority, as to masters; the son im-
“poses

“ poses his own sense on these authors, and regards them
 “ as slaves, who ought to give testimony as he would have
 “ them; the father’s aim was to instruct, the son’s to parade
 “ and make a noise: truth was the father’s darling object,
 “ novelty the son’s: in the father we admire vast erudi-
 “ tion, orderly arranged and clearly expressed; in the son a
 “ dazzling turn of style, singular thoughts, and a vivacity,
 “ which even pleases in a bad cause: the father has written
 “ good books, the son has written curious books. Their
 “ hearts also were as unlike and different, as their heads.
 “ The father was a man of probity, and regular in his
 “ manners; was unhappily born a Calvinist, yet had the
 “ service of his religion always in his view, discovered
 “ many of its errors, and approached as nearly to the true
 “ faith as mere Reason could enable him. The son
 “ was a libertine both in principle and practice, made reli-
 “ gion the object of his insults, and only studied to
 “ find out the weak sides of it: his obscene and shameful
 “ notes upon Catullus, printed at the close of his life,
 “ shew also plainly enough what kind of man he was.”

Besides Isaac Vossius, there were other brothers, who, though they died before their father, yet left some monuments of literature and abilities behind them. Denys or Dionysius Vossius, born at Dort, became learned in the Latin, Greek, Hebrew, Syriac, Chaldee, Arabic, French, Italian, and Spanish languages; and there is of his, among other small things, “ Maimonides de Idololatria, cum Latina versione & notis,” printed at the end of his father’s work “ de origine & progressu Idololatriæ;” and some notes upon Cæsar’s Commentaries, to be found in the edition of “ Grævius at Amsterdam in 1697.” Francis Vossius published a Latin poem in 1640, upon a naval victory gained by the celebrated Van Trump. Gerard Vossius wrote notes upon Paterculus, printed by Elzevir in 1639, 12mo. Matthew Vossius published at Amsterdam, 1635, “ Annalium Hollandiæ Zelandiæque libri quinque,” in 4to.

There was also Gerard Vossius, a very learned man, whom some have confounded with John Gerard Vossius; but he was a different person, and does not appear to have been related to the family of Gerard. He was an ecclesi-
 Nicéron, Tom. xiii.

astic of the church of Rome, employed in some considerable offices under the popes, and died at Liege, where he was born in 1609. He published a Latin commentary upon “ Cicero in Somnium Scipionis,” at Rome, 1575;

and all the works of Gregory Thaumaturgus, Ephrem Syrus, and some pieces of John Chrysostom and Theodoret, with Latin versions and notes.

VOUET (SIMON), a French painter, very celebrated in his day, was born at Paris in 1582; and bred up under his father, who was a painter also. He knew so much of his art, and was in such repute, at twenty years of age, that Mons. de Sancy, who was going ambassador to Constantinople, took him with him as his painter. There he drew the picture of the grand signor; and, though it was impossible to do it otherwise than by the strength of memory only, and from a view of him at the ambassador's audience, yet it was extremely like. From thence he went to Venice; and afterwards settling himself in Rome, became so illustrious in his profession, that, besides the favours which he received from pope Urban VIII, and the cardinal his nephew, he was chosen prince of the Roman academy of St. Luke. He stayed fourteen years in Italy; and then, in 1627, Lewis XIII, who in consideration of his capacity had allowed him a pension all the while he was abroad, sent for him home to work in his palaces. He practised both in portraits and histories; and furnished some of the apartments of the Louvre, the palaces of Luxemburg and St. Germain's, the galleries of cardinal Richelieu, and other public places, with his works. His greatest perfection lay in his agreeable colouring, and his brisk and lively pencil; otherwise he was but very indifferently qualified. He had no genius for grand compositions, was unhappy in his invention, unacquainted with the rules of perspective, and understood but little of the union of colours, or the doctrine of lights and shadows. Nevertheless, France is indebted to him, for destroying the insipid and barbarous manner that then reigned, and for beginning to introduce a good goût. The novelty of Vouet's manner, and the kind reception he gave all who came to him, made the French painters, his contemporaries, fall into it; and brought him disciples from all parts. Most of the succeeding painters, who were famous in their profession, were bred up under him; as Le Brun, Perrier, Mignard, Le Sueur, Dorigny, Du Fresnoy, and several others, whom he employed as assistants: for it would be wonderful to reflect, what a prodigious number of pictures he drew, if it was not remembered, that he had a great many disciples, whom he trained to his manner, and who well knew how
to

to execute his designs. He had the honour also, as must not be forgot, to instruct the king himself in the art of designing.

He died, rather worn out with labour than years, in 1641, aged 59. Dorigny, who was his son-in-law, as well as his pupil, engraved the greatest part of his works. He had a brother, whose name was Aubin Vouet, who painted after his manner, and was a tolerable performer.

URCEUS (ANTHONY CODRUS), a most learned and unfortunate Italian, was born at Ravenna, according to Bayle, Pierius Valerianus; but Gesner, quoting Bartholomew of Bologna, declares, that he was born in 1446 at Herberia, a small town about seven miles from Modena. He deserves to be mentioned, not so much on account of the monuments of literature which he has left, as to shew, for he is a striking instance of it, what miseries men bring upon themselves by setting their affections unreasonably on trifles. This learned man lived at Forli, and had an apartment in the palace. His room was so very dark, that he was forced to use a candle in the day-time; and one day going abroad without putting it out, his library was set on fire, and some papers which he had prepared for the press were burned. The instant he was informed of this ill news, he was affected even to madness. He ran furiously to the palace; and stopping at the door of his apartment, he cried aloud, "Christ Jesus! what mighty crime have I committed? whom of your followers have I ever injured, that you thus rage with unexpiable hatred against me?" Then turning himself to an image of the Virgin Mary near at hand, "Virgin," says he, "hear what I have to say: for I speak in earnest, and with a composed spirit. If I shall happen to address you in my dying moments, I humbly intreat you not to hear me, nor receive me into Heaven; for I am determined to spend all eternity in Hell." Those, who heard these blasphemous expressions, endeavoured to comfort him, but all to no purpose; for the society of mankind being no longer supportable to him, he left the city, and retired like a savage to the deep solitude of a wood. Some say, he was murdered there by ruffians; others, that he died at Bologna in 1500, after much contrition and penitence. His works, printed at Basil in 1540, consist of speeches, letters, and poems; to which is prefixed an account of his life, by Bartholomew Blanchinus of Bologna.

Bayle,
Pierius Va-
lerianus, de-
literatorum
infelicitate,
Lib. 1.

Gesner. in
Biblioth.

Spizelinus in
Felice Lire-
rato, p. 12.

Bayle.

URSUS (NICHOLAS RAIMARUS), a very extraordinary person, and distinguished in the science of astronomy, was born at Henstedt in Dithmarsen, which is part of the dukedom of Holstein, about 1550. He was a swineherd in his younger years, and did not begin to read till he was eighteen; and then he employed all the hours, he could spare from his hogs, in learning to read and write. He afterwards applied himself to the study of learning the languages; and, having a strong genius, made a very swift progress in Latin and Greek. He also learned the French tongue, the mathematics, astronomy, and philosophy; and most of them without the assistance of a master. Having left his native country, he gained a livelihood by teaching; which he did in Denmark in 1584, and on the frontiers of Pomerania and Poland in 1585. It was in this last place, that he invented a new system of astronomy, very little different from that of Tycho Brahe. He communicated it in 1586 to the landgrave of Hesse, which gave rise to a terrible dispute between him and Tycho Brahe. Tycho charged him with being a plagiarist; who, as he related, happening to come with his master into his study, saw there on a piece of paper the figure of his system; and afterwards insolently boasted, that himself was the inventor of it. Ursus, upon this accusation, wrote furiously against Tycho; called the honour of his invention into question, ascribing the system which he pretended his own to Apollonius Pergæus; and in short abused him in so brutal a manner, that he was going to be prosecuted for it. He was afterwards invited, by his imperial majesty, to teach the mathematics in Prague: from which city, to avoid the presence of Tycho Brahe, he withdrew silently in 1589, and died soon after. He wrote several works, which discover the marks of his hasty studies; his erudition being indigested, and his style incorrect, as is almost always to be observed in the *óφθαλμικός*, or “late learned.”

Gassendus,
in vitâ
Tychonis
Brahe.

The Life
and Death
of Dr. James
Usher, by
Nicholas
Bernard.
D. D. Lond.
1656, in
2mo.—
The Life of
Dr. James
Usher, pre-

USHER (JAMES), archbishop of Armagh in Ireland, and a most illustrious prelate, as well for his piety and other virtues, as for his great abilities and profound erudition, was descended from a very ancient family, and born at Dublin, Jan. the 4th 1580. His father was one of the six clerks in chancery; his mother the daughter of James Stanihurst, thrice speaker of the house of commons, recorder of the city of Dublin, and one of the masters in chancery. This gentleman is memorable

able for having first moved queen Elizabeth to found and endow a college and university at Dublin; in which he was vigorously seconded by Henry Usher, archbishop of Armagh, who was James Usher's uncle, and a very wise and learned prelate. James discovered great parts and a strong passion for books from his infancy; and this remarkable circumstance attended the beginning of his literary pursuits, that he was taught to read by two aunts, who had been blind from their cradle. At eight years of age, he was sent to a school, which was opened by Mr. James Fullerton and Mr. James Hamilton, two young Scots gentlemen; who were placed at Dublin by king James I, then only king of Scotland, to keep a correspondence with the Protestant nobility and gentry there, in order to secure an interest in that kingdom, when queen Elizabeth should die. The queen being suspicious, and not fond of king James, it was thought expedient for them to assume some disguise: and so they took up the employment of school-masters, which were very much wanted in Ireland at that time. Mr. Fullerton was afterwards knighted, and of the bed-chamber to king James; and Mr. Hamilton was created viscount Clancabois.

fixed to his
Letters, by
Rich. Parr,
D. D. Lond.
1686, in
folio.

Having continued five years under these excellent masters, for he ever afterwards spoke of them with honour, and having made a progress far beyond his age, he was admitted into the college of Dublin, which was finished that very year, 1593. He was one of the three first students who were admitted; and his name stands to this day in the first line of the roll. Here he learned logic, and the philosophy of Aristotle, under Mr. Hamilton, one of his masters, who was now made professor of the university: and though, as we are told, his love of poetry and cards retarded his studies for some time, yet he soon recovered himself from these habits, and applied to books again with great vigour. He is said to have been wonderfully affected with that passage in Cicero, "Nescire quid antea quam natus sis acciderit, id est semper esse puerum," that is, "to know nothing of what happened before you were born, is to be always a boy:" and Sleidan's book "de quatuor imperiis" inspired him with a strong passion for the study of history, in which he afterwards became superlatively excellent. At fourteen years of age he began to make extracts from all the historical books he could

could meet with, in order to fix the facts more firmly in his memory; and between fifteen or sixteen, he had made such a proficiency in chronology, that he had drawn up in Latin an exact chronicle of the Bible, as far as the book of Kings, not much differing from his "Annals," which have since been published.

Parr's Life,
&c.

Some time, but before he was bachelor of arts, he had read Stapleton's "Fortress of Faith;" and finding that author confident in asserting antiquity for the tenets of Popery, and in taxing our church with novelty in what it dissented from theirs, he was greatly at a loss within himself, where the truth lay. He took it for an undeniable truth, as his historian says, that the ancient doctrines must needs be the right, as the nearer the fountain the purer the streams; and that errors sprang up as the ages succeeded, according to that known saying of Tertullian, "*Verum quodcumque primum, adulterum quodcumque posterius.*" Bishop Jewel had adopted the same principle before him; and a blind deference to the authority of the fathers, which prevailed in their days and long after, kept these great men from perceiving, that the question concerning doctrines is not how ancient, but how true those doctrines are: and that antiquity was very improperly made the standard and test of their truth, since the first fathers, and Tertullian who is quoted upon this occasion more than any of them, are in reality found to be as full of errors as the last. This, however, did not enter into Usher's head; who, far from suspecting that the fathers could give any countenance to Popery, did rather believe that Stapleton had misquoted them, at least had wrested and tortured them to his own sense. This made him then take up a firm resolution, that in due time (if God gave him life) he would himself read all the fathers, and trust none but his own eyes in searching out their sense: which great work he afterwards began at twenty years of age, and finished at thirty eight; strictly confining himself to read such a portion every day, from which he suffered no occasions to divert him.

The earl of Essex being now come over lord-lieutenant of Ireland, and chancellor of the university of Dublin, there was a solemn act for his entertainment; and Usher, being then bachelor of arts, was appointed to keep it, which he did with great applause. But while he was busily

busily employed in these studies and great designs, to fit himself for the ministry, his father's inclinations lay unluckily towards the common law. He had all along designed his son for this study, and was about to send him over to the English inns of courts, in order that he might there cultivate it the better; but dying in 1588, left him at liberty to sue his own inclinations, which led him strongly to divinity. The paternal inheritance, that was now fallen into his hands, did not give the least interruption to his purpose; for, finding it somewhat incumbered with law-suits and sisters portions, and fearing those might prove an hinderance to his studies, which were the one thing only that he cared for, he gave it up to his brother and sisters; only reserving so much of it as might enable him to buy some books, and afford him a competent maintenance in the college.

And now being settled to his liking, and freed from worldly connexions and cares, he devoted himself entirely to the pursuit of all literature human and divine; and did so much increase in all sorts of knowledge, that his fame went abroad, and he soon became an example of piety, modesty, and learning. There was at that time a daring and learned Jesuit, one Henry Fitz-Symonds, then a prisoner in Dublin castle, who sent out a challenge, defying the ablest champion that should come against him, to dispute with him about the points in controversy between the Roman and the Protestant churches. Usher, though but in his 19th year, accepted the challenge; and accordingly they met. The Jesuit despised him at first, as but a boy; yet, after a conference or two, was so very sensible of the quickness of his wit, the strength of his arguments, and his skill in disputation, as to decline any farther contest with him. This appears from the following letter of Usher, which Dr. Parr has inserted in his life; and which serves also to confute those who have supposed that there was not any actual dispute between them. "I was not proposed, Mr. Fitz-Symonds, to write unto you, before you had first written to me, concerning some chief points of your religion, as at our last meeting you promised; but, seeing you have deferred the same, for reasons best known to yourself, I thought it not amiss to inquire further of your mind, concerning the continuation of the conference began betwixt us. And
"to

“ to this I am the rather moved, because I am credibly
 “ informed of certain reports, which I could hardly be
 “ persuaded should proceed from him, who in my pre-
 “ sence pretended so great love and affection unto me.
 “ If I am a boy, as it hath pleased you very contemptu-
 “ ously to name me, I give thanks to the Lord, that my
 “ carriage towards you hath been such, as could minis-
 “ ter unto you no just occasion to despise my youth.
 “ Your spear belike is in your own conceit a weaver’s
 “ beam, and your abilities such, that you desire to en-
 “ counter with the stoutest champion in the host of
 “ Israel; and therefore, like the Philistine, you contemn
 “ me as being a boy. Yet this I would fain have you
 “ know, that I neither came then, nor now do come
 “ unto you, in any confidence of any learning that is
 “ in me; in which respect notwithstanding I thank God
 “ I am what I am: but I come in the name of the
 “ Lord of hosts, whose companies you have reproached,
 “ being certainly persuaded, that even out of the mouths
 “ of babes and sucklings he was able to shew forth his
 “ own praises. For the further manifestation thereof,
 “ I do again earnestly request you, that, setting aside all
 “ vain comparisons of persons, we may go plainly for-
 “ ward, in examining the matters that rest in contro-
 “ versy between us; otherwise I hope you will not be
 “ displeased, if, as for your part you have begun, so I
 “ also for my own part may be bold, for the clearing
 “ of myself and the truth which I profess, freely to make
 “ known what hath already passed concerning this matter.
 “ Thus intreating you in a few lines to make known unto
 “ me your purpose in this behalf, I end; praying the
 “ Lord, that both this and all other enterprises that we take
 “ in hand may be so ordered, as may most make for the ad-
 “ vancement of his own glory, and the kingdom of his son
 “ Jesus Christ.

“ Tuus ad Aras usque,

“ JAMES USHER.”

In 1600, he was received master of arts; and in 1601,
 though under canonical age, yet on account of his ex-
 traordinary attainments, was ordained both deacon and
 priest by his uncle Henry Usher, then archbishop of
 Armagh. Not long after, he was appointed to preach
 constantly before the state at Christ church in Dublin on
 Sundays in the afternoon; when he made it his business
 to canvass the chief points in dispute between the Papists
 and

and the Protestants. He vehemently opposed a toleration, which the former were then soliciting, and some were consenting to; of which he gave his opinion from these words of Ezekiel, "And thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year:" iv. 6. They are part of Ezekiel's vision concerning the destruction of Jerusalem and of the Jewish nation, which he applied thus to the state of Ireland: "From this year I reckon forty years; and then those, whom you now embrace, shall be your ruin, and you shall bear their iniquity." Which, being then uttered in a sermon, says Dr. Parr, seemed only the random thought of a young man, who was no friend to Popery; but afterwards, at the end of forty years, namely in 1641, when the Irish rebellion broke out, and many thousand Protestants were murdered, it passed for something more than a random thought, and was considered by many as even prophetic.

In 1603, he was sent over to England with Dr. Luke Challoner, in order to purchase books for the library at Dublin; and found Sir Thomas Bodley at London, employed in the same manner for his newly erected library at Oxford. Three years after, he took another voyage to England, to furnish himself with books and manuscripts, which he wanted for his inquiries into English history. In 1607, he took the degree of bachelor of divinity, and soon after was made chancellor of St. Patrick's Dublin, by Dr. Loftus the archbishop; and in this place Mr. Camden found him in 1607, when he was publishing the last edition of his "Britannia:" in which, speaking of Dublin, he concludes thus: "Most of which I acknowledge to owe to the diligence and labour of James Usher, chancellor of the church of St. Patrick, who in various learning and judgment far exceeds his years." The same year, 1607, he was chosen divinity-professor in the university of Dublin; which office he sustained thirteen years, reading lectures weekly through the year. In 1609, he made a third voyage to England, and became acquainted with the most eminent and learned men there; with Camden, Selden, Sir Robert Cotton, Lydiat, Dr. Davenant, &c. after which he constantly came over into England once in three years, spending one month at Oxford, another at Cambridge, and the rest of his time at London, chiefly in

in the Cottonian library. In 1610, he was unanimously elected provost of Dublin college; but refused to accept that post, being apprehensive of its hindering him in those great designs he had then in hand, for the promotion of learning and true religion.

Apologia
pro Ecclesia
Anglicana.

In 1612, he took his doctor of divinity's degree; and the next year, being at London, published his first work, which was intituled, "De Ecclesiarum Christianarum Successione & Statu," in 4to. One of the commonest, yet certainly one of the filliest, objections, urged by the Papists against the Protestants, is, that "the Protestants had no religion before Luther." Jewel bishop of Salisbury therefore endeavoured to shew, that the principles of Protestants are agreeable to those of the fathers of the six first centuries. Usher's design was to finish what Jewel had begun, by shewing, that from the sixth century to the Reformation, namely, for 900 years, Christ has always had a visible church of true Christians, who had not been tainted with the errors and corruptions of the Roman church; and that these islands owe not their Christianity to Rome. This was a terrible way of defending Protestantism, being a way in which it never can be defended so as to bring the controversy to any clear and decisive issue; and all proceeding from an extravagant opinion of the fathers and their authority, and from a mistaken notion of the term church. How much better have Daille and Chillingworth apprehended the true nature of this controversy, who, paying no more deference to the fathers than what is properly their due, and conceiving no other notions of a church than the sacred writings suggest, have set up the Bible as the only standard, and rejected all doctrines which will not abide that test? Usher's work in the mean time had great merit, and was justly had in esteem by the learned of all orders; being solemnly presented by archbishop Abbot to king James, as the eminent first fruits of the college of Dublin. Our author, however, had not an opportunity to do all that he proposed, his continuation coming down only to the year 1240. The edition of 1687 is the best, having many additions and enlargements; and to this edition also is added his "Antiquities of the British Churches."

The same year, 1612, upon his return to Ireland, he married Phœbe, only daughter of Dr. Luke Challoner; who died this year April the 12th, and in his last will recom-

recommended our author to his daughter for an husband, if she was inclined to marry. In 1615, there was held a parliament at Dublin, and so a convocation of the clergy, in which were composed certain articles relating to the doctrine and discipline of the church. These articles were drawn up by Usher, and signed by archbishop Jones, then lord chancellor of Ireland, and speaker of the house of bishops in convocation, by order from James I, in his majesty's name. Some persons took occasion from hence to represent Dr. Usher as a Puritan, and to render him odious to the king on that account; but the doctor, coming over to England in 1619, satisfied his majesty so well upon that point, that in 1620 he promoted him to the bishopric of Meath. Nov. 1622, he made a speech in the castle-chamber at Dublin, upon the censuring of certain officers, concerning the lawfulness of taking, and the danger of refusing, the oath of supremacy; which pleased king James so well, that he wrote him a letter of thanks for it. In 1623, he made another voyage to England, in order to collect materials for a work concerning the antiquities of the churches of England, Scotland, and Ireland, which the king himself had employed him to write: and soon after his return to Ireland was engaged in answering the challenge of Malone, an Irish Jesuit of the college of Louvain.

He was again in England, when king James, just before he died, advanced him to the archbishopric of Armagh; but as he was preparing to return to Ireland, he was seized with a quartan ague, which detained him nine months. In the administration of his archbishopric, he acted, as he had acted in every other station, in a most exemplary manner; and vigorously opposed the design of granting a more full toleration to the Irish Papists. An assembly of the whole nation, both Papists and Protestants, had been called by the then lord deputy Falkland, for the consideration of that point; when the bishops, by the lord primate's invitation, met first at his house, and both he and they subscribed a protestation against a toleration of Popery. But these matters did not hinder him from prosecuting his studies, from procuring a great number of manuscripts from the East and other parts, and from publishing from time to time many curious and useful works. In 1634, the parliament of Ireland being ready to meet, there arose a dispute between the archbishops of Armagh and Dublin concerning

cerning precedence; but Usher asserted his right with such clearness and evidence, that the point was determined in his favour.

In 1640, he came over to England, bringing his family, with an intention to return very soon to Ireland; but was prevented by the rebellion, which broke out there in 1641. He was a man of too much note, and of too high a station, not to be deeply involved in and affected with the succeeding troubles. He is charged by some writers with having advised the king to consent to the bill against the earl of Strafford, but is cleared by others: and Dr. Parr tells us, that when the primate lay extremely ill, and expected death at St. Donat's castle in 1645, he asked his grace concerning it, who flatly denied it, and said it was wrongfully laid to his charge; for, that he neither advised nor approved it. In the rebellion in Ireland, he was plundered of every thing except his library and some furniture in his house at Drogheda, from whence the library was conveyed to England: whereupon the king conferred on him the bishopric of Carlisle, to be held in commendam: the revenues of which however were reduced to almost nothing, by the Scots and English armies quartering upon it. When all the lands belonging to the English bishoprics were seized by the parliament, they voted him a pension of 400 l. per annum; which yet he never received above once or twice. It is said, that he was invited into France by cardinal Richelieu, which a promise of the free exercise of his religion, and a considerable pension; and likewise by the States of Holland, who offered him the place of honorary professor at Leyden: but these facts are not certain. He removed to Oxford, not long before the king came thither: and, in 1643, was nominated one of the assembly of divines at Westminster. He refused to sit among them: and this, together with some of his sermons at Oxford, giving offence to the parliament, they ordered his library to be seized. It was seized accordingly, and would have been sold, had not Dr. Featly, who sat among those divines, while his heart was with the church and king, obtained it by means of Mr. Selden for his own use, and so secured it to the right owner.

The king's affairs declining, and Oxford being threatened with a siege, he left that city, and retired to Caerdiff in Wales, to the house of Sir Timothy Tyrrel, who had married his only daughter, and who was then governor and general of the ordnance. He continued six months

months here in tranquillity, prosecuting his studies; and then went to the castle of St. Donat, whither he was invited by the lady dowager Stradling: but in his journey thither was extremely ill used by the people of the mountains, who took away his books and papers. At St. Donat's he found an excellent library: but a fit of sickness prevented him from making all the use of it he proposed. His sickness was of an extraordinary nature: it began at first with the strangury and a suppression of urine, with extremity of torture, which at least caused a violent bleeding at the nose, for near forty hours, without any intermission; and when he was every moment expected to die, the blood stanch'd, and he gradually recovered. He went to London in 1646, upon an invitation from the countess of Peterborough, to make her house his home; and, in 1647, was chosen preacher of Lincoln's-Inn. Amidst all these changes and chances, and difficulties, and perils, and afflictions, his love of study and application to books enabled him to publish learned and useful works, relating chiefly to antiquities; the clearing of which he made subservient to ecclesiastical purposes, and to the reconciling of disaffected persons to the government and discipline of the church.

During the treaty in the Isle of Wight, he was sent for by the king, who consulted him about the government of the church. The execution of his majesty struck him with great horror. The countess of Peterborough's house, where the primate then lived, being just over-against Charing-Cross, several of her gentlemen and servants went up to the leads of the house, whence they could plainly see what was acting before Whitehall. As soon as his majesty came upon the scaffold, some of the household told the primate of it; and asked him, whether he would see the king once more, before he was put to death. He was at first unwilling; but at last went up: where, as the ceremonial advanced, the primate grew more and more affected; and, when the executioners in vizards began to put up the king's hair, grew pale, and would have fainted, if he had not been immediately carried off. In 1650, he published the first part of his annals of the Old Testament, and the second in 1654. The two parts were printed together, under the title of, "*Annales Veteris & Novi Testamenti*," at Paris 1673, and at Geneva 1722, in folio.

His great reputation having excited in Cromwell a curiosity to see him, the primate upon the usurper's intimation of it to him went, and was received with great civility: the usurper made him also many promises, but never performed them. This was about 1654; in which year the primate preached Mr. Selden's funeral sermon in the Temple-church. March the 20th, 1655-6, he was taken ill, and died the day following, in the countess of Peterborough's house at Ryegate in Surrey. Though he was near eighty, his illness proved to be a pleurisy; for, upon opening his body, a great deal of coagulated blood was found settled in his left side. Preparations were making to bury him privately; but Cromwell ordered him to be interred with great magnificence in Westminster-Abbey. The usurper meant to make himself popular by this act, knowing what a high reputation the deceased had among all orders of men; yet was politic enough to throw the expence of it upon his relations, who were ill able to bear it. His funeral sermon was preached by Nicholas Bernard, who had formally been his chaplain, and was then preacher of Gray's-Inn: it was printed, and is for the most part an account of his life. Cromwell also enjoined his executors not to sell his library without his consent. It consisted of ten thousand volumes, printed and manuscript; and after his decease was even sought for by the king of Denmark, and cardinal Mazarine. Such of it as escaped the hands of thieves and plunderers was bestowed upon the college at Dublin; for which the primate always intended it.

Usher was tall, well-shaped, and walked upright to the last. His hair was brown, his complexion sanguine, his countenance full of good-nature as well as gravity: yet, Dr. Parr says, the air of his face was hard to hit, and that, though many pictures were taken of him, yet he never saw but one like him, which was done by Sir Peter Lely. He was a man, who abounded in all graces, moral as well as spiritual; which, joined with the greatest abilities and learning, made him upon the whole a very compleat character. He published a great many works in Latin and in English; and some in both languages were published after his death. He left also many manuscripts. He had made large notes and observations upon the writings and characters of the fathers and ecclesiastical authors, which he designed as the foundation of a large and elaborate work, to be called
 “Theologica

"Theologica Bibliotheca;" and this was indeed, of all his works, that which he had most set his heart upon: yet the calamities of the times would not suffer him to finish it. He left these papers, however, to Dr. Gerard Langbaine, provost of Queen's college, as the only man on whose learning as well as friendship he could rely, to fill them up and cast them into such a form, as might render them fit for the press: but Langbaine, while pursuing his task in the public library, got so severe a cold, that he died in 1657; and then the work came to nothing, though Dr. Fell afterwards made some attempts to get it finished. A copy of it is lodged in the Bodleian library.

Three hundred letters between Usher and his learned correspondents, with his life by Dr. Parr, who was his chaplain at the time of his death, were published at London in 1686, folio.

W.

WAGENSEIL (JOHN CHRISTOPHER), a very Niceron, Tom. II. p. 114. learned German, was the son of a reputable and substantial tradesman, and born at Nuremberg in 1633. He was sent early to a school at Stockholm; whence he was taken at thirteen, and placed in the university of Altorf. The distinction, he raised himself to there by his abilities and learning, recommended him to some nobility as a proper tutor to their children; and, after continuing five years at Altorf, he was taken into the family of the Count de Traun. He not only performed the office of an instructor to the sons of this nobleman, but accompanied them in their travels to France, Spain, England, Holland, several parts of Germany, and Italy. He contracted an acquaintance with the learned wherever he went, and received honours from several universities: those of Turin and Padua admitted him into their body. In France, he experienced the liberality of Lewis XIV, and was received Doctor of Law at Orleans, in June 1665. Several places would have detained him, but the love of his native country prevailed; and, after a ramble of six years, he arrived at Nuremberg in 1667.

He was immediately made Professor of Law and History in the university of Altorf; but, about eight years after, changed his Professorship of History for that of the Oriental tongues. In 1676, Adolphus John, Count Palatine of the Rhine, committed two sons to his care, and at the same time honoured him with the title of Counsellor. The Princes of Germany held him in high esteem; and the Emperor himself admitted him to private conferences, in 1691, when he was at Vienna about business. In 1697, the town of Nuremberg gave him marks of their esteem, by adding to his titles that of Doctor of Canon Law, and by admitting to his care the university library. He was twice married; the first time in 1667, the second in 1701. He died in 1706, aged 72.

He wrote and published near twenty works, some in French, the others in Latin. The first came out at Nuremberg in 1667, the design of which is to shew the spuriousness of the pretended Fragment of Petronius. In another, printed in the first volume of "Amœnitates Literariæ," he endeavours to prove the real existence of Pope Joan, which has been so much questioned. His principal work is intituled, "Tela Ignea Satanæ. Altorf. 1681," in 2vols. 4to. This is a collection of pieces written by the Jews against the Christian religion; with a Latin version, and long notes in the way of refutation, by Wagenfeilius.

General
Dictionary.

WAGSTAFFE (THOMAS), an eminent Nonjuror and Writer, was of a Gentleman's family in Warwickshire, and born 1645. He was educated at the Charter-house school; and, in 1660, admitted Commoner of New Inn at Oxford. He took the degrees in Arts; and going into orders, became rector of Martins-thorp in the county of Rutland. After that, he lived in the family of Sir Richard Temple at Stow in Buckinghamshire; and, in 1684, was presented by the king to the chancellorship of Lichfield, together with the prebend of Alderwas in the same church. The same year, the Bishop of London gave him the Rectory of St. Margaret Paternus in London. Upon the Revolution in 1688, he was deprived of his preferments for not taking the new oaths; and afterwards practised Physic many years, wearing his gown all the while. Feb. the 23d, 1693, he was consecrated Bishop by Lloyd Bishop of Norwich,

Turner

Turner Bishop of Ely, and White Bishop of Peterborough; which solemnity was performed at the Bishop of Peterborough's lodgings in the house of the Rev. Mr. Giffard at Southgate, Henry Earl of Clarendon being present: Wagstaffe was consecrated suffragan of Ipswich, and Hickes at the same time suffragan of Thetford. Wagstaffe died, Oct. the 17th, 1712, after having given many proofs of good parts and learning: for he wrote and published many pieces in defence of the constitution of the church and state, according to the Nonjuring system. He was also a most zealous advocate for the genuineness of the celebrated book, called "*Εκων Βυζαντινή*:" which he defended in two or three pamphlets against all opposers, as the real work of the Royal Author, to whom it was ascribed.

WAKE (Dr. WILLIAM), an eminent English Prelate, was the son of William Wake in the county of Dorset, Gentleman, and born in 1657. In 1672, he was admitted a member of Christ-Church in Oxford; where, taking the degrees in Arts, he afterwards went into orders, and was appointed Preacher to the Society of Grays-Inn. In the reign of James II. he attended the Lord Viscount Preston, Ambassador to France, as his chaplain; and, upon his return to England, distinguished himself in the dispute between the Protestants and Papists. He published these following pieces; 1. "An exposition of the doctrine of the church of England in the several articles proposed by Monsieur de Meaux, late Bishop of Condom, in his exposition of the doctrine of the Catholic church. To which is prefixed a particular account of Monsieur de Meaux's book, 1686," 4to. 2. "A defence of the same, against de Meaux and his vindicator, 1686," 4to. 3. "A second defence, &c. 1688," 4to. 4. "A discourse of the holy eucharist, in the two great points of the real presence and the adoration of the host, 1687," 4to. 5. "A discourse concerning the nature of idolatry, in which a late author's true and only notion of idolatry is considered and confuted, 1688," 4to. This was written against the "Reasons for abrogating the Test," by Samuel Parker, Bishop of Oxford. 6. "Sure and honest means for the conversion of all heretics," &c. 1688, 4to. This is a translation from the French, with a preface by our author.

author. 7. "An historical treatise of transubstantiation, wherein is made appear, that, according to the principles of that church, this doctrine cannot be an article of faith, 1687," 4to. This was written by a member of the church of Rome, and published by our author. 8. "Two discourses of purgatory and prayer for the dead, 1688," 4to. 9. "A continuation of the present state of the controversy between the church of England and the church of Rome: being a full account of the books published on both sides, 1688," 4to. In the preface our author tells us, that this is an exact collection, as far as he was able to make it, of the controversy on both sides, between our Divines and those of the church of Rome; "and in that," says he, "the victory of truth over error. Never certainly was any cause more entirely baffled, than the Popish is at this time. Never was a controversy more fully handled, and that in such a manner as to instruct even the meanest capacities, as this has been in these last years: insomuch that there is scarcely a person among us so ignorant, that is not able to make a stand against the rudest attacks of our adversaries. Now our very footmen esteem themselves, and I think have satisfied the world that they are not mistaken, an equal match for Jesuits; for those who would at least be thought the most able men of their party, and dropt down from heaven on purpose to oppose the growth of the Protestant heresy."

In 1689, he took the degree of D. D; and was appointed deputy clerk of the closet, and chaplain in ordinary to king William and queen Mary. The same year he was made canon of Christ Church, in the room of Dr. Aldrich, promoted to the deanery thereof; rector of St. James's, Westminster, in 1694; dean of Exeter in 1701; bishop of Lincoln, 1705; and archbishop of Canterbury in Jan. 1715-16. He was a principal figure in that great scene of controversy, which opened itself with regard to the convocation, at the close of the last century; of which we shall only take notice so far as he was concerned, something having been already said upon it, under the article of **CANTERBURY**. In 1697, there was published an anonymous pamphlet, intituled, "A letter to a convocation-man concerning the rights, powers, and privileges of that body:" to which an answer was published the same year by Dr. Wake, under this title, "The authority of Christian Princes over their ecclesiastical synods asserted, with particular

“ ticular respect to the convocations of the Clergy of the
 “ realm and church of England,” 8vo : and this being at-
 tacked, the Doctor vindicated himself in, “ An appeal to
 “ all the true members of the church of England, in be-
 “ half of the king’s ecclesiastical supremacy, as by law es-
 “ tablished ; by our convocations approved ; and by our
 “ most eminent bishops and clergymen stated and defended,
 “ against both the Popish and Fanatical opposers of it,
 “ 1698,” 8vo. In 1700, the celebrated Atterbury entered
 into this dispute with great vigour and resolution, and pub-
 lished an answer to Dr. Wake’s book, intituled, “ The
 “ rights, powers, and privileges of an English convoca-
 “ tion, stated and defended,” 8vo : reprinted in 1701,
 with additions. The controversy now grew warm, and
 several writers of considerable note engaged in it. Burnet,
 bishop of Salisbury, and Kennet, afterwards bishop of Pe-
 terborough, wrote animadversions upon Atterbury’s work ;
 and Kennet’s piece against it was a particular reply to it,
 written under the countenance of archbishop Tenison.
 Hody, Gibson, Hooper, were concerned in it : Hooper
 was on the side of Atterbury, Hody and Gibson against
 him. But the most considerable and decisive answer to
 Atterbury, was Dr. Wake’s large work, intituled, “ The
 “ state of the church and clergy of England, in their coun-
 “ cils, synods, convocations, conventions, and other public
 “ assemblies, historically deduced from the conversion of
 “ the Saxons to the present times, 1703,” in folio. This
 was going to the bottom of the thing ; the work was es-
 teemed, not only a full and sufficient answer to Atterbury,
 but decisive with regard to the controversy in general.

Besides what bishop Wake wrote and published in these
 two memorable controversies, he was the author of several
 other things. A large volume in 8vo of his, “ Sermons
 “ and discourses on several occasions,” was published in
 1690 ; besides Sermons and Charges, which came out af-
 terwards. In 1693, he published an English version of,
 “ The genuine epistles of the apostolical fathers, St. Bar-
 “ nabas, St. Ignatius, St. Clement, St. Polycarp, the shep-
 “ herd of Herimas, and the martyrdoms of St. Ignatius
 “ and Polycarp ; with a large preliminary discourse relating
 “ to the several treatises here put together ;” a second
 edition of which was published in 1710, 8vo, with such
 corrections and improvements, “ as to render it,” he says,
 “ almost a new work.” In 1719, a letter supposed to be In the Pre-
 written by him to a Professor of Zurich in Switzerland, face.

containing very bitter invectives against Dr. Hoadly Bishop of Bangor, and others who favoured his doctrines, occasioned two very severe pamphlets against him: one, intituled, "A short Vindication of the Lord Archbishop of Canterbury from the imputation of being the author of a letter, lately printed at Zurich concerning the state of religion in England:" the other, "A letter to the Lord Archbishop of Canterbury, proving that his Grace cannot be the author of the letter to an eminent Presbyterian clergyman in Swisserland, in which the present state of religion in England is blackened and exposed, and the present ministry are misrepresented and traduced." Mr. Thomas Gordon, the famed author of the "Independent Whig," is supposed to have been the writer of the last pamphlet. They were both answered in 1720 by another, intituled, "A vindication of the orthodox clergy, in answer to two scurrilous libels, pretending to be a vindication of his lordship of Canterbury, but scandalously reflecting upon his Grace and the most orthodox clergy."

He died at Lambeth, Jan. 24, 1736-7, and left several daughters. He was a man of uncommon abilities and learning: was an advocate for free inquiry and liberty, when he was young; but age and preferment seem to have changed him a little in that respect: at least he was far from being so zealous about them, after his advancement to the see of Canterbury. Mr. Edmund Wake, uncle to the Archbishop, was one of the most active promoters in establishing the corporation of the sons of the clergy. The rev. John Withers, another relation to his Grace, gave also 300*l.* to that charity.

See two letters of his in Gent. Mag. 1782, p. 366.

WALLER (EDMUND), an English poet, was the son of Robert Waller, Esq; of Agmondesham in Buckinghamshire, by Anne the sister of John Hampden, esq; who distinguished himself so much in the beginning of the civil wars. He was born the 3d. of March 1605, at Colehill, which, though in the parish of Agmondesham, stands in Hertfordshire; and his father dying when he was very young, the care of his education fell to his mother. According to the account in his life, he was sent to Eaton school; but Wood tells us, that he was mostly trained in grammar learning under Mr. Dobson, minister of Great Wycombe in Bucks. He was afterwards sent to King's college

college in Cambridge, where he could not continue long; for, at sixteen or seventeen years of age, he was chosen into the last parliament of King James I. and served as burghers for Agmondesham. He began to exercise his poetical talent so early as the year 1623, as appears from a copy of verses in his work, "Upon the danger his Majesty (being Prince) escaped in the road of St. Andero;" for there Prince Charles returning from Spain that year had like to have been cast away. It was not his wit, his fine parts, or his poetry, that occasioned him to be first publicly known; but it was his carrying the daughter and sole heiress of a rich citizen against a rival, whose interest was espoused by the court. It is not known at what time he married his first lady; but he was a widower before he was five and twenty, when he began to have a passion for Sacharissa, which was a fictitious name for the Lady Dorothy Sidney, daughter to the Earl of Leicester, and afterwards wife to the Earl of Sunderland.

He was now known at court, and caressed by all the people of quality, who had any relish for wit and polite literature, and was one of the famous club, of which the Lord Falkland, Mr. Chillingworth, and other eminent men, were members. At one of their meetings, they heard a noise in the street; and were told, that a son of Ben Jonson was arrested. They sent for him; and he proved to be Mr. George Morley, afterwards Bishop of Winchester. Mr. Waller liked him so well, that he paid the debt, which was about 100l. on condition that he would live with him at Beconsfield. Mr. Morley did so, eight or ten years; and from him Mr. Waller used to own, that he learned a taste of the ancient writers, and acquired what he had of their genius; not but he had given specimens of his taste and skill in poetry before this incident of Mr. Morley, only Mr. Morley improved and refined it.

He was returned burghers for Amondesham in the parliament which met in April 1640. An intermission of parliaments having disgusted the nation, and raised jealousies against the designs of the court, which would be sure to discover themselves whenever the King came to ask for a supply, Mr. Waller was one of the first who condemned the preceding measures. He shewed himself in opposition to the court, and made a speech in the house on this occasion, April the 22d 1640; it gives us some notions of his general principles in government, in which he afterwards proved very variable and inconstant. He opposed the
court

court also in the long parliament, which met in November following; and was chosen to impeach Judge Crawley, which he did in a warm and eloquent speech, July 6th, 1641. This speech was so highly applauded, that twenty thousand of them were sold in one day. In 1642, he was one of the commissioners appointed, by the parliament, to present their propositions of peace to the King at Oxford. In 1643, he was deeply engaged in a design to reduce the city of London and the Tower to the service of the King; of which Mr. Whitelocke has given the following account. "June 1643," says he, "began the arraignment of Waller, Tomkyns, Challoner, and others, conspiring to surprise the city militia, and some members of parliament, and to let in the King's forces to surprise the city, and dissolve the parliament. Waller, a very ingenious man, was the principal actor and contriver of this plot, which was in design when he and the other commissioners were at Oxford with the parliament's propositions; and that being then known to the King, occasioned him to speak these words to Waller, when he kissed his hand, 'though you are the last, yet you are not the worst, nor the least in favour.' When he was examined touching this plot, he was asked, Whether Selden, Pierpoint, Whitelocke, and others by name, were acquainted with it? He answered, that they were not; but that he did come one evening to Selden's study, where Pierpoint and Whitelocke then were with Selden, on purpose to impart it to them all; and speaking of such a thing in general terms, those Gentlemen did so inveigh against any such thing as treachery and baseness, and that which might be the occasion of shedding much blood, that he said he durst not, for the awe and respect which he had for Selden and the rest, communicate any of the particulars to them, but was almost disheartened himself to proceed in it. They were all upon their trials condemned: Tomkyns and Challoner only were hanged: Waller had a reprieve from General Essex; and after a year's imprisonment paid a fine of 10,000*l.* and was pardoned." The Earl of Clarendon has given a particular account of this plot, and also of Mr. Waller's behaviour after it was discovered: who, upon his being taken up, says he, "was so confounded with fear and apprehension, that he confessed whatever he had said, heard, thought, or seen; all that he knew of himself, and all

Memorials
of English
Affairs,
p. 70. edit.
1732.

Hist. of the
Rebellion,
Book VII.

“ that he suspected of others, without concealing any
 “ person of what degree or quality soever, or any discourse
 “ that he had ever upon any occasion entertained with
 “ them.” He afterwards tells us, that “ Mr. Waller, though
 “ confessedly the most guilty, after he had with incredible
 “ dissimulation acted such remorse of conscience, that his
 “ trial was put off out of Christian compassion, till he
 “ might recover his understanding (and that was not till
 “ the heat and fury of the prosecutors was reasonably abated
 “ with the sacrifices they had made); and, by drawing vi-
 “ sitants to himself of the most powerful Ministers of all
 “ factions, had, by his liberality and penitence, by his re-
 “ ceiving vulgar and vile sayings from them with humility
 “ and reverence, as clearer convictions and informations
 “ than in his life he had ever had, and by distributing
 “ great sums to them for their prayers and ghostly coun-
 “ sel, so satisfied them, that they satisfied others; was
 “ brought at his suit to the House of Commons bar:
 “ where, being a man very powerful in language, and
 “ who, by what he spoke, and in the manner of speaking it,
 “ exceedingly captivated the good-will and benevolence of
 “ his hearers,” he delivered an oration, “ to which in truth
 “ he does as much owe the keeping his head, as Catiline
 “ did the loss of his to those of Tully.” One would
 think the noble historian should have said, “ as Tully did
 “ the loss of his to those against Antony:” for Catiline
 was slain in battle; whereas Tully’s Philippics really cost
 him his head. This memorable speech of Mr. Waller,
 together with the two former, are printed at the end of his
 poems.

After he had saved himself from the consequences of
 this plot, yet so as by fire, he travelled into France, where
 he continued several years. He resided most part of his
 time there at Roan, where some of his children by a
 second wife were born. In 1645, there was an edition of
 his poems. Upon his return to England, he sided with
 the men in power, particularly Oliver Cromwell, with
 whom he was very intimate. He often declared, that he
 found Cromwell to be very well read in the Greek and
 Roman story. He frequently took notice, that when
 Cromwell has been called to the door, in the midst of
 their discourses upon these subjects, he could overhear
 him repeating, “ The Lord will reveal, The Lord will
 “ help,” and such kind of cant; for which he would apo-
 logize when he came back, saying, “ Cousin Waller,
 “ I must

"I must talk to these men after their own way;" and would then go on where they left off. He wrote a panegyric upon Cromwell in 1654, as he did a poem upon his death in 1658. At the Restoration he was treated with great civility by Charles II. who always made him one of the party in his diversions at the Duke of Buckingham's and other places; and gave him a grant of the provostship of Eaton College, though that grant proved of no effect. He sat in several parliaments after the Restoration. He continued in the full vigour of his genius to the end of his life; and his natural vivacity made his company agreeable to the last. James II. having ordered the Earl of Sunderland to bring Mr. Waller to him one afternoon; when he came, the King carried him into his closet, and there asked him, "how he liked such a picture?" "Sir," says Mr. Waller, "my eyes are dim, and I know not whose it is." The King answered, "It is the Princess of Orange." "And," says Mr. Waller, "she is like the greatest woman in the world." "Whom do you call so?" asked the King. "Queen Elizabeth," said he. "I wonder, Mr. Waller," replied the King, "you should think so; but I must confess she had a wise council." "And, Sir," said Mr. Waller, "did your Majesty ever know a fool choose a wise one?"

He died of a dropsy, Oct. 1, 1687; and was interred in the church-yard of Beconsfield, where a monument is erected to his memory. He left several children, and bequeathed his estate to his second son Edmund; his eldest, Benjamin, being so far from inheriting his father's wit, that he even wanted common sense. Edmund, in the beginning of his life, was member of parliament for Agmondesham; but afterwards turned Quaker. He had other sons and daughters. As to Mr. Waller, his character is drawn at large by the masterly hand of the Earl of Clarendon; and, as it contains all that need be said about him, nothing can be more proper than to insert it here.

"Edmund Waller," says the historian, "was born to a very fair estate, by the parsimony or frugality of a wise father and mother; and he thought it so commendable an advantage, that he resolved to improve it with the utmost care, upon which in his nature he was too much intent; and, in order to that, he was so much reserved and retired, that he was scarce ever heard of till by his address and dexterity he had gotten a very rich wife in the city, against all the recommendation, and countenance,

"and

“ and authority of the court, which was thoroughly en-
 “ gaged on the behalf of Mr. Crofts; and which used to
 “ be successful in that age against any opposition. He had
 “ the good fortune to have an alliance and friendship with
 “ Dr. Morley, who had assisted and instructed him in the
 “ reading many good books, to which his natural parts
 “ and promptitude inclined him, especially the poets; and
 “ at the age when other men used to give over writing
 “ verses (for he was near thirty years of age when he
 “ first engaged himself in that exercise, at least that he
 “ was known to do so) he surprized the town with two
 “ or three pieces of that kind; as if a tenth Muse had
 “ been newly born, to cherish drooping poetry. The
 “ doctor at that time brought him into that company
 “ which was most celebrated for good conversation; where
 “ he was received and esteemed with great applause and
 “ respect. He was a very pleasant discourser, in earnest
 “ and in jest; and therefore very grateful to all kind of
 “ company, where he was not the less esteemed for being
 “ very rich. He had been even nursed in parliaments, where
 “ he sat when he was very young; and so when they were
 “ resumed again (after a long intermission) he appeared
 “ in those assemblies with great advantage; having a grace-
 “ ful way of speaking, and by thinking much upon se-
 “ veral arguments (which his temper and complexion,
 “ that had much of melancholic, inclined him to) he
 “ seemed often to speak upon the sudden, when the oc-
 “ casion had only administered the opportunity of say-
 “ ing what he had thoroughly considered, which gave a
 “ great lustre to all he said; which yet was rather of de-
 “ light than weight. There needs no more be said to
 “ extol the excellence and power of his wit, and plea-
 “ santness of his conversation, than that it was of mag-
 “ nitude enough to cover a world of very great faults;
 “ that is, so to cover them, that they were not taken
 “ notice of to his reproach; *viz.* a narrowness in his na-
 “ ture to the lowest degree; an abjectness and want of
 “ courage to support him in any virtuous undertaking;
 “ an insinuating and servile flattery, to the height the
 “ vainest and most imperious nature could be contented
 “ with; that it preserved and won his life from those
 “ who were most resolved to take it, and on an occasion
 “ in which he ought to have been ambitious to have lost
 “ it; and then preserved him again from the reproach
 “ and contempt, that was due to him, for so preserving
 “ it,

“ it, and for vindicating it at such a price; that it had
 “ power to reconcile him to those whom he had most
 “ offended and provoked; and continued to his old age
 “ with that rare felicity, that his company was accepta-
 “ ble, when his spirit was odious; and he was at least
 “ pitied, where he was most detested.”

But, however unfavourably we are obliged to think of Mr. Waller's virtues and moral accomplishments, yet nothing can be higher than what is said, and what indeed his own writing force us to believe, of his fine parts and wit, of his consummate skill in poetry and polite literature; and, above all, of his address in improving and refining the English tongue. The anonymous author of the preface to the second part of his poems, printed in 1690, has spoken pertinently to this part of his character: “ Mr. Waller's is a name,” says he, “ that carries every thing in it, either great or graceful, in poetry. He was indeed the parent of English verse, and the first who shewed us, our tongue had beauty and numbers in it. Our language owes more to him, than the French does to Cardinal Richelieu and the whole academy.—The tongue came into his hands like a rough diamond: he polished it first; and to that degree, that all artists since him have admired the workmanship, without pretending to mend it. Suckling and Carew, I must confess, wrote some few things smoothly enough; but, as all they did in this kind was not very considerable, so it was a little later than the earliest pieces of Mr. Waller. He undoubtedly stands first in the list of refiners; and, for aught I know, last too: for I question whether, in Charles the Second's reign, English did not come to its full perfection; and whether it has not had its Augustan age, as well as the Latin. It seems to be already mixed with foreign language, as far as its purity will bear; and, as chemists say of their menstruums, to be quite sated with the infusion. But posterity will best judge of this. In the mean time, it is a surprising reflection, that between what Spenser wrote last, and Waller first, there should not be much above twenty years distance: and yet the one's language, like the money of that time, is as current now as ever; whilst the other's words are like old coins, one must go to an antiquary to understand their true meaning and value. Such advances may a great genius make, when it undertakes any think in earnest!”

The

The best edition of Mr. Waller's works is that published in 1730, 4to. containing his "Poems, Speeches, and Letters;" with elegant and useful notes and observation by Fenton.

WALLIS (JOHN), an eminent English mathematician, was the son of a clergyman, and born at Ashford in Kent, Nov. 23, 1616. His father dying when he was but six years of age, he was educated in grammar learning, at Leygreen near Tenterden, by Mr. James Movat, a Scotsman; and, in 1630, was removed to Felsted school in Essex, where, besides the Greek and Latin, he was instructed in the Hebrew tongue, and also in the rudiments of logic, music, and the French language. In 1632, he was sent to Emanuel college in Cambridge, where he had among others Mr. Whichcote for his tutor; and took the degrees in arts, a bachelor's in 1637, a master's in 1640. About the same time he went into orders, and was chosen fellow of Queen's college, there being no vacancy in his own. He kept his fellowship till it was vacated by his marriage, but quitted the college to be chaplain to Sir Richard Darley, whose seat was at Bustrucamb in Yorkshire. After he had lived in this family about a year, he removed to that of the lady Vere, with whom he continued two years more. It was there that he discovered the art of decyphering; and after the Restoration he was abused, for having during the civil war decyphered the letters of king Charles, taken in his cabinet at Naseby: which report being revived upon the accession of James II. to the crown, he wrote a letter in his own vindication to his friend Dr. Fell, bishop of Oxford, dated April the 8th, 1685.

In 1643, he published, "Truth Tryed, or Animadversions on the lord Brooke's treatise, called, The Nature of Truth, &c." styling himself "a minister in London," probably of St. Gabriel Fenchurch, the sequestration of which had been granted to him. In 1644, he was chosen one of the scribes or secretaries to the assembly of divines at Westminster; and the same year took a wife. Academical studies being much interrupted by the civil wars in both the universities, the eminently learned among them resorted to London, and formed assemblies there. Wallis belonged to one of these, the members whereof met once a week, to discourse on philosophical matters; and this society was the rise and beginning of that

Dr. Wallis's
Letter to
Dr. Thomas
Smith,
printed by
Mr. Hearne,
with Lang-
toft's Chro-
nicle, vol. I.
Lond. 1725.
—General
Dictionary.

that, which was afterwards incorporated by the name of the Royal Society. The Savilian professor of geometry at Oxford being ejected by the parliamentary visitors in 1649. Wallis was appointed to succeed him in that place; and accordingly removed from London to Oxford, and, having entered himself of Exeter college, was admitted master of arts there the same year. He opened his lectures on the last day of October with an inaugural speech in Latin, which was afterwards printed. In 1650, he published some "Animadversions on a book of Mr. Baxter, intitled, Aphorisms of Justification and the Covenant;" and in 1653, a grammar of the English tongue, for the use of foreigners in Latin, under this title: "*Grammatica Linguae Anglicanae, cum tractatu de Loquela seu sonorum formatione,*" in 8vo. In the piece "*de Loquela,*" &c. he tells us, that "he has philosophically considered the formation of all sounds used in articulate speech, as well of our own, as of any other language that he knew; by what organs, and in what position, each sound was formed; with the nice distinctions of each, which in some letters of the same organ are very subtle: so that by such organs, in such position, the breath issuing from the lungs will form such sounds, whether the person do or do not hear himself speak." Pursuing these reflections, he was led to think it possible, that a deaf person might be taught to speak by being directed so to apply the organs of speech, as the sound of each letter required, which children learn by imitation and frequent attempts, rather than by art. He made a trial or two with success; and particularly upon one Popham, which involved him in a controversy with Dr. Holder, of which some account has

See HOL-
DER.

Fæsti,
vol. II.
P. 139.

already been given. We shall only add, that while some have determined it in favour of Wallis, others have determined it against him; among which latter sort is Mr. Wood, at the same time remarking Wallis to be a person, "who at any time can make black white, and white black, for his own ends; and hath a ready knack of sophistical evasion, as he himself did know full well." The "*Grammar*" was reprinted in 1765, 8vo.

May 1654, he took the degree of doctor in divinity. In 1655, Mr Hobbes having printed his treatise "*de Corpore Philosophico,*" Dr. Wallis the same year wrote a confutation of it in Latin, under the title of, "*Elenchus Geometriae Hobbianaë,*" in 8vo; which so provoked Hobbes, that in 1656 he published it in English, with the

addition

addition of what he called, "Six Lessons to the Professors of Mathematics in Oxford," 4to. Upon this, Dr. Wallis wrote an answer in English, intituled, "Due Correction for Mr. Hobbes; or School-Discipline for not saying his Lessons right, 1656," in 8vo: to which Mr. Hobbes replied in a pamphlet, with the title of, "ΣΤΙΓΜΑΙ, &c. or, Marks of the absurd Geometry, Rural Language, Scottish Church-Politics, and Barbarisms, of John Wallis, &c. 1657," 4to. This was immediately rejoined to by Dr. Wallis, in "Hobbiani Puncti Dispunctio, 1657;" and here this controversy seems to have ended at this time: but four years after, 1661, Mr. Hobbes printed "Examinatio & Emendatio Mathematicorum Hodiernorum in sex Dialogis;" which occasioned Dr. Wallis to publish, the next year, "Hobbius Heautontimorumenos," in 8vo, addressed to Mr. Boyle. In 1657, he collected and published his mathematical works in two parts, with the title of "Mathesis Universalis," in 4to; and, in 1658, "Commercium Epistolicum de quæstionibus quibusdam Mathematicis nuper habitum," in 4to. This was a collection of letters, written by lord Brouncker, Sir Kenelm Digby, Fermat, Schooten, Wallis, and others. He was this year, upon the death of Dr. Gerard Langbaine, chosen custos archivorum of the university, yet not without some struggle. Dr. Zouch, a learned Civilian, who, as his friend Mr. Henry Stubbe represents the case, had been an assessor in the vice-chancellor's court thirty years and more, was a candidate, but without success; which induced Mr. Stubbe, who, on his friend Mr. Hobbes's account, had before waged war against Wallis, to publish a pamphlet, intituled "The Savilian Professor's Case Stated, 1658," 4to. Dr. Wallis replied to this; and Mr. Stubbe republished his case, with enlargements, and a vindication against the exceptions of Dr. Wallis.

Upon the Restoration, he met with great respect; the king thinking favourably of him on account of some services done, as the king knew, to his royal father and himself; and the Lord Chancellor Clarendon, and Sir Edward Nicholas secretary of state, being his friends. He was therefore not only made king's chaplain, but confirmed also in his places of Savilian professor and keeper of the archives. In 1661, he was appointed one of the divines, who were empowered to review the book of Common Prayer; and afterwards complied with the terms of the act of uniformity, continuing a steady conformist to the

church of England till his death. He was one of the first members of the Royal Society, and kept a constant correspondence with it by letters and papers; many of which are published in the "Transactions" of that society. He continued to publish many and useful works, in the mathematical way especially. In 1676, he gave an edition of, "*Archimedis Syracusani Arenarius & Dimensio Circuli*:" and, in 1682, he published from the manuscripts, "*Claudii Ptolemæi Opus Harmonicum*," in Greek, with a Latin version and notes; to which he afterwards added, "*Appendix de veterum Harmonica ad hodiernam comparata*," &c." In 1685, he published some theological pieces; and, about 1690, was engaged in a dispute with the Unitarians; and, in 1692, in another dispute about the Sabbath. His pamphlets and books upon subjects of divinity are very numerous, but nothing near so important as his mathematical performances: however, in 1697, the curators of the press at Oxford thought it for the honour of the university, to collect all his works which had been printed separately, as well in English as in Latin, and to publish them together in the Latin tongue. They were accordingly published at Oxford, 1699, in three volumes, folio; and dedicated to king William.

He died, Oct. 28th, 1703, in his 88th year; and was buried in St. Mary's church at Oxford, where a monument is erected to his memory. He left behind him one son, who had been born in 1650, and two daughters. We are told, that he was of a vigorous constitution, and of a mind which was strong, calm, serene, and not easily ruffled or discomposed; that though, while he lived, he was looked upon by the high flyers with a jealous eye, and suspected as if not thoroughly affected to the monarchy and church establishment, he was yet very much honoured and esteemed by others of a better temper and judgement, and of more knowledge and larger thoughts; and that by these, both at home and abroad, he was reckoned the glory and ornament of his country, and of the university in particular. He speaks of himself, in his letter to Mr. Smith, in a strain which shews him to have been a very wise and prudent man, whatever his secret opinions and attachments might be: "It hath been my lot," says he, "to live in a time, wherein have been many and great changes and alterations. It hath been my endeavour all along to act by moderate principles, between the ex-

" tremities

“ tremities on either hand, in a moderate compliance
 “ with the powers in being, in those places where it hath
 “ been my lot to live, without the fierce and violent ani-
 “ mosities usual in such cases against all that did not act
 “ just as I did, knowing that there were many worthy
 “ persons engaged on either side; and willing, whatsoever
 “ side was uppermost, to promote, as I was able, any good
 “ design for the true interest of religion, of learning, and
 “ the public good, and ready so to do good offices, as
 “ there was opportunity; and, if things could not be just
 “ as I could wish, to make the best of what is; and
 “ hereby, through God’s gracious providence, I have
 “ been able to live easy and useful, though not great.”

WALPOLE (Sir ROBERT), earl of Orford, was born at Houghton in Norfolk, Sept. 6, 1674, and educated on the foundation at Eton School. Thence he was elected to King’s College in Cambridge, and admitted 1681; but, succeeding to the family estate by the death of his elder brother, he resigned his fellowship. In 1700, he was chosen member of parliament for King’s Lynn, and represented that borough in several succeeding parliaments. In 1705, he was nominated one of the council to prince George of Denmark, lord high admiral of England; in 1707, appointed secretary at war; and, in 1709, treasurer of the navy. In 1710, upon the change of the ministry, he was removed from all his posts, and held no place afterwards during the queen’s reign. In 1711, he was voted by the house of commons guilty of an high breach of trust, and notorious corruption in his office of secretary at war; and it was resolved, that he should be committed to the Tower, and expelled the house. Upon a candid review of this affair, there does not appear sufficient proof to justify the severity used towards him; and perhaps his attachment to the Marlborough ministry, and his great influence in the house, owing to his popular eloquence, were the true causes of his censure and imprisonment, as they had been before of his advancement. All the Whigs, however, on this occasion considered him as a kind of martyr in their cause.

The borough of Lynn re-elected him; and, though the house declared the election void, yet they persisted in the choice. In the well-known debate, relating to Steele for publishing the “Crisis,” he greatly distinguished himself in behalf of liberty, and added to the popularity he had

before acquired. The schism-bill too soon after gave him a fine opportunity of exerting his eloquence, and of appearing in the character of the champion of civil and religious liberty. On the death of the queen, a revolution of politics took place, and the Whig party prevailed both at court and in the senate. Walpole had before recommended himself to the house of Hanover, by his zeal for its cause, when the commons considered the state of the nation with regard to the Protestant succession: and he had now the honour to procure the assurance of the house to the new king (which attended the address of condolence and congratulation), "That the commons would make "good all parliamentary funds." It is therefore not to be wondered at, that his promotion soon took place after the king's arrival; and that in a few days he was appointed receiver and paymaster general of all the guards and garrisons, and of all other the land forces in Great Britain, paymaster of the royal hospital at Chelsea, and likewise a privy counsellor. On the opening of a new parliament, a committee of secrecy was chosen, to enquire into the conduct of the late ministry, of which Walpole was appointed chairman: and, by his management, articles of impeachment were read against the earl of Oxford, Lord Bolingbroke, the Duke of Ormond, and the Earl of Strafford. The eminent service he was thought to have done the nation and the crown, by the vigorous prosecution of those ministers, who were deemed the chief Instruments of the peace, was soon rewarded by the extraordinary promotions of first commissioner of the treasury, and chancellor and under treasurer of the exchequer.

In two years time, a misunderstanding appeared amongst his majesty's servants; and it became evident, that the interest of secretary Stanhope and his adherents began to outweigh that of the exchequer, and that Walpole's power was visibly on the decline. King George had purchased of the king of Denmark the duchies of Bremen and Verden, which his Danish majesty had gained by conquest from Charles XII. of Sweden. The Swedish hero, enraged to see his dominions publicly set to sale, conceived a resentment against the purchaser, and formed a design to gratify his revenge on the electorate of Hanover. Upon a message sent to the house of commons by the King, secretary Stanhope moved for a supply, to enable his majesty to concert such measures with foreign princes and states, as might prevent any change or apprehensions from the designs of Sweden for the future. This occasioned a
warm

warm debate, in which it was remarkable that Walpole kept a profound silence. The country-party insisted, that such a proceeding was contrary to the act of settlement. They insinuated, that the peace of the empire was only a pretence, but that the security of the new acquisitions was the real object of this unprecedented supply; and they took occasion to observe too, that his majesty's own ministers seemed to be divided. But Walpole thought proper on this surmise to speak in favour of the supply, which was carried by a majority of four voices only. In a day or two, he resigned all his places to the king; and, if the true cause of his defection from the court had been his disapprobation of the measures then pursuing, we must acknowledge his conduct in this instance to have been noble and praiseworthy. But they who consider the intrigues of party, and that he spoke in favour of these measures, will find little room to suppose, that his resignation proceeded from any attachment to liberty, or love of his country. He resigned most probably with a view to be restored with greater plenitude of power: and the number of his friends, who accompanied him in his resignation, prove it to have been a mere factious movement.

On the day of his resignation, he brought in the famous sinking fund bill: he presented it as a country gentleman; and said, he hoped it would fare the worse for having two fathers, and that his successor (Mr. Stanhope) would bring it to perfection. His calling himself the father of a project, which hath since been so often employed to other purposes than were at first declared, gave his enemies frequent opportunity for satire and ridicule; and it hath been sarcastically observed, that the father of this fund appeared in a very bad light, when viewed in the capacity of a nurse. In the course of the debates on this bill, a warm contest arose between Walpole and Stanhope: on some severe reflections thrown upon him, the former lost his usual serenity of temper, and replied with great warmth and impetuosity. The acrimony on both sides produced unbecoming expressions, the betraying of private conversation, and the revealing a piece of secret history, viz. "the scandalous practice of selling places and reversions." A member said on the occasion, "I am sorry to see these two great men fall foul of one another: however, in my opinion, we must still look on them as patriots and fathers of their country: and, since they have by mischance discovered their nakedness, we ought, according to the

“ custom of the East, to cover it, by turning our backs upon them.”

In the next session of parliament, Walpole opposed the ministry in every thing; and even Wyndham or Shippen did not exceed him in patriotism. Upon a motion in the house for continuing the army, he made a speech of above an hour long, and displayed the danger of a standing army, in a free country, with all the powers of eloquence. Early in 1720, the rigour of the patriot began to soften, and the complaisance of the courtier to appear; and he was again appointed paymaster of the forces, and several of his friends were found soon after in the list of promotions. No doubt now remained of his entire conversion to court measures: for, before the end of the year, we find him pleading as strongly for the forces required by the war office, as he had before declaimed against them, even though at this time the same pretences for keeping them on foot did not exist.

It was not long before he acquired full ministerial power, being appointed first lord commissioner of the treasury, and chancellor of the exchequer: and, when the king went abroad in 1723, he was nominated one of the lords justices for the administration of government, and was sworn sole secretary of state. About this time he received another distinguished mark of the royal favour; his eldest son, then on his travels, being created a peer, by the title of Baron Walpole of Walpole. In 1725, he was made Knight of the Bath; and, the year after, Knight of the Garter. The measures of his administration, during the long time he remained prime or rather sole minister, have been often canvassed with all the severity of critical enquiry. It is difficult to discern the truth through the exaggerations and misrepresentations of party; and we shall leave it to the impartial historian to set it in a proper light. Though he had been called “ The Father of Corruption” (which, however, he was not, but certainly a great improver of it), and is said to have boasted that he knew every man’s price; yet, in 1742, the opposition prevailed, and he was not any longer able to carry a majority in the house of commons. He now resigned all his places, and fled for shelter behind the throne. But there is so little appearance of his credit receiving any diminution, that he was soon after created earl of Orford, and most of his friends and dependents continued in their places. The King too granted him

him a pension of 4000*l.* in consideration of his long and faithful services.

The remainder of his life he spent in tranquillity and retirement, and died, 1745, in his 71st year. Whatever objections his ministerial conduct may be liable to, yet in his private character he is universally allowed to have had amiable and benevolent qualities. That he was a tender parent, a kind master, a beneficent patron, a firm friend, an agreeable companion, are points that have been seldom disputed him; and Pope, who was no friend to courts and courtiers, hath paid him, gratis, an handsomer compliment on the last of these heads, than all his liberality could ever purchase. In answer to his friend, who persuades him to go and see Sir Robert, he says,

“ Seen him I have, but in his happier hour
 “ Of social pleasure, ill-exchang’d for power;
 “ Seen him, uncumber’d with the venal tribe,
 “ Smile without art, and win without a bribe.”

One thousand seven hundred and thirty-eight; a dialogue.

About the end of queen Anne’s reign, and the beginning of George the First, he wrote the following pamphlets. 1. “ The Sovereign’s Answer to the Gloucestershire Address.” The Sovereign meant Charles duke of Somerset, so nick-named by the Whigs. 2. “ Answer to the Representation of the House of Lords on the State of the Navy, 1709.” 3. “ The Debts of the Nation stated and considered, in four Papers, 1710.” 4. “ The Thirty-five Millions accounted for, 1710.” 5. “ A Letter from a foreign Minister in England to Monsieur Pettecum, 1710.” 6. “ Four Letters to a Friend in Scotland upon Sacheverell’s Trial;” falsely attributed in the “ General Dictionary” to Mr. Maynwaring. 7. “ A short History of the Parliament.” It is an account of the last Session of the queen. 8. “ The South-Sea Scheme considered.” 9. “ A Pamphlet against the Peerage Bill, 1719.” 10. “ The Report of the Secret Committee, June 9th, 1715.”

W A L S H (WILLIAM), an English critic and poet, was the son of Joseph Walsh, of Abberley in Worcestershire, Esq; and born about 1663; for the precise time does not appear. According to Pope, his birth happened in 1659; but Wood places it four years later. He became a gentleman commoner of Wadham college in Oxford in 1678. He left the university without a degree, and pursued

Pope’s Works, vol. VII. p. 53. 12mo.

Wood's
Athen. Ox.

Dr. John-
son's Life.

his studies in London and at home. That he studied, in whatever place, is apparent from the effect; for he became, in Mr. Dryden's opinion, 'the best critick in the nation.' He was not, however, merely a critick or a scholar. He was likewise a member of parliament, and a courtier, knight of the shire for his native county in several parliaments; in another the representative of Richmond in Yorkshire, a gentleman of the horse to Queen Anne under the duke of Somerset. Some of his verses shew him to have been a zealous friend to the Revolution; but his political ardour did not abate his reverence or kindness for Dryden, to whom he gave a Dissertation on Virgil's Pastorals, in which, however studied, he discovers some ignorance of the laws of French versification. In 1705, he began to correspond with Mr. Pope, in whom he discovered very early the power of poetry. Their letters are written upon the pastoral comedy of the Italians, and those pastorals which Pope was then preparing to publish. The kindneses which are first experienced are seldom forgotten. Pope always retained a grateful memory of Walsh's notice, and mentioned him in one of his latter pieces among those that had encouraged his juvenile studies.

"——Granville the polite

"And knowing Walsh, would tell me I could write."

In his "Essay on Criticism" he had given him more splendid praise, and, in the opinion of his learned commentator, sacrificed a little of his judgement to his gratitude. The time of his death is not certain. It must have happened between 1707, when he wrote to Pope, and 1711, when Pope praised him in the Essay. The epitaph makes him forty-six years old: if Wood's account be right, he died in 1709. He is known more by his familiarity with greater men, than by any thing done or written by himself. His works are not numerous. In 1691, he published, with a preface written by his friend and advocate Dryden, "A Dialogue concerning Women, "being a defence of the sex," in 8vo; and, the year after, "Letters and Poems, amorous and gallant," in 8vo. These were republished among the "Works of the Minor Poets," printed in 1749, with other performances of Walsh; among which is "An Essay on Pastoral Poetry," with a short "Defence of Virgil" against some reflections of Mons. Fontenelle. That critic had censured Virgil for
writing

writing pastorals in too courtly a style, which, he says, is not proper for the Doric Muse: but Walsh has opposed to this, that the shepherds in Virgil's time were held in greater esteem, and were persons of a much superior figure to what they are now. Walsh's other pieces consist chiefly of elegies, epitaphs, odes and songs.

WALSINGHAM (Sir FRANCIS), a great states- Biog. Brit.
man, in the reign of queen Elizabeth, was born at Chislehurst, in Kent, of an ancient and honourable family. He spent some time at King's College in Cambridge; but, to complete his education, travelled into foreign countries, where he acquired various languages and great accomplishments. These soon recommended him to be agent to Cecil; and under his direction he came to be employed in the most important affairs of state. He resided as ambassador in France, during the civil wars in that kingdom. In 1570, he was sent a second time there in the same capacity. His negotiations and dispatches during that embassy were collected by Sir Dudley Digges, and published 1655, folio, with this title, "The complete Ambassador: or, two Treatises of the intended Marriage of Queen Elizabeth, of glorious Memory; comprised in Letters of Negociation of Sir Francis Walsingham, her Resident in France. Together with the Answers of the Lord Burleigh, the earl of Leicester, Sir Thomas Smith, and others. Wherein, as in a clear Mirrour, may be seen the Faces of the two Courts of England and France, as they then stood; with many remarkable Passages of State, not at all mentioned in any History." These papers manifest our statesman's exquisite abilities, and his fitness for the trust that was reposed in him.

In 1573, he was appointed one of the principal secretaries of state, and sworn a privy-counsellor. He now devoted himself absolutely to the service of his country and his queen; and by his vigilance and address preserved her crown and life from daily attempts and conspiracies. "To him," says Dr. Lloyd, "mens faces spoke as well as their tongues, and their countenances were indexes of their hearts. He would so beset men with questions, and draw them on, that they discovered themselves whether they answered or were silent. He maintained fifty-three agents and eighteen spies in foreign courts; and, for two pistoles and under, had all the private papers in Europe." In 1587, when the king of Spain made such
amazing

amazing preparations, Walsyngham used his utmost skill to discover the secret of their destination: he first obtained intelligence, that Philip had discovered his design to the pope, and desired his blessing upon it; and he next procured a copy of this original letter, which was stolen out of the pope's cabinet.

He laid the great foundation of the Protestant constitution, as to its policy; and the Papists found his intelligence and penetration so great in finding out their tricks and designs, that they complained of him as a subtle and insidious man. He was at first a favourer of the Puritan party, to whom he offered, in the queen's name, that, provided they would conform in other points, the three ceremonies of kneeling at the communion, wearing the surplice, and making the sign of the cross in baptism, should be laid aside. But they replying to these concessions in the language of Moses, "that they would not leave so much as a hoof behind," he withdrew his affection in a great measure from them, and left them to their own narrow principles, and obstinate perverseness. He was sent on an embassy to the Netherlands in 1578: and, in 1581, went a third time ambassador into France, to treat of a marriage between queen Elizabeth and the duke of Anjou; and to conclude a league offensive and defensive between both kingdoms. In 1583, he was dispatched into Scotland, to secure their young and unexperienced king from evil counsellors. He could, as Lloyd says, as well fit the humour of king James with passages out of Xenophon; Thucydides, Plutarch, or Tacitus, as he could that of Henry king of France with Rabelais' conceits, or the Hollander with mechanic discourses. Every attempt to promote the trade and navigation of England was encouraged by our wise statesman. Hakluyt particularly in making discoveries in foreign parts, and Gilbert in settling in Newfoundland, had his patronage and assistance. He founded a divinity lecture at Oxford, and provided a library for King's College in Cambridge. Besides his other employments, he was chancellor of the duchy of Lancaster, and of the Garter; yet he died so poor, in 1589, that, on account of his debts, he was buried privately by night in St. Paul's church, without any manner of funeral solemnity. He left one daughter, famous for having three husbands of the greatest distinction; first, Sir Philip Sidney; secondly, R. Devereux, earl of Essex; and lastly, Richard Bourk, earl of Clanrickard and of St. Alban's.

There

Camden's
Annals,
1590.

Heylin's
Hist. of the
Presbyterians, b. 7.
Collier's
Ecclesiastical Hist.
v. 2. p. 586.
and the Ca-
bala, p. 372.
3d edit.

Camden's
Annals,
1581.

There is a book ascribed to him, intituled, “Arcana Aulica; or, Walsingham’s Manual or prudential Maxims,” which hath been printed several times: but it is probably none of his.

WALTON (BRIAN), a learned English bishop, and editor of the Polyglott Bible, was born at Cleaveland in the North Riding of Yorkshire, 1600. He was first of ^{Wood’s Fasti, vol. II. p. 47.} Magdalen, then of Peter House college, in Cambridge; where he took a master of arts degree in 1623. About that time, or before, he taught a school, and served as a curate, in Suffolk, from whence he removed to London, and lived for a little time under Mr. Stock, rector of Allhallows in Breadstreet. After the death of Mr. Stock, he became rector of St. Martin’s Orgar in London, and of Sandon in Essex; to the latter of which he was admitted in 1635. The way to preferment lay pretty open then to a man of his qualities; for he had not only very uncommon learning, which was more regarded then than it has been of late years; but he was also exceedingly zealous for the church and king. In 1639, he commenced doctor of divinity; at which time he was prebendary of St. Paul’s, and chaplain to the king. He possessed also another branch of knowledge, which made him very acceptable to the clergy: he was well versed in the laws of the land, especially those which relate to the patrimony and liberties of the church. During the controversy between the clergy and inhabitants of the city of London about the tythes of rent, he was very industrious and active in behalf of the former; and upon that occasion made so exact and learned a collection of customs, prescriptions, laws, orders, proclamations, and compositions, for many hundred years together, relating to that matter (an abstract of which was afterwards published), that the judge declared, “there ^{Lloyd’s Memoirs, p. 513. edit. 1663.} could be no dealing with the London ministers, if Mr. Walton pleaded for them.”

Upon the breaking out of the civil war, he was summoned by the house of commons as a delinquent; was sequestered from his living of St. Martin’s Orgar, plundered, and forced to fly: but whether he went to Oxford directly, or to his other living of Sandon in Essex, does not appear. But at what time soever it happened, it is certain that he was most cruelly treated at that living likewise, being grievously harrassed there; and once, when he was sought for by a party of horse, was forced to shelter himself in a

broom-field. And the manner of his being sequestered from this living is very remarkable; for Sir Henry Mildmay and Mr. Atke, members of parliament, first themselves drew up articles against him, though no way concerned in the parish, and then sent them to Sandon to be witnessed and subscribed. Thus dispossessed of both his livings, he betook himself for refuge to Oxford: and he did very rightly, according to Mr. Lloyd, who affirms, that otherwise he would have been murdered. This shews, what it is easy to conceive from his principles and active spirit, how exceedingly obnoxious he was to the parliament.

August 12, 1645, he was incorporated in the university of Oxford. Here it was, that he formed the noble scheme of publishing the Polyglott Bible; and upon the decline of the king's cause, he retired to the house of Dr. William Fuller, his father-in-law, in London, where, though frequently disturbed by the prevailing powers, he lived to complete it. The "*Biblia Polyglotta*" was published at London in 1657, in six vols. folio; wherein the sacred text was, by his singular care and oversight, printed, not only in the Vulgar Latin, but also in the Hebrew, Syriac, Chaldee, Samaritan, Arabic, Æthiopic, Persian, and Greek languages; each having its peculiar Latin translation joined therewith, and an apparatus fitted to each for the better understanding of those tongues. In this great work, so far as related to the correcting of it at the press, and the collating of copies, he had the assistance of several learned persons; the chief of whom was Mr. Edmund Castell, afterwards professor of Arabic at Cambridge. Among his other assistants, were Mr. Samuel Clarke of Merton college, and Mr. Thomas Hyde of Queen's college, Oxford: he had also some help from Mr. Whelock, Mr. Thorndike, Mr. Edward Pocock, Mr. Thomas Greaves, &c. Towards printing the work, he had contributions of monies from many noble persons and gentlemen, which were put into the hands of Sir William Humble, treasurer for the said work. The Prolegomena and Appendix to it were attacked in 1659, by Dr. John Owen, in "*Considerations*," &c. who was answered the same year by Dr. Walton, in a piece, under the title of, "*The Considerator considered: or, a brief view of certain considerations upon the Biblia Polyglotta, the Prolegomena, and Appendix. Where-*"
" in,

See CAS-
TELL.

“in, among other things, the certainty, integrity, and
 “the divine authority of the original text, is defended,
 “against the consequences of Atheists, Papists, Anti-
 “Sripturists, &c. inferred from the various readings and
 “novelty of the Hebrew points, by the author of the said
 “Considerations. The Biblia Polyglotta and translations
 “therein exhibited, with the various readings, Prolego-
 “mena, and Appendix, vindicated from his aspersions
 “and calumnies; and the questions about the punctuation
 “of the Hebrew text, the various readings, and the ancient
 “Hebrew character, briefly handled,” 8vo.

After the Restoration, he had the honour to present the Polyglott Bible to Charles II; who made him chaplain in ordinary, and soon after promoted him to the bishopric of Chester. September 1661, he went to take possession of his see; and was met upon the road, and received with such a concourse of gentry, clergy, militia both of the city and country, and with such acclamations of thousands of the people, as had never been known upon any such occasion. This was on the 10th of September, and on the 11th he was installed with much ceremony: “a day,” says Wood, “not to be forgotten by all the true sons of the
 “church of England, though cursed then in private by the
 “most rascally faction and crop-eared whelps of those parts,
 “who did their endeavours to make it a may-game and a
 “piece of foppery.” This glory, however, which attended bishop Walton, though it seems to have been great, was yet short-lived; for, returning to London, he died at his house in Aldersgate-street, Nov. the 29th following, and was interred in St. Paul’s cathedral, where a monument with a Latin inscription was erected to his memory.

He had published at London, in 1655, “Introductio
 “ad lectionem linguarum Orientalium,” in 8vo.

WALTON (ISAAC, or, as he used to write it, Life, by Sir
 IZAAK), was born at Stafford, in August 1593. His first J. Hawkins,
 settlement in London, as a shop-keeper, was in the Royal 1784.
 Burse in Cornhill, built by Sir T. Gresham, and finished Ward’s Life
 in 1567. In this situation he could scarcely be said to of Gresham,
 have had elbow-room; for the shops over the Burse were p. 12.
 but seven feet and a half long, and five wide; yet here did
 he carry on his trade till some time before the year 1624;
 when “he dwelt on the north side of Fleet-street, in a From an
 “house two doors west of the end of Chancery-lane, old deed in
 “and abutting on a messuage known by the sign of the Sir John
 “Harrow.” Hawkins.

"Harrow:" by which sign the old timber-house at the south-west corner of Chancery-lane, in Fleet-street, till within these few years, was known. A citizen of this age would almost as much disdain to admit of a tenant for half his shop, as a knight would to ride double; though the brethren of one of the most ancient orders of the world were so little above this practice, that their common seal was the device of two riding on one horse [A]. He married probably about 1632; for in that year he lived in a house in Chancery-lane, a few doors higher up on the left hand than the former, and described by the occupation of a sempster or milliner. The former of these might be his own proper trade, and the latter, as being a feminine occupation, might be carried on by his wife: she, it appears, was Anne, the daughter of Mr. Thomas Ken, of Furnival's-Inn, and sister of Thomas, afterwards Dr. Ken, bishop of Bath and Wells. About 1643 he left London, and, with a fortune very far short of what would now be called a competency, seems to have retired altogether from business. While he continued in London, his favourite recreation was angling, in which he was the greatest proficient of his time; and, indeed, so great were his skill and experience in that art, that there is scarcely any writer on the subject since his time, who has not made the rules and practice of Walton his very foundation. It is therefore with the greatest propriety that Langbaine calls him, "the common father of all anglers." The river that he seems mostly to have frequented for this purpose was the Lea, which has its source above Ware in Hertfordshire, and falls into the Thames a little below Black Wall; unless we will suppose that the vicinity of the New River [B] to the place of his habitation might sometimes tempt him out with his friends, honest Nat, and R. Roe, whose loss he so pathetically mentions, to spend an afternoon there. In 1662, he was by death deprived of the solace and comfort of a good wife, as appears by a monumental inscription in the cathedral church of Worcester.

Living, while in London, in the parish of St. Dunstan in the West, whereof Dr. John Donne, dean of St. Paul's,

[A] The Knights Templars. Ashmole's "Instit. of the Order of the Garter," p. 55.

[B] That great work, the bringing water from Chadwell and Amwell, in

Hertfordshire, to London, by means of the trench called the New River, was completed on Michaelmas-day, 1613. Stow's 'Survey,' fol. 1633, p. 12.

was vicar, he became of course a frequent hearer of that excellent preacher, and at length, as he himself expresses it, his convert. Upon his decease in 1631, Sir H. Wotton requested Walton to collect materials for a life of the doctor, which Sir Henry had undertaken to write; but Sir Henry dying before he had compleated the life, Walton undertook it himself, and in 1640 finished, and published it, with a collection of the doctor's sermons, in folio. Sir H. Wotton dying in 1639, Walton was importuned by King to undertake the writing of his life also; and it was finished about 1644. The precepts of angling, meaning thereby the rules and directions for taking fish with a hook and line, till Walton's time, having hardly ever been reduced to writing, were propagated from age to age chiefly by tradition; but Walton, whose benevolent and communicative temper appears in almost every line of his writings, unwilling to conceal from the world those assistances which his long practice and experience enabled him, perhaps the best of any man of his time, to give, in 1653 published in a very elegant manner his "Complete Angler, or Contemplative Man's Recreation," in small 12mo. adorned with exquisite cuts of most of the fish mentioned in it. The artist who engraved them has been so modest as to conceal his name; but there is great reason to suppose they are the work of Lombart, who is mentioned in the "Sculptura" of Mr. Evelyn; and also that the plates were of steel. "The Complete Angler" came into the world attended with encomiastic verses by several writers of that day. What reception in general the book met with may be naturally inferred from the dates of the subsequent editions; the second came abroad in 1655, the third in 1664, the fourth in 1668, and the fifth and last in 1676. It is pleasing to trace the several variations which the author from time to time made in these subsequent editions, as well by adding new facts and discoveries, as by enlarging on the more entertaining parts of the dialogue. The third and fourth editions of his book have several entire new chapters; and the fifth, the last of the editions published in his life-time, contains no less than eight chapters more than the first, and twenty pages more than the fourth. Not having the advantage of a learned education, it may seem unaccountable that Walton so frequently cites authors that have written only in Latin, as Gesner, Cardan, Aldrovandus, Rondeletius, and even Albertus Magnus; but here it may be observed,

that

that the voluminous history of animals, of which the first of these was author, is in effect translated into English by Mr. Edward Topsel, a learned divine, chaplain, as it seems, in the church of St. Botolph, Aldersgate, to Dr. Neile, dean of Westminster: the translation was published in 1658, and containing in it numberless particulars concerning frogs, serpents, caterpillars, and other animals, though not of fish, extracted from the other writers above named, and others, with their names to the respective facts, it furnished Walton with a great variety of intelligence, of which in the later editions of his book he has carefully availed himself: it was therefore through the medium of this translation alone, that he was enabled to cite the other authors mentioned above; vouching the authority of the original writers, in like manner as he elsewhere does Sir Francis Bacon, whenever occasion occurs to mention his natural history, or any other of his works. Pliny was translated to his hand by Dr. Philemon Holland, as were also Janus Dubravius "*de Piscinis & Piscium naturâ*," and Lebault's "*Maison Rustique*," so often referred to by him in the course of his work. Nor did the reputation of "*The Complete Angler*" subsist only in the opinions of those for whose use it was more peculiarly calculated; but even the learned, either from the known character of the author, or those internal evidences of judgement and veracity contained in it, considered it as a work of merit, and for various purposes referred to its authority: Dr. Thomas Fuller, in his "*Worthies*," whenever he has occasion to speak of fish, uses his very words. Dr. Plot, in his "*History of Staffordshire*," has, on the authority of our author, related two of the instances of the voracity of the Pike, and confirmed them by two other signal ones, that had then lately fallen out in that county. These are testimonies in favour of Walton's authority in matters respecting fish and fishing; and it will hardly be thought a diminution of that of Fuller to say, that he was acquainted with, and a friend of, the person whom he thus implicitly commends. About two years after the Restoration, Walton wrote the life of Mr. Richard Hooker, author of the "*Ecclesiastical Polity*;" he was enjoined to undertake this work by his friend Dr. Gilbert Sheldon, afterwards archbishop of Canterbury; who, by the way, was an angler. Bishop King, in a letter to the author, says of this life, "I have often seen Mr. Hooker with my father, who was after bishop of London, from whom,"
"and

“and others at that time, I have heard of the most material passages which you relate in the history of his life.” Sir William Dugdale, speaking of the three posthumous books of the “Ecclesiastical Polity,” refers the reader “to that seasonable historical discourse lately compiled and published, with great judgement and integrity, by that much-deserving person, Mr. Isaac Walton.”

The life of Mr. George Herbert, as it stands the fourth and last in the volume wherein that and the three former are collected, seems to have been written the next after Hooker’s: it was first published in 1670. Walton professes himself to have been a stranger as to the person of Herbert; and though he assures us his life of him was a free-will-offering, it abounds with curious information, and is no way inferior to any of the former. Two of these lives, *viz.* those of Hooker and Herbert, we are told, were written under the roof of Walton’s good friend and patron, Dr. George Morley, Bishop of Winchester; which particular seems to agree with Wood’s account, that, “after his quitting London, he lived mostly in the families of the eminent clergy of that time;” and who, that considers the inoffensiveness of his manners, and the pains he took in celebrating the lives and actions of good men, can doubt his being much beloved by them?

In 1670, these lives were collected and published in octavo, with a dedication to the above bishop of Winchester, and a preface, containing the motives for writing them; this preface is followed by a copy of verses, by his intimate friend and adopted son, Charles Cotton [c], of Beresford in Staffordshire, Esq. the author of the second part of the “Complete Angler.” The “Complete Angler” having, in the space of twenty-three years, gone through four editions, Walton in the year 1676, and in the 83d year of his age, was preparing a fifth, with additions, for the press; when Mr. Cotton wrote a second part of that work. It seems, Mr. Cotton submitted the manuscript to Walton’s perusal, who returned it with his approbation, and a few marginal strictures; and in that year they came abroad together. Mr. Cotton’s book had the title of “The Complete Angler; being instructions how to angle for a Trout or Grayling, in a clear stream, Part II.” and it has ever since been received as a second part of Walton’s book. In the title page is a cypher,

[c] Of whom also an improved life edition of 1784, though too late to be is given by Sir John Hawkins, in the made use of in the present collection.

composed of the initial letters of both their names; which cypher, Mr. Cotton tells us, he had caused to be cut in stone, and set up over a fishing-house, that he had erected near his dwelling, on the bank of the little river Dove, which divides the counties of Stafford and Derby.

Mr. Cotton's book is a judicious supplement to Walton's; for it must not be concealed, that Walton, though he was so expert an angler, knew but little of fly-fishing; and indeed he is so ingenuous as to confess, that the greater part of what he has said on that subject was communicated to him by Mr. Thomas Barker, and not the result of his own experience[D]. And of Cotton it must be said, that living in a country, where fly-fishing was, and is, almost the only practice, he had not only the means of acquiring, but actually possessed more skill in the art, as also in the method of making flies, than most men of his time. His book is in fact a continuation of Walton's, not only as it teaches at large that branch of the art of angling which Walton had but slightly treated on, but as it takes up Venator, Walton's piscatory disciple, just where his master had left him.

Walton was now in his eighty-third year, an age, which, to use his own words, "might have procured him a writ "of ease [E], and secured him from all further trouble in that "kind;" when he undertook to write the life of Bp. Sanderson, which was published, together with several of the bishop's pieces, and a sermon of Hooker's, in 8vo, 1677. It was not till long after that period when the faculties of men begin to decline, that Walton undertook to write this life; nevertheless, far from being deficient in any of those excellences that distinguish the former lives, it abounds with the evidences of a vigorous imagination, a sound judgement, and a memory unimpaired; and for the nervous sentiments and pious simplicity therein displayed, let the concluding paragraph

[D] This Mr. Barker was a good-humoured gossiping old man, and seems to have been a cook; for he says, "he "had been admitted into the most "ambassadors kitchens, that had come "to England for forty years, and dressed "fish for them;" for which, he says, "he was duly paid by the Lord Protector." He spent a great deal of time, and, it seems, money too, in fishing; and, in the latter part of his life, dwelt in an alms-house near the

Gatehouse, at Westminster. A few years after the first publication of Walton's book, viz. in 1649, he published a book, intitled "Barker's Delight, "or the Art of Angling." And, for that singular vein of humour that runs through it, a most diverting book it is.

[E] A discharge from the office of a judge, or the state and degree of a serjeant at law. Dugdale. Orig. Jurid. p. 139.

thereof,

thereof, pointed out by Dr. Samuel Johnson, be considered as a specimen. "Thus this pattern of meekness
 "and primitive innocence, changed this for a better life.
 "It is now too late to wish that mine may be like his,
 "for I am in the eighty-fifth year of my age, and God
 "knows it hath not; but I most humbly beseech Al-
 "mighty God that my death may: and I do earnestly
 "beg, that if any reader shall receive any satisfaction
 "from this very plain, and as true relation, he will be
 "so charitable, as to say Amen." Such were the persons,
 whose virtues Walton was laudably employed in celebra-
 ting; and it is observable, that not only these, but the
 rest of Walton's friends [F], were eminent Royalists;
 and that he himself was in great repute for his attachment
 to the Royal cause, will appear by a relation which Sir
 John Hawkins has quoted from Ashmole's "History of
 "the Garter."

Complete
 Angler,
 1784,
 p. xlix.

Besides the works of Walton above-mentioned, there
 are extant of his writing, verses on the death of Dr. Donne,
 beginning, "Our Donne is dead;" verses to his reverend
 friend the author of the "Synagogue," printed together
 with Herbert's "Temple;" Verses before Alexander
 Brome's "Poems, 1646," and before Cartwright's "Plays
 "and Poems, 1651." He wrote also the lines under an
 engraving of Dr. Donne, before his "Poems, 1635."

Dr. Henry King, bishop of Chichester, in a letter to
 Walton, dated in Nov. 1664, says, that he had done much
 for Sir Henry Savile, his contemporary and familiar
 friend; which fact connects very well with what the late
 Mr. Des Maizeaux, some years since, related to Mr.
 Oldys, that there were then several letters of Walton ex-
 tant, in the Ashmolean Museum, relating to a life of Sir
 Henry Savile, which Walton had entertained thoughts of
 writing. He also undertook to collect materials for a life
 of Hales. Mr. Anthony Farrington, minister of St. Mary
 Magdalen, Milk-street, London, had begun to write the
 life of this memorable person, but, dying before he had
 completed it, his papers were sent to Walton, with a re-
 quest from Mr. Fulman, who had proposed to himself to
 continue and finish it, that Walton would furnish him
 with such information as was to his purpose. Fulman did

[F] In the number of his intimate friends, we find Abp. Usher, Abp. Shel-
 don, Bp. Morton, Bp. King, Bp. Bar-
 low, Dr. Fuller, Dr. Price, Dr. Wood-
 ford, Dr. Featly, Dr. Holdsworth, Sir
 Edwin Sandys, Sir Edward Byth, Mr.
 Cranmer, Dr. Hammond, Mr. Chil-
 lingworth, Michael Drayton, and that
 celebrated scholar and critic Mr. John
 Hales of Eton.

not live to complete his design; but a life of Mr. Hales, from other materials, was compiled by the late Mr. Des Maizeaux, and published by him in 1719, as a specimen of a new "Biographical Dictionary." In 1683, when he was ninety years old, Walton published "Thealma and Clearchus, a pastoral history, in smooth and easy verse, written long since by John Chalkhil, Esq; an acquaintance and friend of Edmund Spenser:" to this poem he wrote a preface, containing a very amiable character of the author. He lived but a very little time after the publication of this poem; for, as Wood says, he ended his days on the 15th of Dec. 1683, in the great frost, at Winchester, in the house of Dr. William Hawkins, a prebendary of the church there, where he lies buried.

Ath. Ox.
1. 103. p. 15.

See it in
Complete
Angler,
p. lii.

In the cathedral of Winchester, on a large black flat marble stone is an inscription to his memory, the poetry whereof has very little to recommend it.

The issue of Walton's marriage were a son, named Isaac, and a daughter, named Anne [G]. A few months before his death he made his will, which appears by the peculiarity of many expressions contained in it, as well as by the hand, to be of his own writing. As there is something characteristic in this solemn act of his life, Sir John Hawkins has preserved an authentic copy in his account of him. Upon a retrospect to the foregoing particulars, and a view of some others mentioned in a letter to Mr. Cotton and in his will, it appears that Walton possessed that essential ingredient in human felicity, "*mens sana in corpore sano*;" for in his eighty-third year he professes a resolution to begin a pilgrimage of more than a hundred miles into a country the most difficult and hazardous that can be conceived for an aged man to travel in, to visit his friend Cotton, and doubtless to enjoy his favourite diversion of angling in the delightful streams of the Dove; and on the ninetieth anniversary of his birth-day he, by his will, declares himself to be of perfect memory.

As to his worldly circumstances, notwithstanding the adverse accident of his being obliged by the troubles of the times to quit London and his occupation, they appear to have been commensurate, as well to the wishes as the wants of any but a covetous and intemperate man; and in his relations and connections such a concurrence of cir-

[G] Of both these some curious particulars may be seen in the entertaining work which furnishes this article.

cumstances

circumstances is visible, as it would be almost presumption to pray for. If, possessing all these benefits and advantages, external and internal, together with a mental constitution, so happily attuned as to have been to him a "perpetual fountain of cheerfulness;" we can entertain a doubt that Walton was one of the happiest of men, we estimate them at a rate too low, and shew ourselves ignorant of the nature of that felicity, to which it is possible, even in this life, for virtuous and good men, with the blessing of God, to arrive.

WANLEY (HUMPHREY), son of Nathanael Wanley[A], was born March 21, 1671-2. What time he could spare from the handicraft trade, to which his father put him, he employed in turning over old MSS. and copying the various hands, by which he acquired an uncommon faculty of distinguishing their dates. Dr. Lloyd, his diocesan, sent him to St. Edmund's Hall, Oxford, of which Dr. Mill was then principal, whom he greatly assisted in his collations of the New Testament; but he afterwards removed, by Dr. Chartlet's advice, to University College. Mr. Nelson, who had endeavoured to procure for Mr. Wanley the office of librarian to the Cottonian library, introduced him to the office of Secretary[B] to the Society for propagating Christian Knowledge. He was soon after employed in arranging the valuable collections of Robert Earl of Oxford, with the appointment of librarian to his Lordship. In this employ he gave such particular satisfaction, that he was allowed a handsome pension by Lord Harley, the earl's eldest son and successor in the title, who retained him as librarian till his death. In Mr. Wanley's Harleian Journal, preserved in the Earl of Shelburne's library, are several remarkable entries, as will appear by the specimens transcribed below. The Journal, which begins in March 1714-15, and is regularly continued till within a fortnight of his death, is kept with all the dignity as well as the exactness of the minutes of a public body. For instance, "March 2, 1713-15, Present my Lord Harley and myself. The

Anecdotes
of Bowyer,
by Nichols,
p. 504.

[A] Of Trinity College, Oxford, B. A. 1653; M. A. 1657; vicar of Trinity Church, Coventry; and author of "The Wonders of the Little World." Brit. Top. I. pp. 158. 668.

[B] Several of their Letters on this occasion are preserved among the Harleian MSS. where are also a great number from Mr. Bagford and Mr. Baker, addressed "to Mr. Wanley at the Coach-office in Surrey-Street."

“ Secretary related, that the Rev. and learned Mr. Elstob
 “ deceased some time since; and that he having seen Mrs.
 “ Elstob his sister, and making mention of the two MSS.
 “ which Mr. Elstob had borrowed from the Library
 “ (being 34. A. 16. and 42. A. 12.), she said, she would
 “ take all due care to see them restored.—My Lord
 “ Harley expressing some compassion on the unexpected
 “ decease of Mr. Urry of Christ Church; the Secretary
 “ shewed that two MSS. borrowed for his use by the
 “ present Bishop of Rochester [c], while Dean of Christ
 “ Church, are not yet restored; and that he had a note
 “ under the Bishop’s hand for the same. My Lord
 “ undertook to manage this matter.”—“ July 21, 1722,
 “ This day it pleased the most illustrious and high-born
 “ lady, the Lady Henrietta Cavendish Holles Harley [D],
 “ to add to her former bounties to me, particularly to a
 “ large silver tea-pot formerly given to me by her noble
 “ Ladyship; by sending hither (to this library) her silver-
 “ smith with a fine and large silver tea-kettle, lamp and
 “ plate, and a neat wooden stand, all of her Ladyship’s
 “ free gift; for which great honour, as in all duty and
 “ gratitude bound, I shall never cease from praying Al-
 “ mighty God to bless her and all this noble family with
 “ all blessings temporal and eternal.”—“ August 4, 1725,
 “ Mr. Pope came, and I shewed him but few things, it
 “ being late [E].”

Mr. Wanley ended a laborious life July 6, 1726 [F].
 There is an original picture of him in the Bodleian
 library; another half-length, sitting in the room of the
 Society of Antiquaries. A mezzotinto print of him was
 scraped by Smith, in 1718, from a painting by Hill. When
 admitted to the Bodleian Library, he made large extracts
 from the MSS. and promised a supplement to Hyde’s
 Catalogue of the printed books, which Hearne completed
 (and which was published by Robert Fysher, B. M. in
 1738). He intended a treatise on the various characters
 of MSS. with specimens, Mabillon’s work on that subject
 being corrupted by the conceits of the engraver, who in-
 serted characters that never were nor could be used. Upon
 leaving Oxford, he travelled over the kingdom in search
 of Anglo-Saxon MSS. at Dr. Hicke’s desire, and drew up

[c] Dr. Atterbury.

[D] His patron’s wife, and mother
 to the present Dutchess Dowager of
 Portland.

[E] For further specimens we refer
 to the “ Anecdotes,” pp. 505. 619.

[F] His Epitaph is printed in the
 “ Anecdotes,” p. 505.

the catalogue of them in his "Thesaurus." Mr. Bagford mentions some design of his relating to a Saxon Bible.

WANSLEB (JOHN MICHAEL), a learned German, Niceron, tom. xxvii. was born in 1635, at Erford in Thuringia, where his father was minister of a Lutheran church. After having studied philosophy and theology at Konigsberg, he put himself under Job Ludolf, in order to learn the Oriental tongues of that celebrated professor. Ludolf taught him the Ethiopic among others; and then sent him at his own expence into England, to print his "Ethiopic Dictionary," which came out at London in 1661. Ludolf complained of Wansleb for inserting many false and ridiculous things, and afterwards gave a new edition of it himself. Dr. Edmund Castell was at that time employed upon his "Lexicon Heptaglotton," and was mightily pleased to find in Wansleb a man who could assist him in his laborious undertaking; he received him therefore into his house, and kept him three months. Wansleb was no sooner returned to Germany, than Ernest the pious, duke of Saxegotha, being informed of his qualifications, sent him to Ethiopia: the prince's design was, to establish a correspondence between the Protestant Europeans and Abyssines, with a view to promote true religion among the latter. Wansleb set out in June 1663, and arrived at Cairo in Jan. following. He employed the remainder of the year in visiting part of Egypt; but the patriarch of Alexandria, who has jurisdiction over the churches of Ethiopia, dissuaded him from proceeding to that kingdom, and sent his reasons to Ernest in an Arabic letter, which is still extant in the library of the duke of Saxegotha.

Wansleb left Alexandria in the beginning of 1665, and arrived at Leghorn; but durst not return to his own country, because duke Ernest was greatly displeased with his conduct. He went therefore to Rome, where he abjured Lutheranism, and entered into the order of St. Dominic in 1666. In 1670, he was sent to Paris; where, being introduced to Colbert, he was commissioned by that minister to return to the East, and to purchase manuscripts and medals for the king's library. He arrived at Cairo in 1672, continued in Egypt near two years, and in that time sent to France 334 manuscripts, Arabic, Turkish, and Persian. The Mahometans growing jealous of this commerce which Wansleb carried

on, he removed from Egypt to Constantinople, and had promised to go from thence in search of manuscripts to mount Athos: but excused himself, on pretence that Leo Allatius had fetched away the best for the use of the Vatican. He was preparing to set out for Ethiopia, when he was recalled to France by Colbert; who, it seems, had just reason to be displeased with his conduct, as Ernest had been before him. He arrived at Paris in April 1676, and might have been advanced not only to the royal professorship of Oriental languages, but even to a bishopric, if his irregular life and manners had not stood in his way. He lived neglected for two or three years; and then died in June 1679.

His publications are, 1. "*Relazione dello stato presente dell' Egitto, 1671,*" 12mo. This is said to be an abridged account of Egypt, which had been sent by him in several letters to duke Ernest; and Ludolf has related, that the Jacobines, whom he employed to translate it into Italian, have deviated from the original in several places. 2. "*Nouvelle Relation en forme de Journal d'un Voyage fait en Egypte en 1672 & 1673. 1676,*" 12mo. 3. "*Histoire de l'Eglise d'Alexandrie fondée par S. Marc, que nous appellons celles des Jacobites-Coptes d'Egypte, écrite au Caire même en 1672 & 1673. 1677.*" 12mo.

Anecdotes
of Bowyer;
by Nichols;
p. 432, &c.

WARBURTON (WILLIAM), an English prelate of gigantic abilities, was born at Newark upon-Trent, in the county of Nottingham, Dec. 24, 1691. His father was George Warburton, an attorney, and town-clerk of the place in which this his eldest son received his birth and education. His mother was Elizabeth, the daughter of William Hobman, an alderman of the same town, and his parents were married about the year 1696. The family of Dr. Warburton came originally from the county of Chester, where his great grand-father resided. His grand-father, William Warburton, was the first that settled at Newark; where he practised the law, and was Coroner of the county of Nottingham. George Warburton, the father, died about the year 1706, leaving his widow and four children, two sons and two daughters, of which the second son George died young; but of the daughters one still survives her brother. The Bishop received the early part of his education under Mr. Weston, then master of Okeham school in Rutlandshire,

landshire, and afterwards vicar of Campden in Gloucestershire; in which he was succeeded by his son the now vicar, both from the gift of the earl of Gainsborough. His original designation was to the same profession as that of his father and grand-father, and he was accordingly placed clerk to an attorney, with whom he remained until he was qualified to engage in business upon his own account. He was then admitted to one of the courts at Westminster, and for some years continued the employment of an attorney and solicitor at the place of his birth. The success he met with as a man of business was probably not great. It was certainly insufficient to induce him to devote the rest of his life to it: and it is probable, that his want of encouragement might tempt him to turn his thoughts towards a profession in which his literary acquisitions would be more valuable, and in which he might more easily pursue the bent of his inclination. He appears to have brought from school more learning than was requisite for a practising lawyer. This might rather impede than forward his progress, as it has been generally observed, that an attention to literary concerns, and the bustle of an attorney's office, with only a moderate share of business, are wholly incompatible. It is therefore no wonder that he preferred retirement to noise, and relinquished what advantages he might expect from continuing to follow the law. It has been suggested by an ingenious writer, that he was for some time usher to a school. In 1724, his first work, consisting of translations from Cæsar, Pliny, Claudian, and others, appeared, under the title of "Miscellaneous Translations in Prose and Verse, from Roman Poets, Orators, and Historians," 12mo. It is dedicated to his early patron, Sir Robert Sutton, and seems to have laid the foundation of his first ecclesiastical preferment. At this period it is probable he had not abandoned his profession, though it is certain he did not attend to it much longer. About Christmas, 1726, he came to London, and while there, was introduced to Theobald, Concanen, and others of Mr. Pope's enemies, with whose conversation he was extremely pleased. It was at this time that he wrote a letter [A] to Concanen, dated Jan. 2,

[A] This letter, which Dr Aken-side says will probably be remembered as long as any of the bishop's writings, has been lately given to the world by Mr. Malone, in the "Supplement to Shakspeare."

1726, which, by accident, falling into the hands of the late Dr. Akenfide, was produced to most of that gentleman's friends, and by that means became the subject of much speculation. About this time he also communicated to Theobald some notes of Shakspeare, which afterwards appeared in that critic's edition of our great dramatic poet. In 1727, his second work, intituled, "A Critical and Philosophical Enquiry into the causes of Prodigies and Miracles, as related by Historians," &c. was published in 12mo. and was also dedicated to Sir Robert Sutton. He was at this time in orders; and on the 25th of April, 1728, had the honour to be in the King's List of Masters of Arts, created at Cambridge, on his Majesty's visit to that university. In June, the same year, he was presented by Sir Robert Sutton to the rectory of Burnt Broughton, in the diocese of Lincoln; a living worth 200l a year, which he retained till his death, at which he spent a considerable part of his middle-life in a studious retirement, devoted entirely to letters, and there planned, and in part executed, some of his most important works. Several years elapsed, after obtaining this preferment, before Mr. Warburton appeared again in the world as a writer [B]. In 1736 he exhibited a plan of a new edition of Velleius Paterculus, which he printed in the "Bibliothèque Britannique, ou Histoire des Ouvrages des Savans de la Grande Bretagne, pour les Mois Juillet, Aout, & Sept. 1736. A la Haye." The design never was compleated. Dr. Middleton, in a letter to him, dated April 9, 1737 [c], returns him thanks for his letters. as well as the Journal, which, says he, "came to my hands soon after the date of my last. I had before seen the force of your critical genius very successfully employed on Shakespeare, but did not know you had ever tried it on the Latin authors. I am pleased with several of your emendations,

[B] At least there was nothing published that can be with certainty ascribed to him. In the year 1732, his patron, Sir Robert Sutton, having been a member of the Charitable Corporation, fell under the censure of the House of Commons, on account of that iniquitous business. He was expelled the house, and his fortune for some time seemed to be held but on a precarious tenure. On this occasion a pamphlet appeared, intituled, "An Apology for

"Sir Robert Sutton." It can only be conjectured, that Dr. Warburton had some concern in this production; but when the connexion between him and Sir Robert, and the recent obligation received from that gentleman, are considered, it will not be thought unlikely that he might, on this occasion, afford his patron some assistance by his pen.

[c] Middleton's Works, vol. II. p. 470.

"and

“ and transcribed them into the margin of my editions,
 “ though not equally with them all. It is a laudable and
 “ liberal amusement, to try now and then in our read-
 “ ing the success of a conjecture! but in the present
 “ state of the generality of the old writers, it can hard-
 “ ly be thought a study fit to employ a life upon, at
 “ least not worthy, I am sure, of your talents and indus-
 “ try, which, instead of trifling on words, seem calcu-
 “ lated rather to correct the opinions and manners of
 “ the world.” These sentiments of his friend appear to
 have had their due weight; for, from that time, the
 intended edition was laid aside, and never afterwards re-
 sumed. It was in this year, 1736, that he may be
 said to have emerged from the obscurity of a private life
 into the notice of the world. The first publication
 which rendered him afterwards famous now appeared,
 under the title of “ The Alliance between Church and
 “ State; or, the Necessity and Equity of an established
 “ Religion and a Test-law, demonstrated from the Ef-
 “ fence and End of Civil Society, upon the fundamental
 “ Principles of the Law of Nature and Nations.” In
 three parts: the first, treating of a civil and religious society;
 the second, of an established church; and the third, of a test
 law, 8vo. At the end was announced the scheme of “ The
 “ Divine Legation of Moses,” in which he had at this time
 made a considerable progress. The first volume of this
 work was published in January 1737-8, under the title of
 “ The Divine Legation of Moses demonstrated on the
 “ Principles of a religious Deist, from the omission of
 “ the doctrine of a future state of rewards and punish-
 “ ments in the Jewish dispensation. In six Books. By
 “ William Warburton, M. A. Author of The Alliance be-
 “ tween Church and State;” and met with a reception
 which neither the subject, nor the manner in which it
 was treated, seemed to authorise. It was, as the author
 afterwards observed, fallen upon in so outrageous and
 brutal a manner, as had been scarce pardonable, had it
 been “ The Divine Legation of Mahomet.”—It pro-
 duced several answers, and so much abuse from the authors
 of “ The Weekly Miscellany,” that in less than two
 months he was constrained to defend himself, in “ A
 “ Vindication of the Author of the Divine Legation of
 “ Moses, from the Aspersions of the Country Clergyman’s
 “ Letter in the Weekly Miscellany of February 14,
 “ 1737-8,” 8vo. Mr. Warburton’s extraordinary merit
 had now attracted the notice of the Heir-apparent to the
 Crown,

Crown, in whose immediate service we find him, in June 1738, when he published "Faith working by Charity to Christian Edification; a sermon preached at the last episcopal visitation for confirmation in the diocese of Lincoln; with a preface, shewing the reasons of its publication, and a postscript, occasioned by some letters lately published in the Weekly Miscellany. By William Warburton, M. A. Chaplain to his Royal Highness the Prince of Wales." A second edition of "The Divine Legation" also appeared in November, 1738. In March, 1739, the world was in danger of being deprived of this extraordinary Genius by an intermitting fever, which with some difficulty was relieved by a plentiful use of the bark. The "Essay on Man" had been now published some years; and it is universally supposed that the author had, in the composition of it, adopted the philosophy of Lord Bolingbroke, whom on this occasion he had followed as his guide, without understanding the tendency of his principles. In 1738, M. de Crousaz wrote some remarks on it, accusing the author of Spinozism and Naturalism: which falling into Mr. Warburton's hands, he published a defence of the first epistle, and soon after of the remaining three, in seven letters, of which six were printed in 1739, and the seventh in June 1740, under the title of "A Vindication of Mr. Pope's Essay on Man, by the Author of the Divine Legation." The opinion which Mr. Pope, conceived of these defences, as well as of their author, will be best seen in his letters. In consequence, a firm friendship was established between them, which continued with undiminished fervour until the Death of Mr. Pope who, during the remainder of his life, paid a deference and respect to his friend's judgement and abilities, which will be considered by many as almost bordering on servility. In 1741, the second volume of "The Divine Legation," in two parts [D], containing books IV. V. VI. was published; as was also a second edition of the "Alliance between Church and State." In the summer of that year, Mr. Pope and Mr. Warburton, in a country ramble, took Oxford in their way, where they parted; Mr. Pope, after one day's stay, going westward; and Mr. Warburton, who stayed a day after him to visit Dr. Conybeare, then

[D] At the end of Part II. was added, "An Appendix, containing some remarks on a late book, intituled, "Future Rewards and Punishments believed by the Ancients, particu-

larly the Philosophers, wherein some Objections of the rev. Mr. Warburton, in the Divine Legation of Moses, are considered."

Dean of Christ Church, returning to London. On that day the Vice Chancellor, Dr. Leigh, sent a message to his lodgings. with the usual compliment, to know if a Doctor's degree in divinity would be acceptable to him; to which such an answer was returned as so civil a message deserved. About the same time Mr. Pope had the like offer made him of a Doctor's degree in law, which he seemed disposed to accept, until he learnt that some impediment had been thrown in the way of his friend's receiving the compliment intended for him by the Vice-Chancellor. He then absolutely refused that proposed to himself. Both the degrees were therefore laid aside; and the university of Oxford lost some reputation by the conduct of this business, being thus deprived of the honour of two names, which certainly would have reflected much credit on the society in which they were to have been enrolled. Mr. Pope's affection for Mr. Warburton was of service to him in more respects than merely increasing his fame. He introduced and warmly recommended him to most of his friends, and amongst the rest to Ralph Allen, Esq. of Prior-Park, whose niece he some years afterwards married, and whose great fortune at length came to his only son. In consequence of this introduction, we find Mr. Warburton at Bath in 1742. There he printed a Sermon which had been preached at the Abbey-Church, on the 24th of October, for the benefit of Mr. Allen's favourite charity, the General Hosptial, or Infirmary. To this Sermon, which was published at the request of the governors, was added, "A short account of the Nature, Rise, and Progress, of the General Infirmary at Bath." In this year also he printed a Dissertation on the Origin of Books of Chivalry, at the end of Jarvis's Preface to a Translation of Don Quixote, which, Mr. Pope tells him, he had not got over two paragraphs of, before he cried out, 'Aut Erasmus, aut Diabolus.' "I knew you," adds he, "as certainly as the Ancients did the Gods, by the first pace and the very gait. I have not a moment to express myself in, but could not omit this, which delighted me so much [E]." Mr. Pope's attention to his interest did not rest in matters which were in his own power; he recommended him to some who were more able to assist him: in particular, he obtained a promise from Lord Granville, which probably, however, ended in nothing [F]. In 1742, Mr. Warburton pub-

[E] Letter 113, to Mr. Warburton.
See Pope's Works.

[F] Letter 114, to the same.

lished "A Critical and Philosophical Commentary on Mr. Pope's Essay on Man. In which is contained a Vindication of the said Essay from the Misrepresentations of Mr. de Resnel, the French Translator, and of Mr. de Croufaz, Professor of Philosophy and Mathematics in the Academy of Lausanne, the Commentator." It was at this period, when Mr. Warburton had the entire confidence of Mr. Pope, that he advised him to complete the Dunciad, by changing the Hero, and adding to it a fourth Book. This was accordingly executed in 1742, and published early in 1743, 4to. with notes by our author, who, in consequence of it, received his share of the satire which Mr. Cibber liberally bestowed on both Mr. Pope and his Annotator [G]. In the latter end of the same year, he published complete editions of "The Essay on Man," and "The Essay on Criticism;" and, from the specimen which he there exhibited of his abilities, it may be presumed, Mr. Pope determined to commit the publication of those works, which he should leave, to Mr. Warburton's care. At Mr. Pope's desire, he about this time revised and corrected the "Essay on Homer," as it now stands in the last edition of that translation [H]. The publication of "The Dunciad" was the last service which our author rendered Mr. Pope in his life-time. After a lingering and tedious illness, the event of which had been long foreseen, this great poet died on the 30th of May, 1744; and by his will, dated the 12th of the preceding December, bequeathed to Mr. Warburton one half of his library, and the property of all such of his works already printed as he had not otherwise disposed of or alienated, and all the profits which should arise from any edition to be printed after his death; but at the same time directed, that they should be published without any future alterations. In 1744, his assistance to Dr. Z. Grey was handsomely acknowledged in the Preface to Hudibras. "The Divine Legation of Moses" had now been published some time, and various answers and objections to it had started up from different quarters. In this year, 1744, Mr. Warburton turned his attention to these attacks on his favourite work; and defended himself in a manner which, if it did not prove him to be possessed of much humility or diffidence, at least demonstrated, that he knew how to wield the wea-

[G] See "Another Occasional Letter from Mr. Cibber to Mr. Pope," 1744. 8vo.

[H] Letter 117, to Mr. Warburton. pons

pons of controversy with the hand of a master. His first defence now appeared under the title of "Remarks on several Occasional Reflections; in Answer to the Rev. Dr. Middleton, Dr. Pococke, the Master of the Charter-House [1], Dr. Richard Grey, and others; serving to explain and justify divers Passages in The Divine Legation, objected to by those learned Writers. To which is added, A General Review of the Argument of The Divine Legation, as far as it is yet advanced: wherein is considered the Relation the several Parts bear to each other, and the Whole. Together with an Appendix, in Answer to a late Pamphlet, intituled, An Examination of Mr. W——'s Second Proposition," 8vo. And this was followed next year by "Remarks on several Occasional Reflections; in Answer to the Rev. Doctors Stebbing and Sykes; serving to explain and justify the Two Dissertations in The Divine Legation, concerning the command to Abraham to offer up his Son, and the Nature of the Jewish Theocracy, objected to by those learned writers. Part II. and last;" 8vo. Both these answers are couched in those high terms of confident superiority, which marked almost every performance that fell from his pen during the remainder of his life. Sept. 5, 1745, the friendship between him and Mr. Allen was more closely cemented, by his marriage with Miss Tucker, who survived him, and is now (1784) the wife of the Rev. Mr. Smith. At this juncture the kingdom was under a great alarm, occasioned by the rebellion breaking out in Scotland. Those who wished well to the then established Government found it necessary to exert every effort which could be used against the invading enemy. The Clergy were not wanting on their part; and no one did more service than Mr. Warburton, who printed three very excellent and seasonable Sermons, at this important crisis. I. "A faithful Portrait of Popery, by which it is seen to be the reverse of Christianity, as it is the destruction of Morality, Piety, and Civil Liberty. A Sermon preached at St. James's Church, Westminster, Oct. 1745." 8vo, II. "A Sermon occasioned by the present unnatural Rebellion, &c. preached in Mr. Allen's Chapel, at Prior-Park, near Bath, Nov. 1745, and published at his Request." 8vo. III. "The Nature of

[1] Nicholas Mann, esq. author of several valuable works.

“National Offences truly stated. A Sermon preached on the General Fast-Day, Dec. 18, 1745.” 8vo. 1746. On account of the last of these Sermons, he was again involved in a controversy with his former antagonist, Dr. Stebbing; which occasioned “An Apologetical Dedication to the Rev. Dr. Henry Stebbing, in Answer to his Censure and Misrepresentations of the Sermon preached on the General Fast-Day to be observed Dec. 18, 1745.” 8vo. 1746. Notwithstanding his great connections, his acknowledged abilities, and his established reputation; a reputation founded on the durable basis of learning, and upheld by the decent and attentive performance of every duty incident to his station; yet we do not find that he received any addition to the preferment given him in 1728 by Sir Robert Sutton (except the chaplainship to the Prince of Wales), until April, 1746, when he was unanimously called by the Society of Lincoln’s-Inn to be their preacher. In November he published “A Sermon preached on the Thanksgiving appointed to be observed the 9th of Oct. for the suppression of the late unnatural Rebellion,” 8vo. 1746. In 1747, appeared his edition of “Shakspeare,” and his “Preface to Clarissa;” and in the same year he published, 1. “A letter from an author to a member of Parliament, concerning literary property,” 8vo. 2. “Preface to Mrs. Cockburn’s Remarks upon the Principles and Reasonings of Dr. Rutherford’s Essay on the Nature and Obligations of Virtue, &c.” 8vo. 3. “Preface to a Critical Enquiry into the Opinions and Practice of the Ancient Philosophers, concerning the Nature of a Future State, and their Method of teaching by double Doctrine,” (by Mr. Towne) 8vo. 1747, 2d edition. In 1748, a third edition of “The Alliance between Church and State: corrected and enlarged.” In 1749, a very extraordinary attack was made on the moral character of Mr. Pope, from a quarter whence it could be the least expected. His “Guide, Philosopher, and Friend,” Lord Bolingbroke, published a book which he had formerly lent Mr. Pope in MS. The Preface to this work, written by Mr. Mallet, contained an accusation of Mr. Pope’s having clandestinely printed an edition of his lordship’s performance without his leave or knowledge. A defence of the poet soon after made its appearance, which was universally ascribed to Mr. Warburton, and was afterwards

afterwards owned by him [K]. It was called, "A Letter to the Editor of Letters on the Spirit of Patriotism, the Idea of a Patriot King, and the State of Parties, occasioned by the Editor's Advertisement;" which soon afterwards produced an abusive pamphlet, under the title of "A familiar epistle to the most impudent man living," &c. a performance, as hath been truly observed, couched in language bad enough to disgrace even gaols and garrets. About this time the publication of Dr. Middleton's "Enquiry concerning the miraculous powers" gave rise to a controversy, which was managed with great warmth and asperity on both sides, and not much to the credit of either party. On this occasion, Mr. Warburton published an excellent performance, written with a degree of candour and temper, which, it is to be lamented, he did not always exercise. The title of it was, "Julian: or, a discourse concerning the earthquake and fiery eruption which defeated the emperor's attempt to rebuild the temple at Jerusalem, 1750," 8vo. A second edition of this discourse, "with additions," appeared in 1751; in which year he gave the public his edition of "Mr. Pope's Works," with notes, in nine vols, 8vo. and in the same year printed "An answer to a letter to Dr. Middleton, inserted in a pamphlet intituled, 'The argument of the Divine Legation fairly stated,' &c. 8vo. and "An account of the prophecies of Arise Evans, the Welch prophet, in the last century [L]," the latter of which pieces afterwards subjected him to much ridicule. In 1753, Mr. Warburton published the first volume of a course of Sermons preached at Lincoln's-Inn, intituled, "The principles of natural and revealed religion occasionally opened and explained;" and this, in the subsequent year, was followed by a second. After the publick had been some time promised (it may, from the alarm which was taken, be almost said threatened with the appearance of) lord Bolingbroke's works, they were about this time printed. The known abilities and infidelity of this nobleman had created apprehensions, in the minds of many people, of the pernicious effects of his doctrines; and nothing but the ap-

[K] Reprinted in the Appendix to Ruffhead's "Life of Pope."

[L] This account is annexed to the first volume of Dr. Jortin's "Remarks on Ecclesiastical History." In 1772, a pamphlet was published, called

"Confusion worse confounded"; Reut "on Reut; or the Bishop of G——'s Commentary upon Rice or Arise Evans' Echo from Heaven Examined [and Exposed by Indignatio]." [By the Rev. Henry Taylor.]

pearance of his whole force could have convinced his friends, how little there was to be dreaded from arguments against religion so weakly supported. The personal enmity, which had been excited many years before between the peer and our author, had occasioned the former to direct much of his reasoning against two works [M] of the latter. Many answers were soon published, but none with more acuteness, solidity, and sprightliness, than "A view of lord Bolingbroke's philosophy, in two letters to a friend, 1754." The third and fourth letters were published in 1753, with another edition of the two former; and in the same year a smaller edition of the whole; which, though it came into the world without a name, was universally ascribed to Mr. Warburton, and afterwards publicly owned by him. To some copies of this is prefixed an excellent complimentary epistle from the president Montesquieu, dated May 26, 1754. At this advanced period of his life, that preferment which his abilities might have claimed, and which had hitherto been withheld, seemed to be approaching towards him. In Sept. 1754, he was appointed one of his majesty's chaplains in ordinary, and in the next year was presented to a prebend [N] in the cathedral of Durham, on the death of Dr. Mangey. About the same time the degree of Doctor of Divinity was conferred on him by Dr. Herring, then archbishop of Canterbury; and a new impression of "The Divine Legation" having been called for, he printed a fourth edition of the first part of it, corrected and enlarged, divided into two volumes, with a dedication to the earl of Hardwicke. The same year appeared "A Sermon preached before his Grace Charles duke of Marlborough, president, and the governors of the hospital for the Small-pox and for Inoculation, at the parish church of St. Andrew, Holborn, on Thursday, April the 24th, 1755," 4to. And, in 1756, "Natural and Civil Events the instruments of God's moral government, a sermon preached on the last public fast-day, at Lincoln's-Inn chapel," 4to. In 1757, a pamphlet was published, called "Remarks on Mr. David Hume's essay on the natural history of religion;" which is said to have been composed of marginal observations made by Dr. Warburton on reading Mr. Hume's book; and which gave so much

[M] "The Divine Legation" and "The Alliance."

[N] Soon after he attained this pre-

ferment, he wrote the "Remarks on Neale's History," which are mentioned in the "Anecdotes," p. 356.

offence to the author animadverted upon, that he thought it of importance enough to deserve particular mention in the short account of his life. Oct. 11, in this year, our author was advanced to the deanery of Bristol; and in 1758, re-published the second part of "The Divine Legation," divided into two parts, with a dedication to the present earl of Mansfield, which deserves to be read by every person who esteems the well-being of society as a concern of any importance. In one of these volumes Dr. Taylor is treated with much severity, in consequence of a private pique. At the latter end of next year, Dr. Warburton received the honour, so justly due to his merit, of being (on the 22d of December) dignified with the mitre, and promoted to the vacant see of Gloucester. He was consecrated on the 20th of Jan. 1760; and on the 30th of the same month preached before the House of Lords. In the next year he printed "A rational account of the nature and end of the Sacrament of the Lord's Supper," 12mo. In 1762, he published, "The Doctrine of Grace: or, the office and operations of the Holy Spirit vindicated from the insults of Infidelity and the abuses of Fanaticism," 2 vols. 12mo. and in the succeeding year drew upon himself much illiberal abuse from some writers [o] of the popular party, on occasion of his complaint in the House of Lords, on Nov. 15, 1763, against Mr. Wilkes, for putting his name to certain notes on the infamous "Essay on woman." In 1765, another edition of the second part of "The Divine Legation" was published, as volumes III, IV, and V; the two parts printed in 1755 being considered as volumes I. and II. It was this edition which produced the well-known controversy between him and Dr. Lowth. On this occasion was published, "The second part of an epistolary correspondence between the bishop of Gloucester and the late professor of Oxford, without an Imprimatur, i. e. without a cover to the violated laws of honour and society, 1766," 8vo. In 1776, he gave a new edition of "The Alliance between Church and State," and "A Sermon preached before the incorporated Society for the Propagation of the Gospel in Foreign parts; at the anniversary meeting in the parish church of St. Mary

[o] See Churchill's Duellist, the Dedication of his Sermons, and other pieces. In making his complaint, the Bishop, after solemnly disavowing both the Poem and the Notes, averred, the former was worthy of the Devil; then, after a short pause, added, "No, I beg the Devil's pardon, for he is incapable of writing it."

"le bow, on Friday, Feb. 21," 8vo. The next year produced a third volume of his "Sermons," dedicated to lady Mansfield; and with this, and a single "Sermon preached at St. Lawrence Jewry on Thursday, April 30, 1767, before his royal highness Edward duke of York, present, and the governors of the London hospital, &c." 4to. he closed his literary labours. His faculties continued unimpaired for some time after this period; and in 1769 he gave considerable assistance to Mr. Ruffhead, in his "Life of Mr. Pope." He also transferred 500*l.* to lord Mansfield, judge Wilmot, and Mr. Charles Yorke, upon trust, to found a lecture in the form of a course of sermons; to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian church, especially to the apostacy of Papal Rome. To this foundation we owe the admirable introductory letters of bishop Hurd; and the well-adapted continuation of bishops Halifax and Bagot, and Dr. Apthorp. It is a melancholy reflection, that a life spent in the constant pursuit of knowledge frequently terminates in the loss of those powers, the cultivation and improvement of which are attended to with too strict and unabated a degree of ardour. This was in some degree the misfortune of Dr. Warburton. Like Swift and the great duke of Marlborough, he gradually sunk into a situation in which it was a fatigue to him to enter into general conversation. There were, however, a few old and valuable friends, in whose company, even to the last, his mental faculties were exerted in their wonted force; and at such times he would appear chearful for several hours, and on the departure of his friends retreat as it were within himself. This melancholy habit was aggravated by the loss of his only son, a very promising young gentleman, who died of a consumption but a short time before the bishop himself resigned to fate, in the 81st year of his age. A neat marble monument has been lately erected in the cathedral of Gloucester, with the inscription below [P].

Dr.

"To the Memory of
WILLIAM WARBURTON, D. D.
For more than six Years Bishop of this
See.

A Prelate

Of the most sublime Genius, and
exquisite Learning,
Both which Talents

He employed through a long Life,
In the Support
Of what he firmly believed,
The CHRISTIAN RELIGION;
And
Of what he esteemed the best Establishment of it,
The CHURCH of ENGLAND.

H.

Dr. Johnson's character of this literary phenomenon is too remarkable to be omitted. "About this time (1738) Warburton began to make his appearance in the first ranks of learning. He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited enquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work he brought a memory full fraught, together with a fancy fertile of original combinations; and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits were too eager to be always cautious. His abilities gave him an haughty confidence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause. He seems to have adopted the Roman emperor's determination, 'oderint dum metuant;' he used no allurements of gentle language, but wished to compel rather than persuade. His style is copious without selection, and forcible without neatness; he took the words that presented themselves: his diction is coarse and impure, and his sentences are unmeasured. He had, in the early part of his life, pleased himself with the notice of inferior wits, and corresponded with the enemies of Pope. A letter was produced, when he had perhaps himself forgotten it, in which he tells Concanen, 'Dryden I observe borrows for want of leisure, and Pope for want of genius; Milton out of pride, and Addison out of modesty.' And when Theobald published Shakspeare, in opposition to Pope, the best notes were supplied by Warburton. But the time was now come when Warburton was to change his opinion, and Pope was to find a defender in him who had contributed so much to the exaltation of his rival. From this time Pope lived in the closest intimacy with his commentator, and amply rewarded his kindness and his zeal; for he introduced him to Mr. Murray (now earl Mansfield), by whose interest he became preacher at Lincoln's-Inn, and to Mr. Allen, who gave him his niece and his estate, and by

He was born at Newark upon Trent,
Dec. 24, 1698.
Was consecrated BISHOP of Gloucester,
Jan. 20, 1760.

Died at his Palace, in this City,
June 7, 1779,
And was buried near this place,

“ consequence a bishoprick : when he died, he left him
 “ the property of his works : a legacy which may be rea-
 “ sonably estimated at four thousand pounds.”

Athen.
 Oxon.
 Life of
 Ward by
 Dr. Walter
 Pope.

WARD (SETH), an English prelate, famous chiefly for his skill in mathematics and astronomy, was the son of an attorney, and born at Buntingford in Hertfordshire. Wood says, he was baptized the 16th of April 1617; but Dr. Pope places his birth in 1618. He was taught grammar learning and arithmetic in the school at Buntingford; and thence removed to Sidney college in Cambridge, into which he was admitted in 1632. Dr. Samuel Ward, the master of that college, was greatly taken with the ingenuity and also with the sweetness of his nature; and shewed him particular favour, partly perhaps for his being of the same sur-name, though there was no affinity at all between them. Here he applied himself with great vigour to his studies, and particularly to mathematics; took the degrees in arts, and was chosen fellow of his college. In 1640, Dr. Cosins the vice chancellor pitched upon Ward to be Prævaricator, which is called in Oxford Terræ-filius; whose office was to make a witty speech, and to laugh at any thing or any body. Ward however exercised this privilege so freely, that the vice-chancellor actually suspended him from his degree; though he reversed the censure the day following.

The civil war breaking out, Ward was involved not a little in the consequences of it. His good master and patron, Mr. Ward, was in 1643 imprisoned in St. John's college, which was then made a gaol by the parliament forces; and Ward, thinking that gratitude obliged him to attend him, accordingly did so, and continued with him to his death, which happened soon after. He was also himself ejected from his fellowship for refusing the Covenant; against which he soon after joined with Mr. Peter Gunning, Mr. John Barwick, Mr. Isaac Barrow, afterwards bishop of St. Asaph, and others, in drawing up that noted treatise, which was afterwards printed. Being now obliged to leave Cambridge, he resided some time with Dr. Ward's relations in and about London, and at other times with the mathematician Oughtred at Albury in Surry, with whom he had cultivated an acquaintance, and under whom he prosecuted his mathematical studies. He was invited likewise to several other places, but went to Ralph Freeman's at Aspenden in Hertfordshire,

fordshire, esq; whose sons he instructed, and with whom he continued for the most part till 1649, and then he resided some months with the lord Wenman, of Thame Park, in Oxfordshire.

He had not been in this noble family long, before the visitation of the university of Oxford began; the effect of which was, that many learned and eminent persons were turned out, and among them Mr. Greaves, the Savilian professor of astronomy, who had a little before distinguished himself by his work upon the Egyptian pyramids. Mr. Greaves laboured to procure Ward for his successor, whose abilities in this way were universally known and acknowledged; and effected it. Then Ward entered himself of Wadham college, for the sake of Dr. Wilkins, who was the warden; and, Oct. 1649, was incorporated master of arts. Soon after, he took the Engagement, or oath, to be faithful to the commonwealth of England, as it was then established, without a king or house of lords: for though he had refused the Covenant, while the king was supposed to be in any condition of succeeding, yet now those hopes were at any end, and the government, together with the king, was overturned and destroyed, he thought, and certainly with reason, that no good purpose could be answered by obstinately holding out any longer against the powers that were. The first thing he did, after his settlement in Oxford, was to bring the astronomy lectures, which had long been neglected and disused, into repute again; and for this purpose he read them very constantly, never missing one reading day, all the while he held the lecture.

About this time Dr. Brownrig, the ejected bishop of Exeter, came and lived retired at Sunning in Berkshire; where Mr. Ward, who was his chaplain, used often to wait upon him. In one of these visits, the bishop conferred on him the precentorship of the church of Exeter; and told him, that though it might then seem a gift and no gift, yet that upon the king's Restoration, of which the bishop was confident, it would be of some emolument to him. He paid the bishop's secretary the full fees, as if he were immediately to take possession, though this happened in the very height of their despair; and Ward's acquaintance raillied him upon it, telling him, that they would not give him half a crown for his precentorship. But the professor knew what he did: he knew, that let things take what turn they would, he

was now safe; and that, if the king ever returned, it would be a fine thing for him. It was so; it brought a good sum into his pocket; and, what is more, laid the foundation of his future riches and preferment.

In 1654, both the Savilian professors did their exercises, in order to proceed doctors in divinity; and when they were to be presented, Wallis claimed precedence. This occasioned a dispute; which being decided in favor of Ward, who was really the senior, Wallis went out grand compounder, and so obtained the precedence. In 1657, he was elected principal of Jesus college, by the direction of Dr. Mantell, who had been ejected from that headship many years before; but Cromwell put in one Francis Howel. In 1659, he was chosen president of Trinity college; but was obliged, at the Restoration, to resign that place. He was made amends, however, by being presented in 1660 to the rectory of St. Lawrence Jewry: for though he was not distinguished by his sufferings during the exile of the royal family, yet he was known to be so averse to the measures of the late times, and to be within so well affected to the royal cause, as to be favourably looked on at the Restoration. He was installed also, in 1660, in the precentorship of the church of Exeter. In 1661, he became fellow of the royal society, and dean of Exeter; and the following year was advanced to the bishopric of that church. Dr. Pope tells us, he was promoted to that see, without knowing any thing of it, by the interest of the duke of Albermarle, sir Hugh Pollard, and other gentlemen, whom he had obliged during his residence at Exeter: and Wood observes, that he was advanced by the endeavours of a considerable party of the gentry of Devonshire, who were of the house of commons; though he had poisoned the compliment before, by saying, that “he had, shortly after his settlement among them, “wound himself into their favour by his smooth language “and behaviour.”

In 1667, he was translated to the see of Salisbury; and, in 1671, was made chancellor of the order of the garter. He was the first Protestant bishop that ever was so; and he procured that honour to be annexed to the see of Salisbury, after it had been held by laymen above a hundred and fifty years. His first care, after his advancement to Salisbury, was to repair and beautify his cathedral and palace; and then to suppress the Nonconformists

formists and their conventicles in his diocese. This so angered their party, that, in the year 1669, they forged a petition against him, under the hands of some chief clothiers; pretending, that they were persecuted, and their trade ruined; but it was made appear at the council table, that this petition was a notorious libel, and that none of those, there mentioned to be persecuted and ruined, were so much as summoned into the ecclesiastical court. "But a little after," says Dr. Pope, "the weather-cock of the court-council turned to the contrary point; and one Blood, a person notorious for stealing the crown out of the Tower, and offering barbarous violence to the Duke of Ormonde, being of a sudden become a great favourite at court, and the chief agent of the Dissenters, brought the bishop of Salisbury a verbal message from the king, not to molest them. Upon this, the bishop went to wait on his majesty, and humbly represented to him, that there were only two troublesome Nonconformists in his diocese, whom he doubted not, with his majesty's permission, that he should bring to their duty; and then named them. But the king replied, 'these are the very men you must not meddle with;' and the bishop obeyed; letting the prosecution against them fall."

Bishop Ward was one of those unhappy persons who have the misfortune to outlive their senses. He dated his indisposition of health from a fever in 1660, of which he was not well cured; and the morning he was consecrated bishop of Exeter in 1662, he was so ill, that he did not imagine he should outlive the solemnity. After he was bishop of Salisbury, he was seized with a dangerous scorbutical atrophy and looseness: but this was removed by riding exercise. Nevertheless, in course of time, melancholy and loss of memory gradually came upon him; which, joined with some difference he had with Dr. Pierce, the dean of his church, who pursued him with great virulence and malice, did at length totally deprive him of all sense. Dr. Pope paid him a visit at Knightsbridge near London, where he was in his last illness: when the bishop asked him, "how his brother did?" Dr. Pope asked, who he meant? his lordship replied, "Bishop Wilkins;" who had then been dead fourteen years. Dr. Pope adds, that he had often seen his nurse use this argument to get him out of the coach, when he had been airing, "My lord, there is a very good fire in
" your

“ your chamber :” for his house and servants were all strangers to him. He lived to the Revolution, but without knowing any thing of the matter ; and died at Knightsbridge, Jan. 6, 1688-9.

Mr Oughtred, in the preface to his “ *Clavis Mathematica*,” calls him “ a prudent, pious, and ingenious person ; admirably skilled, not only in mathematics, but also in all kinds of polite literature. Mr. Oughtred informs us, that he was the first in Cambridge, who had expounded his “ *Clavis Mathematica* ;” and that, at his importunate desire, he made additions to, and republished that work. Bishop Burnet styles him “ in many respects one of the greatest men of his age :” he speaks of him in this manner, in his letter to the bishop of Litchfield and Coventry ; where, while he vindicates his own History of the Reformation against Anthony Harmer, alias Henry Wharton, he occasionally vindicates some eminent persons from the false representations of Anthony Wood. Bishop Ward was one of those eminent persons, whom Mr. Wood had severely noted in the first edition of his “ *Atthenæ Oxonienses* ;” and whom he afterwards thus speaks of, in his vindication of that work from the reproaches of Burnet : in which he tells us, that “ had the Bishop known Dr. Ward before the Restoration, he would have been of another mind ; but his knowledge of him,” says he, “ was not, I presume, till after he was made a bishop ; when, and to the time of his death, he was esteemed a good and excellent man. The truth is, he was a man of parts, and a great Royalist for a time ; but when he saw that king Charles I. was beheaded, and monarchy never in a possibility of returning again, then did he change his orthodox principles, submit to the men in power, and eat the bread of two royalists, that had been ejected successively. And though his friends say, that he never took the Engagement, yet it appears that he did so in the register belonging to the committee for the reformation of the university of Oxon, as I was many years since informed by the clerk belonging to that committee. What his life and conversation was while he lived in Oxon, the poor remnant of the Royalists that then remained there would have told you ; who usually said, that, had not Dr. Ward degenerated from his principles of loyalty, he would not have launched out into several immoralities, &c. for the doing of which he also lost the opinion that the then

“ faints

Vindication, prefixed to Athen. Oxon. edit. 1721.

“saints in the university had of him.” What immoralities he might be guilty of in his younger days, cannot be known; but Wood has recorded some very good things of his doing, when he grew older. He tells us, that “he ^{Athen. Ox. as above.} was a benefactor to the Royal Society, and gave a pendulum clock to it, which went for a week together. Also, about 1672, he gave a considerable sum of money, towards making the river at Salisbury navigable to Christ Church in Hampshire; and, in 1679, he bestowed a thousand pounds on Sidney college in Cambridge. In 1683, he built an hospital or college at Salisbury, for ten poor clergymen’s widows; and, in 1684, an almshouse at the place of his nativity, for four ancient men and four ancient women, who had lived handsomely, and been brought by misfortune to poverty.” Very well, Mr. Wood: are not these good works? why, yes: but what are good works, compared with “orthodox principles?” the degenerating from which is as sure to lead to “immoralities,” as the maintaining of them is to keep us chaste and virtuous.

Bishop Ward was the author of several Latin works upon subjects of mathematics and astronomy, which were reckoned excellent in their day; but are not now necessary to be mentioned, their use having been superseded by more perfect productions, built upon later discoveries and the Newtonian philosophy. He published also “A philosophical essay towards an eviſtion of the being and attributes of God, the immortality of the souls of men, and the truth and authority of scripture, 1652;” and “*Exercitatio epistolica in Thomæ Hobbii philosophiam, ad D. Joannem Wilkins, Oxon. 1656,*” 8vo. All his other works were published in the three foregoing years, excepting about ten sermons, printed at different times. He kept a correspondence with Bullialdus and Hevelius.

WARD (JOHN, LL. D.) was born in London about 1679: his father was a dissenting minister. In the early part of his life, he was clerk in the navy office; but, at his leisure hours, he prosecuted his studies by the assistance of one Dr. Ker, a Scotsman, who kept an academy. In 1710, he resigned his employment in the navy office; became a tutor to a certain number of the children of his friends; and for this purpose opened a school in Tenter Alley in Moorfields, which he kept many years. In 1712, he ^{Life by Dr. Birch.}

he became a member of a private society of gentlemen, who entertained each other with discourses on the civil law; and the society was existing till 1742. In 1720, Mr. Ward was become so eminent for his learning and knowledge of antiquity, that he was chosen professor of rhetoric in Gresham College. In 1723, during the presidency of Sir Isaac Newton, he was elected fellow of the royal society; and in 1752 one of its vice-presidents, in which office he was continued till his death.

The doctor, among other works, all of them learned, but some not very interesting, was assistant to Mr. Ainsworth in his account of "Kemp's Collection of Antiquities," published in 1720. In 1727, he wrote a Latin answer to Dr. Middleton's Latin dissertation, concerning the estimation in which physicians were held among the old Romans; in order to shew that the profession was not so slavish and ignoble as Middleton alledged. Middleton replied, and Ward rejoined. He assisted Buckley in his edition of "Thuanus," and translated into Latin afterwards three letters addressed to Dr. Mead concerning that edition, which were afterwards prefixed to it. In 1732, he gave a very accurate edition of "Lily's Grammar," and inserted in the Preface a curious history of that Grammar. He assisted Horsley in his "Britannia Romana;" and Ainsworth in his "Latin Dictionary." In 1740, he published his "Lives of the professors of Gresham College," which, says Dr. Birch, "is a considerable addition to the history of learning in our country." In 1751, he was honoured with the title of doctor of laws, by the university of Edinburgh, probably on account of a Latin letter he wrote to its principal Dr. Withart, the editor of "Florentius Volusenus, or Wilson, De Animi Tranquillitate." This Volusenus was a poet of considerable merit. In 1753, he was elected one of the trustees of the British Museum. In 1754, he gave an accurate edition of the "Westminster Greek Grammar," compiled by Camden while Master of that school. He died at Gresham College, Oct. 17, 1758, in his 80th year. The year after his death were published, ready prepared by him, "A System of Oratory," delivered in lectures at Gresham, in two vols. 8vo; and, in 1761, "Dissertations upon several passages of the Sacred Scriptures," 8vo. Many papers written by him are to be found in the "Philosophical Transactions;" and several little particulars of him may be seen in the "Anecdotes of Bowyer."

W A R E (Sir JAMES), a celebrated antiquary and historian of Ireland, was the son of Sir James Ware, sometime secretary to two of the lord deputies of Ireland, and afterwards auditor general of that kingdom. He was ^{Wood's} born at Dublin in 1604, and educated with the greatest ^{Fatti, VII,} care. At sixteen he was admitted a student in Trinity ^{P. 42.} College, Dublin: where he made a very uncommon proficiency, and took the degrees in arts. In 1629, or thereabouts, he was knighted; and, in 1632, he became, upon the death of his father, auditor general of Ireland: notwithstanding which place of trouble, as well as profit, and the incumbrances of marriage, he wrote and published several books. In 1639, he was made one of the privy council in Ireland; and, when the rebellion broke out there, suffered much in his estate. In 1644, the marquis of Ormond, lord lieutenant of the kingdom, sent him with two lords to Charles I, who was then at Oxford, about affairs of importance: which being concluded to their minds, they returned; but in their return were taken on the seas by a parliament ship, and all committed prisoners to the Tower of London, where they were detained eleven months. Afterwards Sir James returned to Dublin, continued there for some time, and was one of the hostages for the delivery of that city to colonel Michael Jones, for the use of the parliament of England: but Jones, thinking it not convenient, on account of his great attachment to the king, that he should remain there, commanded him to depart. By virtue of his pass, he travelled into France; where he continued a year and half, mostly at Caen, sometimes at Paris. In 1651, he left that country, went into England; and, settling in London, composed several works. Upon the restoration of Charles II, he passed over to Ireland; and was restored to his places of auditor general and privy counsellor. He died at Dublin Dec. 1, 1666.

His works, which are pretty numerous, relate chiefly to the history and antiquities of Ireland [A].

Sir

- [A] Their titles are, "Archiepiscoporum Cassiliensium & Tuamensis vitæ." 2. "Cœnobii Cisterciensis Hiberniæ." 3. "De præsulibus Iageniæ, sive provinciæ Dubliniensis." 4. "De scriptoribus Hiberniæ." 5. "De Hibernia & antiquitatibus ejus disquisitiones." 6. "De præsulibus Hiberniæ commentarius a prima gentis Hibernicæ ad fidem Christianam conversione ad nostra usque tempora." 7. "Notæ ad Bedæ epistolam apologeticam." 8. "Notæ ad historiam abbatum Westmonasterii & Girwicensium, per Bedam compositam." 9. "Notæ ad Bedæ

Sir James had a choice collection of ancient manuscripts, relating chiefly to Irish affairs; a catalogue of which was printed at Dublin in 1648, 4to. All or most of these came into the hands of Henry Earl of Clarendon, when he was lord lieutenant of Ireland in 1686; who brought them to England soon after, and deposited them with Dr. Thomas Tenison, then vicar of St. Martin's in the Fields, afterwards archbishop of Canterbury.

"Bedæ epistolam ad Egbertum." 10. "carum Henrico VIII. Edvardo VI
 "Notæ ad Egberti dialogum de insti- " & Maria regnantibus annales." He
 "tutione ecclesiastica." 11. "Notæ also published, 14. "Campian's His-
 "ad rem historicam & antiquariam tory of Ireland;" 15. "The Chro-
 "spectantes ad opuscula, S. Patricio, nicle of Hanmer," 16. that of
 "qui Hibernos ad fidem Christi con- "Marleburrough;" and 17. "The
 "vertit, adscripta." 12. "Rerum Hi- "View of Ireland," by Edmund Spenser
 "bernitarum Henrico VII. regnante the poet.
 "annales." 13. "Rerum Hiberni-

Birch's
 heads and
 characters.

WARHAM (WILLIAM), archbishop of Canterbury, and chancellor of England, was descended of a good family in Hampshire, and born at Okely in that county. He was first educated in Winchester school, and afterwards removed to New College, Oxford; where he was admitted fellow in 1475, and commenced doctor of laws. In 1488, he left the college, became an advocate in the court of arches, and soon after principal or chief moderator of the civil law school, then situated in St. Edward's parish in Oxford. In 1493, he was sent by Henry VII. with Sir Edward Poynings, on an embassy to Philip duke of Burgundy, to persuade him to deliver up Perkin Warbeck; but the ambassadors were assured by the duke's council (himself being then in his minority), that no manner of assistance should be given by that court to Warbeck: and, in the management of this negotiation, Warham behaved so much to the king's satisfaction, that, the same year, he was collated chancellor of the cathedral of Wells, and, a few months after, appointed master of the Rolls. But this was only a step to greater honours; for, in 1502, he was made keeper of the great seal of England; then, lord high chancellor; in 1503, advanced to the see of London; in 1503-4, translated to that of Canterbury, in which he was installed with great solemnity, Edward Duke of Buckingham officiating as steward on that occasion. He was likewise, in 1506, elected chancellor of the university of Oxford, to which he was always a firm friend.

During

During the reign of Henry VII. he was in the highest degree of favour with that prince; but, after the accession of Henry VIII. Wolsey, who was then only almoner to the king, and dean of Lincoln, ingratiated himself in such a manner with his majesty, that he absolutely supplanted the archbishop, who at last, in 1515, resigned the great seal, which was then committed to Wolsey. The haughtiness of this new favourite, now advanced to the see of York, soon put our prelate to the utmost difficulties of supporting the dignity of his own station; for, as Wolsey seized all occasions of mortifying him, he refused an established mark of the homage due to the archbishoprick of Canterbury from that of York, which was, that the cross of the latter should not be advanced in the same province, or in the same place, with the cross of Canterbury. Yet Wolsey, in defiance of this ancient custom, had ordered his cross to be advanced and carried before himself, not only within the precincts of the archbishoprick of Canterbury, but even in the presence of the Archbishop. Upon which that primate expostulated with him concerning the indignity which he apprehended done to himself; which put Wolsey upon projecting, how he might for the future have a right to do it, without incurring any imputation of acting contrary to rule. And, though his being cardinal did not exempt him from that submission, on which the archbishoprick of Canterbury of right insisted; yet he was sensible that, if he could once be invested with the character of legate *à latere*, it would put the matter out of dispute, and even render him that primate's superior; which therefore he solicited, and shortly after obtained.

Under this commission he set up a new court, called *curia legatina*; by means of which, he drew all manner of jurisdiction throughout England into his own hands, and appointed officials, registers, &c. in every diocese, who took up all causes, and obliged the other officers, to whom the jurisdiction really belonged, to sit still without regard or profit. He had, in particular, erected a court at Whitehall for matters testamentary; which was thought a considerable infringement upon the rights of the abp. of Canterbury, in whose court it had been the constant usage to prove wills and testaments. The primate, therefore, finding his authority superseded in so enormous a degree, wrote two letters, by way of remonstrance, to the cardinal, concerning the injuries done to himself; in one of which he represents,

represents, that such a course of proceedings would in effect reduce him to the mere shadow of an archbishop. But finding no redress by this, or any other method of complaint to the cardinal, he at last thought himself obliged, to lay the state of the case before the king, who directed him, in his name, to go to the cardinal; and, if he had done any thing amiss, to admonish him of it. This admonition only tended to irritate the cardinal against him; and had in other respects so little effect, that the king himself afterwards found it necessary to discourse with his chief minister upon the subject, after such a manner as made a better and more lasting impression upon him.

The archbishop sat in the see of Canterbury 28 years, and died at St. Stephen's near that city, in the house of William Warham, his kinsman, and archdeacon of Canterbury, in 1532. He was interred, without any pomp, in his cathedral, in a little chapel built by himself for the place of his burial, on the north of Becket's tomb, where a monument was erected for him, which was defaced in the civil wars. He laid out to the value of 3000*l.* in repairing and beautifying the houses belonging to his see. It appears, from a letter of Erasmus to Sir Thomas More, that though he had passed through the highest posts in church and state, he had so little regarded his own private advantage, that he left no more than was sufficient to pay his debts and funeral charges. And it is said, that when he was near his death, he called upon his steward to know what money he had in his hands; who telling him "that he had but thirty pounds," he cheerfully answered, *Satis viatici ad cælum*, i. e. "That was enough to last till he got to Heaven." He left his theological books to the library of All Souls College in Oxford, his civil and canon law books to New College, and all his books of church music to Winchester College.

Erasmus, who was patronized by him, and with whom he held a correspondence by letters, gives him an excellent character in his "*Ecclesiastes, sive de ratione concionandi*;" which, being written after the archbishop's death, cannot fall under the suspicion of flattery. And indeed our prelate was undoubtedly a great canonist, able statesman, and a dextrous courtier. Nor was he so entirely devoted to the learning of the schools, as had been the general course of studies in that and the preceding ages; but set up and encouraged a more generous way of knowledge.

knowledge. Yet he was a severe persecutor of those whom he thought Heretics; and inclined to believe idle and fanatical people, as for a time he did Elizabeth Barton, the pretended holy maid of Kent.

WARNER (FERDINANDO), LL. D. vicar of Anecdotes
Roude, in Wiltshire, Dec. 1730; afterwards rector of of Bowyer,
St. Michael, Queenhithe, London, and of Barnes in Sur- by Nichols,
rey, a celebrated preacher, and author of 1. "A Sermon p. 346
"preached before the Lord Mayor, January 30, 1748."
2. "A Sermon preached before the Lord Mayor, on Sep-
"tember 2, 1749." 3. "A System of Divinity and Mo-
"rality, containing a series of Discourses on the principal
"and most important points of natural and revealed Reli-
"gion; compiled from the Works of the most eminent
"Divines of the Church of England, 1750," 5 vols. 12mo.
This was reprinted in 4 vols. 8vo. 1756. 4. "A Scheme
"for a Fund for the better Maintenance of the Widows
"and Children of the Clergy, 1753," 8vo. 5. "An
"Illustration of the Book of Common Prayer and Admi-
"nistration of the Sacraments, and other Rites and Cere-
"monies of the Church of England, &c. 1754," folio. In
this year he took the Degree of LL. D. 6. "Boling-
"broke, or a Dialogue on the Origin and Authority of
"Revelation, 1755," 8vo. 7. "A free and necessary En-
"quiry whether the Church of England in her Liturgy,
"and many of her learned Divines in their Writings,
"have not, by some unwary Expressions relating to Tran-
"substantiation and the real Presence, given so great an
"Advantage to Papists and Deists, as may prove fatal to
"true Religion, unless some Remedy be speedily supplied;
"with Remarks on the power of Priestly Absolution,
"1755," 8vo. 8. In 1756 he published the first volume
of his "Ecclesiastical History to the eighteenth Century,"
folio; the second volume in 1757. 9. "Memoirs of the
"Life of Sir Thomas More, Lord High Chancellor of
"England in the reign of Henry VIII. 1758." 8vo.
This is dedicated to Sir Robert Henley, afterwards Lord
Chancellor Northington, who is complimented for the
favours he had conferred on him on his receiving the
seals; probably for the rectory of Barnes, which was given
him in 1758, and with which he held Queenhithe and
Trinity the Lefs. 10. "Remarks on the History of
"Fingal and other Poems of Ossian, translated by Mr.
"Macpherson, in a Letter to the Right Hon. the Lord
VOL. XII. G g "L—

“ L—— [Lyttelton], 1762,” 8vo. 11. “ The History
 “ of Ireland, vol. I. 1763,” 4to. He published no more
 of this, being discouraged by a disappointment in his ex-
 pectations of some Parliamentary assistance. 12. “ A
 “ Letter to the Fellows of Sion College, and to all the
 “ Clergy within the Bills of Mortality, and in the County
 “ of Middlesex, humbly proposing their forming them-
 “ selves into a Society for the Maintenance of the Widows
 “ and Orphans of such Clergymen. To which is added,
 “ a sketch of some Rules and Orders suitable to that pur-
 “ pose, 1765,” 8vo. 13. “ The History of the Rebel-
 “ lion and Civil War in Ireland, 1767,” 4to. For col-
 lecting materials for his “ History of Ireland,” he went
 over to that kingdom about 1761. 14. “ A full and plain
 “ Account of the Gout, from whence will be clearly seen
 “ the folly or the baseness of all Pretenders to the cure of
 “ it, in which every thing material by the best writers on
 “ that subject is taken notice of, and accompanied with
 “ some new and important instructions for its relief,
 “ which the author’s experience in the gout above thirty
 “ years hath induced him to impart.” He died in his
 65th year, Oct. 3, 1768.

WATERLAND (DR. DANIEL), an eminent Eng-
 lish divine, was born at Wafely in Lincolnshire, 1683;
 of which place his father was rector. He had his school
 education at Lincoln, and his academical at Magdalen Col-
 lege in Cambridge. He was first scholar, and afterwards
 fellow; and, commencing tutor, became a great ornament
 and advantage to his college. In this capacity he drew up
 a tract, under the title of, “ Advice to a young Student,
 “ with a Method of Study for the first four Years,”
 which has gone through several editions. In 1713, he
 became master of the college; obtained the rectory of
 Ellingham in Norfolk; and was soon after appointed
 chaplain in ordinary to George I. In 1720, he preached
 the first course of lectures, founded by lady Moyer for the
 defence of our Lord’s divinity. He was presented, in 1721,
 by the Dean and Chapter of St. Paul’s, to the rectory
 of St. Austin and St. Faith, in London; and soon after
 promoted to the chancellorship of the church of York by
 Sir William Dawes. In 1727, he was collated by his dio-
 cesan to the archdeaconry of Middlesex; and his majesty
 conferred on him a canonry in the church of Windsor.
 That Chapter also presented him to the vicarage of Twick-
 enham;

enham; upon which he resigned the rectory of St. Austin's, Biog. Brit. v. vi. pr 2. not being willing to hold two benefices at once with the cure of souls. He died in 1740, and was interred in the collegiate church at Windfor. He was the author of a great many pieces in the theological way, especially upon the Trinity; and is the most likely to have his memory preserved, by having a famous controversy with Dr. Samuel Clarke upon that subject. His writings are not now read.

WATSON (JOHN), eldest son of Legh Watson by History of Halifax, p. 523. Hesther Yates, of Swinton, in Lancashire, was born in Lyme-cum-Hanley, in the parish of Prestbury in Cheshire, March 26, 1724; and having been brought up at the Grammar-schools of Eccles, Wigan, and Manchester, all in Lancashire, he was admitted a Commoner in Brazen-nose College, Oxford, April 7, 1742. In Michaelmas Term, 1745, he took the degree of B. A. June 27, 1746, he was elected a fellow of Brazen-nose College, being chosen into a Cheshire fellowship, as being a Prestbury parish man. On the title of his fellowship, he was ordained a deacon at Chester, by Bp. Peploe, Dec. 21, 1746. After his year of probation, as fellow, was ended, and his residence at Oxford no longer required, he left the college; and his first employment in the church was the curacy of Runcorn, in Cheshire; here he stayed only three months, and removed from thence to Ardwick, near Manchester, where he was an assistant curate at the chapel there, and private tutor to the three sons of Samuel Birch, of Ardwick, esq. During his residence here, he was privately ordained a priest at Chester, by the above Bp. Peploe, May 1, 1748, and took the degree of M. A. at Oxford, in A&T Term, the same year. From Ardwick he removed to Halifax, and was licensed to the curacy there Oct. 17, 1750, by Dr. Matthew Hutton, Archbishop of York. June 1, 1752, he married Susanna, daughter and heiress of the late Rev. Mr. Allon, vicar of Sandbach, in Cheshire, vacating thereby his fellowship at Oxford. Sept. 3, 1754, he was licensed by the above Dr. Hutton, on the presentation of George Legh, LL. D. vicar of Halifax, to the perpetual curacy of Ripponden, in the parish of Halifax. Here he rebuilt the curate's house, at his own expence, laying out above 400l. upon the same, which was more than a fourth part of the whole sum he there received; notwithstanding which, his worthy successor threatened him with a prosecution in

the Spiritual Court, if he did not allow him ten pounds for dilapidations, which, for the sake of peace, he complied with. Feb. 17, 1759, he was elected F. S. A. July 11, 1761, he was married at Ealand, in Halifax parish, to Ann, daughter of Mr. James Jaques, of Leedes, merchant. August 17, 1766, he was inducted to the rectory of Meningsby, Lincolnshire, which he resigned in 1769, on being promoted to the rectory of Stockport, in Cheshire, worth about 1500l a year. His presentation to this, by Sir George Warren, bore date July 30, 1769, and he was inducted thereto August the 2d following. April 11, 1770, he was appointed one of the domestic chaplains to the Right Hon. the earl of Dysart. April 24, 1770, having received his dedimus for acting as a justice of the peace in the county of Chester, he was sworn into that office on that day. Oct. 2, 1772, he received his dedimus for acting as a justice of peace for the county of Lancaster, and was sworn in accordingly. His principal publication was "The History of Halifax, 1775," whence these particulars are chiefly taken. He died March 14, 1783, whilst he was preparing for the press, in 2 vols. 4to. "A History of the antient Earls of Warren and Surry," with a view to represent his patron's claim to those antient titles. An exact list of his other works may be seen in the "History of Halifax."

WATTEAU (ANTHONY), a French painter, was born in 1684, of mean parents, who were ill able to cultivate his genius as it deserved. He wrought at first under an ordinary master in the country: but, his ambition pushing him beyond so confined a sphere, he went to Paris, where he was employed in the theatre by a scene-painter. Here his genius began to distinguish itself; and aspired to a prize in the academy, which he gained. He found the means afterwards to obtain the king's pension, which enabled him to see Rome, on which his heart had long been set. Here he was much taken notice of; as he was afterwards in England, where he spent a full year. His health declining, he returned into his own country with a view to establish it: but the experiment failed, and he died in the flower of his age; a martyr, as is commonly supposed, to industry. In his dying moments he gave a strong testimony of his affection to his art. A priest, who attended him, offering him a crucifix to kiss, which was miserably

miserably ill painted. "For God's sake, father," said the dying man, "remove it from me, the sight of it shocks me."

Watteau was a painter of great merit, considering his age, and disadvantages. Every thing he gained, was from himself. He had not only his own talents to form; but he had bad habits, contracted from bad masters, to overcome. In spite of his difficulties, he became a very eminent painter; and his works are thought worthy of a place in the most curious cabinets. Vandyck and Rubens were the masters he copied, after his studies became liberal. He painted chiefly conversation-pieces, in which the airs of his heads are much admired. It is thought he would have excelled in history if he had studied it. He left behind him a great number of drawings; some of which are done in red, others in black chalk; and many there are in which both are mixed.

WATTS (Dr. ISAAC), was born at Southampton, July the 17th, 1674, of parents who were eminent for religion; and considerable sufferers for conscience sake, in the persecution of the Protestant dissenters, in the reign of Charles II. The uncommon genius of this their son appeared betimes: for he began to learn Latin at four years old; in the knowledge of which, as well as Greek, he made a swift progress. He was early noticed for the sprightliness and vivacity of his wit; and, in 1690, sent to London for academical education, where he was placed under the rev. Mr. Thomas Rowe; to whom he has inscribed an ode in his "*Horæ Lyricæ*." In 1693, he joined in communion with the church in which his tutor was pastor. When he had finished his studies at the academy, he returned to his father's house, where he spent two years more in reading, meditation, and prayer; in order to his being further qualified for that great work to which he was determined to devote his life, and of the awful importance of which he had a deep sense upon his mind. Hence he was invited, in 1696, by Sir John Hartopp, to reside in his family at Stoke-Newington, as tutor to his son, where he continued four years, and where he laid the foundation of that intimate friendship which subsisted between his worthy pupil and him to the day of his death. But, while he assisted Sir John's studies, he did not neglect his own: for not only did he further improve himself in those branches of learning, in which, more especially, he assisted his pupil; but applied himself to reading the scriptures in the

Funeral Sermon by Dr. Jennings.

original tongues, and the best commentators, both critical and practical. He began to preach on his birth-day, 1698, and was the same year chosen assistant to the Rev. Dr. Isaac Chauncey.

Jan. 1701-2, he received a call from this church, to succeed Dr. Chauncey in the pastoral office; of which he signed his acceptance the very day that King William died; notwithstanding the discouraging prospect which that event gave to men of his profession, and the fears with which it agitated the Protestant dissenters at that time. But the joy of the church, in their happy settlement, was soon after damped, by his being seized with a painful and threatening illness, which laid him by for some time, and from which he recovered by slow degrees. Upon this they saw it needful to provide him with a stated assistant; and, accordingly, the Rev. Mr. Samuel Price was chosen to that service, in July 1703. His health remained very fluctuating and tender for some years. However, as it increased, he renewed his diligence in the ministry; and delighted and edified his flock with his sermons in public, as well as with entertaining and profitable conversation in the visits which he made to their families. It was in this season of his more confirmed health, that he formed a society of younger members of his church, for prayer and religious conference; to whom he delivered the substance of that excellent book, which he afterwards published, under the title of "A Guide to Prayer." Thus he went on, without any considerable interruption in his work, and with great prosperity to his church, till 1712; when, in September, he was visited with a violent fever, which broke his constitution, and left such weakness upon his nerves, as continued with him, in some measure, to his dying day. It was not till Oct. 1716, that he was able to return to his public ministry; and in the mean time his assistant Mr. Price was, at his desire, chosen by the church to be joint-pastor with him.

But though this long interval of sickness was, on some accounts, a very melancholy season, yet a kind providence made it to be the happiest æra of his life, as it was the occasion of introducing him into the family of Sir Thomas Abney. This gentleman, on a principle of friendship and compassion, took him, in a very languishing state, to his own house; where, from that moment to the day of his death, he was abundantly supplied with all that could minister either to the convenience or satisfaction of his life.

His

His last sickness was rather a decay of nature, than any particular distemper. He died, Nov. 25, 1748, in his 75th year.

In 1728, the universities of Edinburgh and Aberdeen, in Scotland, did, in a most respectful manner, without his knowledge, confer the degree of doctor in divinity on him. Perhaps no author before him did ever appear with reputation on such a variety of subjects as he has done, both as a prose-writer, and a poet: and we may venture to say farther, that there is no man of whose works so many have been dispersed, both at home and abroad, and translated into such a variety of languages. They were collected and published in 6 vols. 4to. 1753.

Some particulars in a recent character of Watts are too remarkable to be omitted. “He was one of the first authors that taught the Dissenters to court attention by the graces of language. Whatever they had among them before, whether of learning or acuteness, was commonly obscured and blunted by coarseness and inelegance of style. He shewed them, that zeal and purity might be expressed and enforced by polished diction. By his natural temper he was quick of resentment; but, by his established and habitual practice, he was gentle, modest, and inoffensive. His tenderness appeared in his attention to children, and to the poor. To the poor, while he lived in the family of his friend, he allowed the third part of his annual revenue: though the whole was not a hundred a year; and for children, he condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion, and systems of instruction, adapted to their wants and capacities, from the dawn of reason through its gradations of advance in the morning of life. Every man, acquainted with the common principles of human action, will look with veneration on the writer who is at one time combating Locke, and at another making a Catechism for children in their fourth year. A voluntary descent from the dignity of science is perhaps the hardest lesson that humility can teach. As his mind was capacious, his curiosity excursive, and his industry continual, his writings are very numerous, and his subjects various. With his theological works I am only enough acquainted to admire the meekness of his opposition, and the mildness of his censures. It was not only in his book but in his mind that orthodoxy was united with charity. Few books have been perused by

Dr. Johnson.

me with greater pleasure than his "Improvement of the Mind," of which the radical principles may indeed be found in "Locke's Conduct of the Understanding," but they are so expanded and ramified by Watts, as to confer upon him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others, may be charged with deficiency in his duty if this book is not recommended. Few men have left behind such purity of character, or such monuments of laborious piety. He has provided instruction for all ages, from those who are sipping their first lessons, to the enlightened readers of Malbranche and Locke; he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the science of the stars. As a poet, had he been only a poet, he would probably have stood high among the authors with whom he is associated. He is at least one of the few with whom youth and ignorance may be safely pleased; and happy will be that reader whose mind is disposed by his verses, or his prose, to imitate him in all but his non-conformity, to copy his benevolence to man, and his reverence to God.

Anecdotes
of Bowyer,
by Nichols,
p. 297.

W E B B (PHILIP CARTERET), a distinguished Antiquary, born in 1700, was regularly bred to the profession of the law; and was admitted an attorney, before Mr. Justice Price, June 20, 1724; he lived then in the Old Jewry; afterwards removed to Budge Row, and thence to Great Queen Street, Lincoln's Inn Fields. He was peculiarly learned in the records of this kingdom, and particularly able as a parliamentary and constitutional lawyer. In 1747, he published "Observations on the Course of Proceedings in the Admiralty Courts," 8vo. In 1751, he assisted materially in obtaining the charter of incorporation for the Society of Antiquaries, remitting in that business the customary fees which were due to him as a solicitor; and on many other occasions proved himself a very useful member of that learned body. Purchasing a house and estate at Busbridge, Surrey, where he resided in the summer, it gave him an influence in the borough of Haslemere, for which he was chosen member in 1754, and again in 1761. He became, under the patronage of Lord Chancellor Hardwicke, secretary of bankrupts in the Court of Chancery, and was appointed one of the joint solicitors of the Treasury in 1756. In July 1758 he obtained a silver medal from the Society of Arts, for having planted

planted a large quantity of acorns for timber. In 1760, he had the honour of presenting the famous Heracleian table to the king of Spain, by the hands of the Neapolitan minister, from whom he received in return (in November that year) a diamond ring, worth 300*l*. In April 1763, the period of Mr. Wilkes's being apprehended for writing "The North Briton," N^o 45, Mr. Webb became officially a principal actor in that memorable prosecution, but did not altogether approve of the severity with which it was carried on; and printed on that occasion, "A Collection of Records about General Warrants;" and also "Observations upon discharging Mr. Wilkes from the Tower." He held the office of solicitor to the Treasury till June 1765, and continued secretary of bankrupts till Lord Northington quitted the seals in 1766. He died at Busbridge, June 22, 1770, aged 70; and his library (including that of John Godfrey [A], Esq; which he had purchased entire) was sold, with his MSS. on vellum, Feb. 25, and the 16 following days, 1771. A little before his death he sold to the House of Peers thirty MS. volumes of the Rolls of Parliament. His MSS. on paper were sold, by his widow and executrix, to the Earl of Shelburne. The coins and medals were sold by auction the same year, three days sale; in which were all the coins and medals found in his collection at the time of his decease, but he had disposed of the most valuable part to different persons. The series of large brads had been picked by a nobleman. The noble series of Roman gold (among which were Pompey, Lepidus, &c.) and the collection of Greek kings and towns, had been sold to Mr. Duane, and now form part of the immense Museum collected by the late Dr. Hunter. The ancient marble busts, bronzes, Roman earthen ware, gems, seals, &c. of which there were 96 lots, were sold in the above year. On the death of the late Mrs. Webb, the remainder of the curiosities was sold by Mr. Langford. Mr. Webb's publications were, 1. "A Letter to the Rev. Mr. William Warburton, M. A. occasioned by some pas-

[A] Son of Benjamin Godfrey, Esq; of Norton Court, near Feverham in Kent, whom he succeeded in that estate. He was very corpulent, through indolence or inactivity, and a great epicure, which shortened his life about the year 1741. Mr. Godfrey (who was related to Sir Edmondbury) was a person of learning, and had a good

collection of antiquities; and also of coins and medals, which, after his death, were sold by auction. His library (containing 1200 valuable volumes) was bought for about 100*l*. by T. Osborne, who sold the whole again to Mr. Webb before it was unpacked.

“pages in his book, intituled, ‘The Divine Legation of
 “Moses demonstrated.’ By a Gentleman of Lincoln’s Inn,
 “1742,” 8vo. 2. “Remarks on the Pretender’s Decla-
 “ration and Commission, 1745,” 8vo. 3. “Remarks
 “on the Pretender’s eldest son’s second Declaration, dated
 “the 10th of October 1745, by the author of the Re-
 “marks on his first Declaration, 1745,” 8vo. Of these
 “Remarks” a second edition was published the same year.
 4. “Excerpta ex Instrumentis publicis de Judæis,” con-
 sisting of seven pages small 4to. 5. “Short, but true, State
 “of Facts relative to the Jew Bill, submitted to the
 “Consideration of the Publick,” three pages small 4to.
 6. “Five Plates of Records relating to the Jews, engraven
 “at the expence of Philip Carteret Webb, Esq.” 7. “The
 “Question whether a Jew born within the British domi-
 “nions was, before the making the late Act of Parliament,
 “a Person capable by Law to purchase and hold Lands to
 “him and his heirs, fairly stated and considered. (To
 “which is annexed an Appendix, containing copies of public
 “Records relating to the Jews) and to the plates of Records,
 “by a Gentleman of Lincoln’s Inn, 1753,” 4to. Printed
 for Roberts, price 2s. 6d. “A Reply” to this, in the same
 size and at the same price, written, as it is supposed, by Mr.
 Grove, author of the Life of Cardinal Wolsey, was printed
 for Robinson, Woodyer, and Swan. 8. “A short Account
 “of some Particulars concerning Domesday Book, with a
 “view to promote its being published, 1756,” 4to. 9.
 “A short Account of Danegeld, with some further Parti-
 “culars relating to William the Conqueror’s Survey, 1756,”
 4to. 10. “A State of Facts, in Defence of his Majesty’s
 “Right to certain Fee-Farm Rents in the County of
 “Norfolk, 1758,” 4to. 11. “An Account of a Copper
 “Table, containing two Inscriptions in the Greek and
 “Latin tongues; discovered in the year 1732, near Hera-
 “clea, in the Bay of Tarentum, in Magna Græcia. By
 “Philip Carteret Webb, Esq. Read at a Meeting of the
 “Society of Antiquaries the 13th of December, 1759, and
 “ordered to be printed, 1760,” 4to. 12. “Some Obser-
 “vations on the late Determination for discharging Mr.
 “Wilkes from his Commitment to The Tower of Lon-
 “don, for being the author and publisher of a seditious
 “libel called ‘The North Briton, N^o 45.’ By a Member
 “of the House of Commons, 4to. 1763.” He also printed
 a quarto pamphlet, containing a number of General War-
 rants issued from the time of the Revolution, and some
 other

other political tracts, particularly at the time of the rebellion in 1745, on the close of which his abilities, as solicitor on the trials in Scotland, proved of eminent service to the publick. Mr. Webb was twice married, and by his first lady (who died in March 12, 1756) left one son of his own name, admitted of Ben'et College, Cambridge, 1755, under the private tuition of the Rev. John Hodgson; removed to The Temple 1757; married Miss Smith, of Milford, Surrey, 1763, by whom he had a son born 1764, and a daughter since dead. His second wife was Rhoda, daughter of John Cotes, Esq; of Dodington, in Cheshire, by Rhoda one of the daughters and coheirs of Sir John Huborn, Bart. of Warwickshire; but by her he had no issue.

WECHHEL (CHRISTIAN), a famous printer in Paris, who began to print Greek authors in 1530, and flourished for more than twenty years. His editions were so extremely correct, that not above two faults were sometimes found in a folio volume, which was probably owing to his having had one of the best scholars and critics then in Germany for the corrector of his press, that is, Sylburgius. He was brought into trouble in 1534, for having sold a book of Erasmus, "de esu interdicto carniū," which had been censured by the faculty of divinity: and, according to father Garasse, he fell into poverty for his impiety; in printing an anonymous book, in which the author makes infants to complain of God's injustice, for damning them before baptism. However, from the flourishing circumstances of his son, Bayle collects, that he was not reduced to poverty; and for the curse, it is impossible to know how far the vengeance of God might pursue a man for printing such a work; but perhaps not so far as father Garasse might imagine it would. The time of this printer's death is not known; but we are not able to trace him beyond 1552.

Bayle in
Dict. and
Baillet,
Jugemens,
&c. tom. I.

Somme
Theologi-
que, p. 289.

ANDREW WECHHEL, his son, was likewise a very able printer. Being a Protestant, he went to Frankfort, about 1573; having left Paris, after the massacre on St. Bartholomew's day the year before. He himself relates the great danger to which he was exposed on the night of that massacre; and in what manner he was saved by Hubert Languet, who lived in his house. He expresses his gratitude for it, in the dedication of Albert Krantz's "Vandalia," printed at Frankfort in 1575; in which place he

con-

continued to print many great and important works. He died in 1581.

A catalogue of the books, which came from the presses of Christian and Andrew Wechel, was printed at Frankfurt 1590, in 8vo. They are supposed to have had the greatest part of Henry Stephens's types.

Gent. Mag. WELLES (SAMUEL), son of Mr. William Welles, *April, 1784.* of St Peter's, East, in Oxford, was born there August 18, 1614, and there brought up, in Magdalen College. He commenced M. A. in 1636; married Mrs. Dorothy Doyley, of Auborn in Wilts, 1637, being the 22d year of his, and the 18th year of her, age. He was ordained Dec. 23, 1638, at which time he kept a school in Wandsworth. He was assistant to Dr. Temple, at Battersey, in 1639. In the war time, for their security, he removed his family into Fetter Lane, London, about 1644; and about that time was in the army, chaplain to Col. Effex. He was fixed minister at Remnam, in Berks, in 1647, where his income is said to be 200*l.* per annum, but not above twenty families in the parish. He was invited to Banbury in Oxfordshire; accepted the offer, and settled there in 1649, though a place of less profit, namely, about 100*l.* per annum. His reason for leaving Remnum was, that he might do good to more souls. When the troubles were over, he had the presentation of Brinkworth, said to be about 300*l.* per annum, but declined it for the former reason. When the Bartholomew Act displaced him, he remitted 100*l.* due from Banbury; and afterwards would cheerfully profess, "that he had not one carking thought about the support of his family, though he had then ten children, and his wife big with another." The Five Mile Act removed him to Dedington, somewhat above five miles distant from Banbury. But when the iniquity of the times would permit, he returned to Banbury, and there purchased a pleasant dwelling, and there continued till his death. There Mr. (afterwards Dr.) White, of Kidderminster, the public minister, was very friendly and familiar with him, frequently paying each other visits; and one speech of his, when at Mr. Welles's, is still remembered. "Mr. Welles," said he, "I wonder how you do to live so comfortably. Methinks you, with your numerous family, live more plentifully on the Providence of God, than I can with the benefits of the parish."—Mr. Welles was of cheerful disposition, and

of a large and liberal heart to all, but especially to good uses. It were the expression of one who had often heard him preach, "That his auditory's ears were chained to his lips." As he used to hear Mr. White in public, so Mr. White, though secretly, did go to hear him in private; and once, upon his taking leave, he was heard to say, "Well, I pray God to bless your labours in private, and mine in public." There is a small piece of Mr. Welles's printed, the title, "A Spirituall Remembrancer," sold by Cockrell.

WELSTED (LEONARD), a native of Leicester-shire, received the rudiments of his education in Westminster-school, where he wrote the celebrated little poem called "Apple Pie," which was universally attributed to the facetious Dr. King, and as such has been incorporated in the last edition of his works. Very early in life Mr. Welsted obtained a place in the secretary of state's office by the interest of his friend the Earl of Clare, to whom, in 1715, he addressed a small poem (which Jacob calls "a very good one") on his being created Duke of Newcastle; and to whom, in 1724, he dedicated an octavo volume, under the title of "Epistles, Odes, &c. written on several Subjects; with a Translation of Longinus's Treatise on the Sublime." In 1717 he wrote "The Genius, on occasion of the Duke of Marlborough's Apoplexy;" an ode much commended by Steele, and so generally admired as to be attributed to Addison; and afterwards an Epistle to Dr. Garth, on the Duke's death. He addressed a poem to the Countess of Warwick, on her marriage with Mr. Addison; a Poetical Epistle to the Duke of Chandos; and an Ode to Earl Cadogan, which was highly extolled by Dean Smedley. Sir Richard Steele was indebted to him for both the Prologue and Epilogue to "The Conscious Lovers;" and Mr. Philips for a complimentary poem on his Tragedy of "Humfrey Duke of Gloucester." In 1718 he wrote "The Triumvirate, or a letter in verse from Palemon to Celia, from Bath," which was considered as a satire against Mr. Pope. He wrote several other occasional pieces against this gentleman, who, in recompence of his enmity, thus mentioned him in his "Dunciad," in a Parody upon Denham's "Cooper's Hill:"

"Flow, Welsted, flow! like thine inspirer, beer;
 "Though stale, not ripe; though thin, yet never clear;
 "So

Nichols's
 History of
 Hinckley,
 p. 154.

“ So sweetly mawkish, and so smoothly dull ;
 “ Heady, not strong ; o’erflowing, though not full.”

In 1726 he published a comedy called “ The Dissembled Wanton, or, My Son get Money.”

In the Notes on the “ Dunciad,” II. 207. it is said, “ He writ other things which we cannot remember. Smedley, in his *Metamorphosis of Scriblerus*, mentions one, the Hymn of a Gentleman to his Creator : And there was another in praise either of a cellar, or a garret. L. W. characterized in the *Ἡρὶ Βάθους*, or the Art of Sinking, as a Didapper, and after as an Eel, is said to be this person, by Dennis, *Daily Journal* of May 11, 1728.” He was also characterized under the title of another animal, a mole, by the author of a simile, which was handed about at the same time, and which is preserved in the notes on the *Dunciad*.

In another note, III. 169. it is recorded that he received at one time the sum of five hundred pounds for secret service, among the other excellent authors hired to write anonymously for the ministry. See Report of the Secret Committee, &c. in 1742. And in a piece, said, but falsely, to have been written by Mr. Welsted, called “ The Characters of the Times, printed in 8vo. 1728,” he is made to say of himself, that “ he had, in his youth, raised so great expectations of his future genius, that there was a kind of struggle between the two universities, which should have the honour of his education ; to compound this, he civilly became a member of both, and, after having passed some time at the one, he removed to the other. From thence he returned to town, where he became the darling expectation of all the polite writers, whose encouragement he acknowledged in his occasional poems, in a manner that will make no small part of the fame of his protectors. It also appears from his works, that he was happy in the patronage of the most illustrious characters of the present age. Encouraged by such a combination in his favour, he published a book of poems, some in the Ovidian, some in the Horatian manner. in both which the most exquisite judges pronounced he even rivalled his masters. His love-verses have rescued that way of writing from contempt. In translations he has given us the very soul and spirit of his authors. His odes, his epistles, his verses, his love-tales, all are the most perfect things in all poetry.” If
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this pleasant representation of our author's abilities were just, it would seem no wonder, if the two universities should strive with each other for the honour of his education; but it is certain the world hath not coincided with this opinion. Our author, however, does not appear to have been a mean poet; he had certainly, from nature, a good genius, but, after he came to town, he became a votary to pleasure; and the applauses of his friends, which taught him to overvalue his talents, perhaps slackened his diligence, and, by making him trust solely to nature, slight the assistance of art. Prefixed to the collection of his poems is "A Dissertation concerning the Perfection of the English Language, the State of Poetry, &c."

Mr. Welsted married a daughter of Mr Henry Purcell, who died in 1724; and by whom he had one daughter, who died at the age of 18, unmarried. His second wife, who survived him, was sister to Sir Hoveden Walker, and to Bishop Walker the defender of Londonderry. He had a place in the office of ordnance, and a house in the Tower of London, where he died about 1749.

WENTWORTH (Sir THOMAS), earl of Strafford, was descended from a very ancient family, seated at Wentworth in the county of York, and born in London 1594. Authors do not mention where he received the first part of his education; but he spent some years at Cambridge in St. John's College, where he used great diligence and application, and made great progress in learning. On quitting the university, he travelled abroad for further accomplishments. In 1614, by his father's death, he became possessed of a great family estate of 6000*l.* per annum, and was appointed custos rotulorum for the county of York. He represented this county in parliament several times; but more particularly in the new parliament called on the accession of Charles I. in which he steadily opposed the arbitrary measures of the court. His eloquence gave him such great sway in the house, that he was made sheriff of Yorkshire, in order to disable him from sitting in it; and, in 1627, he was imprisoned by the lords of the council, for refusing the royal loan. In the succeeding parliament, he again represented his county, and exerted himself with great vigour; insisting upon the petition of rights, and obtaining a resolution of the house, that the redress of grievances and granting of supplies should go together: but, at the end of the session, the ministry found
means,

Gen. Hist.
of England.

means, with the bribe of a peerage and the presidentship of the council in the northern parts, to buy him off from the popular party. This frail man was at first ashamed of his apostacy, and concealed his change of sentiments; but at length desired an interview with Mr. Pym, to persuade him to continue his associate, and to justify his conduct. Pym replied, "you have left us; but I will not leave you, whilst your head is on your shoulders". About this time he contracted an intimate friendship with abp. Laud, and became an active second in all his arbitrary practices.

Echard,
v. II. p. 82.

Rushworth,
v. II. p. 8.

During his presidentship, he exercised power with great severity, and in some cases even with childish insolence; particularly in that of Henry Bellasis, son to the lord Falconberg, who was committed to prison for not having pulled off his hat to him; tho' he pleaded that he was talking to lord Fairfax, and that his face was turned another way. His behaviour, however, here recommended him to his royal master; and, in 1631, he was appointed deputy of Ireland. By his wise conduct and regulations, he emancipated the crown from a debt of more than 100,000*l.* bought off all the incumbrances on the revenue, caused an improvement of 40,000*l.* in the yearly income, and made this kingdom a fruitful source of riches to his master. He provided too for the opulency of the clergy; and brought the church in Ireland to a perfect conformity in her doctrine and discipline to that established in England; but, during his government, there were many exertions of despotism; and he was fondly attached to, and desirous of being treated with, all the foppish formalities of state. He reprimanded the earl of Kildare, the first peer of Ireland, for opposing his propositions to the parliament, and afterwards obliged him, without any legal proceeding, to submit his title to an estate to his decision, and imprisoned him a whole year on this business. But his sentence of death against lord Mountmorris lies the heaviest on his memory, of any part of his administration. Wentworth had given Mountmorris's kinsman a blow, for having accidentally hurt his foot; which being spoken before Mountmorris at the chancellor's, he observed, that the gentleman had a brother who would not have taken such an affront. He was for these words hurried before a court martial, and in the space of two hours condemned to die. The king gave him his life; but he was obliged to acknowledge the justice of his sentence, to be imprisoned for three

years, deprived of an estate, and all his employments both civil and military. But, upon the whole, his administration was so pleasing to his royal majesty, that he raised him to the dignity of lord lieutenant of Ireland, earl of Strafford, and knight of the garter.

The same reasons, which procured him the king's favour, raised against him the utmost resentment and odium of the people. On the opening of the long parliament, Pym, his implacable enemy, after having harangued the house a long time with all the force of his eloquence on the grievances of the nation, in conclusion accused the earl of Strafford as the greatest enemy to the liberties of his country, and the greatest promoter of tyranny, that any age had ever produced. And when the resentment of the house was inflamed to its highest pitch, it was suddenly moved that the earl of Strafford should be immediately impeached of high treason. Accordingly, on the same day, Pym appeared at the bar of the house of lords, and impeached him in the name of all the commons in England, and desired that he might be sequestered from all councils, and put into safe custody; and the lords immediately complied with the request. His impeachment was prepared, consisting of 28 articles, regarding his conduct as president of the council of York, as governor of Ireland, and as counsellor and commander in England. We shall not detain the reader with the particulars of this proceeding, but refer him to the "State Trials" for his satisfaction. We shall only observe, that his trial lasted eighteen days; during which he defended himself with such address, that the commons, doubting whether the lords would give judgement against him, passed a bill for attainting him of high treason. The bill was stopped for some time in the house of lords; and the king tried every method he could think of to appease the resentment of the commons, and save his faithful servant. But great mobs, armed with clubs and swords, surrounded his palace, crying out, "Justice, Justice!" and threatening the destruction of the king, queen, and royal family, unless his majesty consented to Strafford's death. The earl, understanding the distress the king was in, generously wrote to him, not to hazard the safety of his family and the peace of the kingdom for his sake, but pass the bill: adding, that his consent would abundantly acquit his majesty in the eye of heaven; and he should resign his life with all the cheerfulness imaginable, as an acknowledgement of the favours he had received

from his sovereign. After passing two days and nights in the utmost perplexity, the king with extreme reluctance signed a commission for passing the bill: and he was beheaded on Tower-hill, May 12, 1641, in his 49th year, dying with great resolution and tranquillity. After the Restoration, the bill of attainder was reversed, as a stain to the justice of the nation.

The earl of Strafford's Letters were published, in 2 vols. fol. 1739, by Dr. William Knowler.

Hist. of
Spalding
Society,
p. xxxviii.

WESLEY (SAMUEL), was born at Winterborn Whitchurch in Dorsetshire, where his father was vicar, as his grandfather had been of Charmouth in the same county before the Restoration. He was educated at the free school at Dorchester, and then in a private academy among the Dissenters, whom he soon left, and was admitted a servitor, at the age of 18, of Exeter College, Oxford, 1684. He was chaplain to the marquis of Normanby, afterwards duke of Buckingham, who recommended him for an Irish bishopric. He proceeded B. A. 1688, and taking orders, was rector of South Ormesby in the county of Lincoln; where he wrote "The Life of Christ, an heroic Poem, 1693," folio; dedicated to the Queen, reprinted with large editions and corrections in 1697; "The History of the Old and New Testament attempted in Verse, and adorned with three hundred and thirty sculptures, engraved by J. Sturt, 1704," 3 vols. 12mo, addressed to Q. Anne in a poetical dedication. He afterwards obtained the rectory of Epworth in the same county, and died April 25, 1735. He was a very voluminous author; having published, beside other things, "Maggots, or Poems on several subjects, 1685," 8vo; "Elegies on Q. Mary and Abp. Tillotson, 1695," folio; "A Letter concerning the Education of the Dissenters in their private Academies, 1703," and "A Defence of it," 12mo. "A Treatise on the Sacrament;" and "Dissertationes in Librum Jobi;" for which last, proposals were circulated in 1729, and which was finished after his death, and published by his son Samuel, 1736. His poetry, which is far from being excellent, incurred the censure of Garth; but he made ample amends for it by the goodness of his life. He left an exceedingly numerous family of children; four of whom are not unknown in the annals of English literature: 1. Samuel (of whom hereafter); 2. and 3. John and Charles Wesley, the two celebrated Methodist Preachers,

Preachers, the former admitted at Lincoln college, the other at Brazen-nose college. 4. Mrs. Mehetabel Wright, authoress of several Poems printed in the sixth volume of the "Poetical Calendar." See the Life of Mr. Bowyer, p. 91; who printed his Job in a beautiful type, illustrated with cuts, and supported by a respectable list of subscribers. This appears to have been the most laboured of its author's numerous works. He collated all the copies he could meet with of the original and the Greek and other versions and editions; and, after his labours and his library had been burnt with his house (which it seems had suffered the like fate once before about the year 1707), he resumed the task in the decline of life, oppressed with gout and palsy through long habit of study. Among other Prolegomena, he particularly acknowledges that of his three p. 1. 5. 6. sons, and his friend Maurice Johnson.

WESLEY (SAMUEL the younger), son of the preceding, scholar and near 20 years usher of Westminster-school, whence he was elected as a king's scholar to Christ Church, Oxford. He was author of two excellent poems, "The Battle of the Sexes," and "The Prisons opened;" and of another called "The Parish Priest, a Poem, upon a Clergyman lately deceased," a very dutiful and striking Eulogy on his wife's father; which are all printed among his poems, and several humorous tales, in 4to, 1736, and after his death in 12mo, 1743. He gave to the Spalding Society an annulet that had touched the heads of the three Kings of Cologne, whose names were in black letters within. He died Nov. 6, 1739, aged 49, being at that time head master of Tiverton School; but never presented to any ecclesiastical benefice. He was buried in the churchyard at Tiverton. His epitaph may be seen at the end of his life, prefixed to his poems, 1743. Hist. of Spalding Society, p. xxi.

In the valuable publication which furnishes this and the preceding article, is a most curious and interesting letter on the history of the *Wesley* family. As it more immediately, however, relates to the present famous leader of the Methodists, it does not so immediately connect itself with our plan.

WEST (GILBERT), son of the reverend Dr. West Life by Dr. Johnson. and of a sister of Sir Richard Temple afterwards lord Cobham, was educated at Eton and at Oxford, with a view to the church; but obtaining from his uncle a

commission either in a regiment of dragoons or dragoon guards, entered into the army, where he continued till his appointment into the office of lord Townshend, secretary of state, with whom he attended the king to Hanover. He was nominated clerk-extraordinary of the privy council in May 1729; soon after which he married, and settled at Wickham in Kent, where he devoted himself to learning, and to piety. For his "Observations on the Resurrection," which appeared in 1747, he received from Oxford, by diploma, the degree of LL.D. March 30, 1748. In 1749 first appeared his translation of "Pindar's Odes." He was very often visited by Lyttelton and Pitt, who, when they were weary of faction and debates, used at Wickham to find books and quiet, a decent table, and literary conversation. There is at Wickham a walk made by Pitt; and, what is of far more importance, at Wickham Lyttelton received that conviction which produced his "Dissertation on St. Paul." Mr. West's income was not large; and his friends endeavoured, but without success, to obtain an augmentation. It is reported, that the education of the young prince was offered to him, but that he required a more extensive power of superintendence than it was thought proper to allow him. In time, however, his revenue was improved; he lived to have one of the lucrative clerkships of the Privy Council in 1752, and Mr. Pitt at last had it in his power to make him treasurer of Chelsea Hospital. He was now sufficiently rich; but wealth came too late to be long enjoyed, nor could it secure him from the calamities of life: he lost his only son in 1755, and on the 26th of March, 1756, a stroke of the palsy (to use the words of the incomparable writer from whom we have borrowed the greater part of this memoir) "brought to the grave one of the few poets to whom the grave might be without its terrors." Mr. Upton's "Letter concerning a new edition of Spenser's Faerie Queen, 1751," 4to, was inscribed to Mr. West.

Anecdotes
of Bowyer,
by Nichols,
p. 205.

Ibid. p. 101. WEST (JAMES), of Alscott, in the county of Warwick, esq. M. A. of Balliol-college, Oxford (son of Richard West, said to be descended, according to family tradition, from Leonard, a younger son of Thomas West lord Delawar, who died in 1525), was representative in parliament for St. Alban's in 1741; and, being appointed one of the joint secretaries of the Treasury, held

that

that office till 1762. In 1765 or 1766, his old patron the duke of Newcastle obtained for him a pension of 2000*l.* a year. He was an early member, and one of the vice-presidents, of the Antiquary Society; and was first treasurer, and afterwards president, of the Royal Society. He married the daughter and heiress of Sir Thomas Stephens, timber-merchant in Southwark, with whom he had a large fortune in houses in Rotherhithe; and by whom he had a son, James West, esq. now of Alscott, one of the auditors of the land-tax, and sometime member of parliament for Boroughbridge in Yorkshire (who in 1774 married the daughter of Christopher Wrenn, of Wroxhall, in Warwickshire, esq.); and two daughters: Sarah, married, in July 1761, to Andrew late lord Archer, and ——— unmarried. He died July 2, 1772. His collection of MSS. was sold to the earl of Shelburne; and his printed books, including many with large MS. notes by that able antiquary Bishop White Kennet, were sold by auction by Mr. Landford, from a catalogue digested by Mr. S. Paterfou, in 1773: the sale began March 29, and lasted 24 days. His prints and drawings were sold in 13 days; coins and medals in 7; plate and miscellaneous curiosities, in 7; pictures, framed prints, and drawings, in 4 days, the same year.

WETSTEIN (JOHN JAMES), a very learned divine of Germany, was descended from an ancient and distinguished family, and born at Basil in 1693. He was trained with great care, and had early made such a progress in the Greek and Latin tongues, as to be thought fit for higher pursuits. At fourteen, he applied to divinity under his uncle John Rodolph Wetstein, a professor at Basil; and learned Hebrew and the Orientals from Buxtorf. At sixteen, he took the degree of doctor in philosophy, and four years after was admitted into the ministry: on which occasion he publicly defended a thesis, “De variis Novi Testamenti lectionibus.” He shewed, that the vast variety of readings in the New Testament are no argument against the genuineness and authenticity of the text. He had made these various readings the object of his attention; and, while he was studying the ancient Greek authors, as well sacred as prophane, kept this point constantly in view. He was exceedingly pleased with examining all the manuscripts he could come at; and his curiosity in this particular was the chief motive of

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his travelling into foreign countries. In 1714. he went to Geneva; and, after some stay there, to Paris; from thence to England: in which last place he had many conferences with Dr Bentley, relating to the prime object of his journey. Passing through Holland, he arrived at Basil in July 1717, and applied himself to the business of the ministry for several years. Still he went on with his critical disquisitions and animadversions upon the various readings of the New Testament; and kept a constant correspondence with Dr. Bentley, who was at the same time busy in preparing an edition of it, yet did not propose to make use of any manuscripts less than a thousand years old, which are not easy to be met with.

In 1730, he published, in 4to, "*Prolegomena ad Novi Testamenti Græci editionem accuratissimam e vetustissimis Codd. Mss. denuo procurandam.*" Before the publication of these "*Prolegomena,*" some divines, either from motives of envy, or through fear of having the present text unsettled, had procured a decree from the senate of Basil, that Mr. Wetstein's "*undertaking was both trifling and unnecessary, and also dangerous:*" they added too, but it does not appear upon what foundation, that "*his New Testament favoured of Socinianism.*" They now proceeded farther, and, by various arts and intrigues, got him prohibited from officiating as a minister. Upon this, he went into Holland, being invited by the booksellers Wetsteins, who were his relations; and had not been long at Amsterdam, before the Remonstrants named him to succeed Le Clerc, now superannuated and incapable, in the professorship of philosophy and history. But, though they were perfectly satisfied of his innocence, yet they thought it necessary that he should clear himself in form, before they admitted him; and for this purpose he went to Basil, made a public apology, got the decree against him reversed, and returned to Amsterdam in May 1733. Here he went ardently on with his edition of the New Testament, sparing nothing to bring it to perfection; neither labour, nor expence, nor even journeys, for he came over a second time to England in 1746. At last he published it; the first volume in 1751, the second in 1752, folio. The text he left entirely as he found it: the various readings, of which he had collected more than any one before him, or all of them together, he placed under the text. Under these various readings he subjoined a critical commentary, containing observations which he had collected from an infinite number of Hebrew, Greek, and Latin

Latin writers. At the end of his New Testament, he published two epistles of Clemens Romanus, with a Latin version and preface, in which he endeavours to establish their genuineness. These epistles were never published before, nor even known to the learned; but were discovered by him in a Syriac manuscript of the New Testament.

This work established his reputation all over Europe; and he received marks of honour and distinction from several illustrious bodies of men. He was elected into the royal academy of Prussia, in June 1752; into the English society for propagating the gospel in foreign parts, in Feb. 1752-3; and into the Royal Society of London, in April following. He died at Amsterdam, of a mortification, March 24, 1754. Besides his edition of the New Testament, he published some things of a small kind; amongst the rest, a funeral oration upon Mr. Le Clerc. He is represented not only as having been an universal scholar, and of consummate skill in all languages, but as a man abounding in good and amiable qualities. He was never married.

WHARTON (HENRY), an English divine of most uncommon abilities, was born Nov. 9, 1664, at Worstead in Norfolk; of which parish his father was vicar. He was educated under his father; and made such a progress in the Greek and Latin tongues, that at his entrance into the university he was thought an extraordinary young man. Feb. 1679-80, he was admitted into Caius-college, Cambridge, of which his father had been fellow; where he prosecuted his studies with the greatest vigour, and was instructed in the mathematics by Mr. (afterwards Sir) Isaac Newton amongst a select company, to whom that great man read lectures in his own private chamber. He took a bachelor of arts degree in 1683-4, and resided in the college till 1686; when, observing no probability of a vacancy among the fellowships, he left it, and went to Dr. Cave, whom he assisted in compiling his "*Historia Literaria*." He was recommended by Dr. Baker, then senior fellow of Caius-college, and afterwards chaplain to archbishop Tillotson; and Dr. Cave acknowledges, that the appendix of the three last centuries is almost wholly owing to Mr. Wharton. In 1687, he was ordained deacon; and the same year proceeded master of arts by the help of a proxy, which favour was indulged him, on ac-

Life of Mr.
Henry
Wharton,
prefixed to
his Sermons.

count of his then lying ill of the small pox at Ilington. In 1688, he distinguished himself as a publisher of some pieces in defence of the Protestant religion; one of which was written by himself, and is intituled, "A Treatise of the Celibacy of the Clergy, wherein its rise and progress are historically considered." 4to. The same year, though as yet no more than a deacon, he was honoured by abp Sancroft with a licence to preach through the whole province of Canterbury; a favour, granted to none but him during Sancroft's continuance in that see. Sept. following, the abp. admitted him into the number of his chaplains, and at the same (as his custom was) gave him a living; but, institution to it being deferred till he should be of full age, the vicarage of Minster in the Isle of Thanet fell void in the mean time, and afterwards the rectory of Chartham, to both which he was collated in 1689, being ordained priest on his own birth-day, 1688.

He now began to shew himself to the world by publications of a larger kind; and, in 1690, put out, in 4to, "*Jacobi Ufferii Armachani Historia Dogmatica inter Orthodoxos & Pontificios de Scripturis & Sacris Vernaculis:*" which work he had transcribed and digested from the original, at the desire of abp. Sancroft, and added to it a considerable supplement of his own. In 1692, he published, in 8vo, "A Defence of Pluralities:" and the same year was printed, in two volumes folio, his "*Anglia Sacra, sive Collectio Historiarum, partim antiquitus partim recenter scriptarum, de Archiepiscopis & Episcopis Angliæ, a prima Fidei Christianæ susceptione ad annum MDXL.*" He has been generally commended for having done great service to the ecclesiastical history of this kingdom by this work: yet bishop Burnet, in his "Reflections" on Atterbury's book of "The Rights, Powers, and Privileges of an English Convocation," tells us, that "he had in his hands a whole treatise, which contained only the faults of ten leaves of one of the volumes of the '*Anglia Sacra.*' They are indeed," adds he, "so many and so gross, that often the faults are as many as the lines: sometimes they are two for one." In 1693, he published, in 4to, "*Bedæ Venerabilis Opera quædam Theologica, nunc primum edita; nec non Historica antea semel edita:*" and the same year, under the name of Anthony Harmer, "A Specimen of some errors and defects in the '*History of the Reformation of the Church of England,*' written by Gilbert Burnet,"
"D. D."

“ D. D.” 8vo. In the answer to this, addressed by way of letter to the bishop of Lichfield and Coventry, Dr. Burnet observes, that “ he had not seen any one thing relating to his history, which had pleased him so much as this specimen. It is plain,” says he, “ that here is a writer, who has considered those times and that matter with much application ; and that he is a master of this subject. He has the art of writing skilfully ; and how much soever he may be wanting in a Christian temper, and in the decency that one who owns himself of our communion owed to the station I hold in it ; yet in other respects he seems to be a very valuable man, so valuable, that I cannot without a very sensible regret see such parts and such industry like to be soured and spoiled with so ill a temper.” And afterwards, in his “ Reflections” upon Atterbury’s book just mentioned, he speaks of the specimen in these words : “ Some years ago, a rude attack was made upon me under the disguised name of Anthony Harmer. His true name is well enough known, as also who was his patron :—but I answered that specimen with the firmness that became me, and I charged the writer home to publish the rest of his ‘ Reflections.’ He had intimated, that he gave then but the sample, and that he had great store yet in reserve. I told him upon that, I would expect to see him make that good, and bring out all he had to say ; otherwise they must pass for slander and detraction. He did not think fit to write any more upon that, though he was as much solicited to it by some, as he was provoked to it by myself.” In 1695, he published in folio, “ The History of the Troubles and Trials of Archbishop Laud ;” and the same year, in 8vo, “ *Historia de Episcopis & Decanis Londinensibus, nec non de Episcopis & Decanis Assavensibus, a prima sedis utriusque fundatione ad annum MDXL.*” Besides these works, he left several pieces behind him, about which he had taken great pains : and two volumes of his “ Sermons” have been printed in 8vo since his death.

He was a man of great natural endowments, a quick apprehension, solid judgement, and faithful memory. As to his person, he was of a middle stature, of a brown complexion, and of a grave and comely countenance. His constitution was vigorous and healthful ; but his immoderate application and labours, together with the too violent operation of a medicine which weakened his stomach,

so far broke it, that all the skill and art of the most experienced physicians could do nothing for him. The summer before he died, he went to Bath, and found some benefit by the waters there; but falling immoderately to his studies, on his return to Canterbury, he was presently reduced to extreme weakness, under which he languished for some time, and at last died March 5. 1694-5, in his 31st year. He was greatly lamented, especially by the clergy; to whom his labours and publications had been very acceptable. As a testimony of their esteem for him, they attended in great numbers at his funeral, with many of the bishops; and, among the rest, abp. Tenison, and Lloyd bishop of Lichfield, who both visited him in his last sickness. He was interred on the south-side of Westminster-abbey, towards the west end; where on the wall is fixed up a small tablet to his memory.

WHARTON (PHILIP duke of), an English nobleman, of a most eccentric genius and humour, was born about 1699. He was educated at home: and, as what was calculated to distinguish him most, his father's prime object was to form him a complete orator. The first prelude to his innumerable misfortunes may justly be reckoned his falling in love with, and privately marrying, a young lady, the daughter of major general Holmes; a match by no means suited to his birth, fortune, and character, and far less to the ambitious views his father had entertained about him. However, the amiable lady deserved infinitely more happiness than she met with by an alliance with his family; and the young lord was not so unhappy through any misconduct of hers, as by the death of his father, which this precipitate marriage is thought to have occasioned about a year after. The duke being so early free from paternal restraints, plunged himself into those numberless excesses, which became at last fatal to him; and he proved, as Pope expresses it,

“ A tyrant to the wife his heart approv'd,
“ A rebel to the very king he lov'd.”

In 1716, he indulged his desire of travelling, and finishing his education abroad; and, as he was designed to be brought up in the strictest Whig principles, Geneva was judged a proper place for his residence. He took the route of Holland, and visited several courts of Germany, that of Hanover in particular. Being arrived at Geneva, he

conceived so great a disgust to the austere and dogmatical precepts of his governor, that he soon decamped, and set out for Lyons, where he arrived in Oct. 1716. His lordship somewhere or other had picked up a bear's cub, of which he was very fond, and carried it about with him. But, when he was determined to abandon his tutor, he left the cub behind him, with the following address to him: "Being no longer able to bear with your ill usage, I think proper to be gone from you; however, that you may not want company, I have left you the bear, as the most suitable companion in the world that could be picked out for you."

When the marquis was at Lyons, he took a very strange step, little expected from him. He wrote a letter to the chevalier de St. George, then residing at Avignon, to whom he presented a very fine stone-horse. Upon receiving this present, the chevalier sent a man of quality to the marquis, who carried him privately to his court; where he was received with the greatest marks of esteem, and had the title of duke of Northumberland conferred upon him. He remained there, however, but one day; and then returned post to Lyons, whence he set out for Paris. He likewise made a visit to the queen-dowager of England, consort to James II. then residing at St. Germain, to whom he paid his court, pursuing the same rash measures as at Avignon. During his stay at Paris, his winning address and astonishing parts gained him the esteem and admiration of all the British subjects of both parties who happened to be there. The earl of Stair, then the English ambassador there, notwithstanding all the reports to the marquis's disadvantage, thought proper to shew some respect to the representative of so great a family. His excellency never failed to lay hold of every opportunity to give some admonitions, which were not always agreeable to the vivacity of his temper, and sometimes provoked him to great indiscretions. Once in particular the ambassador, extolling the merit and noble behaviour of the marquis's father, added, that he hoped he would follow so illustrious an example of fidelity to his prince, and love to his country: upon which the marquis immediately answered, that "he thanked his excellency for his good advice; and, as his excellency had also a worthy and deserving father, he hoped he would likewise copy so bright an original, and tread in his steps." This was a severe sarcasm; as the ambassador's father had betrayed his

his master in a manner that was shameful. Before he left France, an English gentleman expostulating with him, for swerving so much from the principles of his father and whole family, his lordship answered, that "he had pawned his principles to Gordon, the Pretender's banker, for a considerable sum; and, till he could repay him, he must be a Jacobite: but, when that was done, he would again return to the Whigs."

Dec. 1716, the marquis arrived in England, where he did not remain long, till he set out for Ireland; in which kingdom, on account of his extraordinary qualities, he had the honour done him of being admitted, though under age, to take his seat in the house of peers. Here he espoused a very different interest from that which he had so lately embraced. He distinguished himself, in this situation, as a violent partizan for the ministry; and acted in all other respects, as well in his private as public capacity, with the warmest zeal for Government. In consequence of this zeal, shewn at a time when they stood much in need of men of abilities, and so little expected from him, the king created him a duke: and, as soon as he came of age, he was introduced into the house of lords in England, with the like blaze of reputation. Nevertheless, a little before the death of lord Stanhope, his grace again changed sides, opposed the court, and endeavoured to defeat the schemes of the ministry. He was one of the most forward and vigorous in the defence of the bishop of Rochester, and in opposing the bill for inflicting pains and penalties on that prelate: and, as if this opposition was not sufficient, he published, twice a week, a paper called, "The True Briton;" several thousands of which were dispersed weekly.

Mean while, his boundless profusion had by this so burthened his estate, that a decree of chancery took hold of it, and vested it in the hands of trustees, for the payment of his debts; but not without making a provision of 1200*l.* per annum for his subsistence. This not being sufficient to support his title with suitable dignity at home, he resolved to go abroad, till his estate should be clear. But in this he only meant, as it should seem, to deceive by an appearance; for he went to Vienna, to execute a private commission, not in favour of the English ministry; nor did he ever shine to greater advantage as to his personal character, than at the Imperial court. From Vienna he made a tour to Spain, where his arrival alarmed

ed the English minister so much, that two expresses were sent from Madrid to London, upon an apprehension that his grace was received there in the character of an ambassador; upon which the duke received a summons under the privy-seal to return home. His behaviour on this occasion was a sufficient indication, that he never designed to return to England, whilst affairs remained in the same state. This he had often declared, from his going abroad the second time; which, no doubt, was the occasion of his treating that solemn order with so much indignity, and endeavouring to inflame the Spanish court, not only against the person who delivered the summons, but also against the court of Great Britain itself, for exercising an act of power, as he was pleased to call it, within the jurisdiction of his Catholic majesty. After this he acted openly in the service of the Pretender, and appeared at his court, where he was received with the greatest marks of favour.

While thus employed abroad, his duchess, who had been neglected by him, died in England, April 14. 1726. and left no issue behind her. Soon after this, he fell violently in love with Madam Oberne, then one of the maids of honour to the queen of Spain. She was daughter of an Irish colonel in that service, who being dead, her mother lived upon a pension the king allowed her; so that this lady's fortune consisted chiefly in her personal accomplishments. Many arguments were used, by their friends on both sides, to dissuade them from the marriage. The queen of Spain, when the duke asked her consent, represented to him in the most lively terms, that the consequence of the match would be misery to them both, and absolutely refused her consent. Having now no hopes of obtaining her, he fell into a deep melancholy, which brought on a lingering fever, of which he languished till he had almost ready to drop into the ground. This circumstance reached her majesty's ear: she was moved with his distress, and sent him word to endeavour the recovery of his health; and as soon as he was able to appear abroad, she would speak to him in a more favourable manner than at their last interview. The duke, upon receiving this news, imagined it the best way to take advantage of the kind disposition her majesty was then in; and, summoning to his assistance his little remaining strength, threw himself at her majesty's feet, and begged of her either to give him M. Oberne, or order him not
to

to live. The queen consented, but told him he would soon repent it. After the solemnization of his marriage, he passed some time at Rome; where he accepted of a blue garter, affected to appear with the title of duke of Northumberland, and for a while enjoyed the confidence of the exiled prince. But, as he could not always keep himself within the bounds of Italian gravity, and having no employment to amuse his active temper, he soon ran into his usual excesses; which giving offence, it was thought proper for him to remove from that city for the present, lest he should at last fall into actual disgrace.

Accordingly, he quitted Rome, and went by sea to Barcelona; and then resolved upon a new scene of life, which few expected he would ever have engaged in. He wrote a letter to the king of Spain, acquainting him, that he would assist at the siege of Gibraltar as a volunteer. The king thanked him for the honour, and accepted his service: but he soon grew weary of this, and set his heart on Rome. In consequence of this resolution, he wrote a letter to the chevalier de St. George, full of respect and submission, expressing a desire of visiting his court; but the chevalier returned for answer, that he thought it more advisable for his grace to draw near England. The duke seemed resolved to follow his advice, set out for France in company with his duchess, and attended by two or three servants arrived at Paris in May, 1728. Here he made little stay, but proceeded to Rouen, in his way, as some imagined, for England; but he stopped, and took up his residence at Rouen, without reflecting the least on the business that brought him to France. He was so far from making any concession to the government, in order to make his peace, that he did not give himself the least trouble about his personal estate, or any other concern in England. The duke had about 600*l.* in his possession when he arrived at Rouen, where more of his servants joined him from Spain. A bill of indictment was about this time preferred against him in England, for high treason. The chevalier soon after sent him 2000*l.* for his support, of which he was no sooner in possession, than he squandered it away. As a long journey did not very well suit with his grace's finances, he went for Orleans; thence fell down the river Loyre, to Nantz, in Brittany; and there he stopt some time, till he got a remittance from Paris, which was dispersed almost as soon as received. At Nantz some of his ragged servants rejoined him, and
he

he took shipping with them for Bilboa, as if he had been carrying recruits to the Spanish regiments. From Bilboa he wrote a humorous letter to a friend at Paris, giving a whimsical account of his voyage, and his manner of passing his time. The queen of Spain took the duchess to attend her person.

Jan. 1731, the duke declined so fast, being in his quarters at Lerida, that he had not the use of his limbs, so as to move without assistance; but, as he was free from pain, did not lose all his gaiety. He continued in this ill state of health for two months, when he gained a little strength, and found benefit from a certain mineral water, in the mountains of Catalonia; but he was too much spent to recover. He relapsed the May following at Terragona, whither he removed with his regiment: and, going to the abovementioned waters, he fell into one of those fainting fits to which he had been for some time subject, in a small village; and was utterly destitute of all the necessaries of life, till some charitable fathers of a Bernardine convent offered him what assistance their house afforded. The duke accepted their kind proposal; upon which they removed him to their convent, and administered all the relief in their power. Under this hospitable roof, after languishing a week, the duke of Wharton died, without one friend or acquaintance to close his eyes. His funeral was performed in the same manner which the fathers observed to those of their own fraternity.

WHEARE (DEGORY), Camdenian professor of history at Oxford, was born at Jacobstow in Cornwall, 1573, and admitted of Broadgate-Hall in that university. He took the degrees in arts, that of master being completed in 1600: and, two years after, was elected fellow of Exeter college. Leaving that house in 1608, he travelled beyond the seas into several countries; and at his return found a patron in lord Chandos. Upon the death of this nobleman, he retired with his wife to Gloucester-Hall in Oxford, where, by the care and friendship of the principal, he was accommodated with lodgings; and there contracted an intimacy with one Mr. Thomas Allen, by whose interest Camden made him the first reader of that lecture which he had founded in the university. Soon after, he was made principal of that hall; and this place, with his lecture, he held to the time of his death, which happened in 1647. Wood tells us, that he

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he was esteemed by some a learned and genteel man, and by others a Calvinist. He adds, that he left also behind him a widow and children, who soon after became poor : and whether or no the females lived honestly, is not, he says, for him to determine.

He published, "*De ratione & methodo legendi historiarum Dissertatio*, Oxon. 1625," in 8vo. This was an useful work, and has undergone several editions, with the addition of pieces upon the same subject, by other hands : but the best is that translated into English, with this title, "*The Method and Order of reading both Civil and Ecclesiastical Histories : in which the most excellent Historians are reduced into the order in which they are successively to be read ; and the judgements of learned men concerning each of them subjoined*. By Degory Wheare, Camden Reader of History in Oxford. To which is added, *An Appendix concerning the Historians of particular nations, ancient and modern*. By Nicholas Horseman. With Mr. Dodwell's invitation to gentlemen to acquaint themselves with antient History. Made English and enlarged by Edmund Bohun, esq. Lond. 1698," in 8vo.

Besides this work, Mr. Wheare published, "*Parentatio Historica : sive, Commemoratio vitæ & mortis V. C. Guliel. Camdeni Clarentii, facta Oxoniæ in Schola Historica*, 12 Nov. 1626. Oxon. 1628." "*Dedicatio Imaginis Camdenianæ in Schola Historica*, 12 Nov. 1626. Oxon. 1628."—" *Epistolarum Eucharisticarum Fasciculus*."—" *Charisteria*." These two last are printed with "*Dedicatio Imaginis*," &c.

Athen.
Oxon.
Biographia
Britaonica.

WHEELER (Sir GEORGE), an English gentleman and divine, was the son of colonel Wheeler of Charing in Kent, and born in 1650 at Breda in Holland, his parents being then exiles there, for having espoused the cause of Charles I. In 1667, he became a commoner of Lincoln college in Oxford, under the tuition of the learned Dr. Hickes, the deprived dean of Worcester : but, before he had a degree conferred upon him, went to travel ; and, in the company of Dr. James Spon of Lyons, took a voyage from Venice to Constantinople, through the Lesser Asia, and from Zant through several parts of Greece to Athens, and thence to Attica, Corinth, &c. They made great use of Pausanias, as they journeyed through the countries of Greece ; and corrected and explained

plained several traditions, by means of this author. Some time after his return, he presented to the university of Oxford several pieces of antiquity, which he had collected in his travels; upon which, in 1683 the degree of master of arts was conferred upon him, he being then a knight. He then took orders, and, in 1684, was installed into a prebend of the church of Durham. He was also made vicar of Basingstoke, and afterwards presented to the rich rectory of Houghton le Spring by bishop Crew his patron. He was created doctor of divinity by diploma, May 18, 1702; and died, Feb. 18, 1723-4. In 1682, he published an account of his "Journey into Greece, in the company of Dr. Spon of Lyons, in six books," folio. He also published in 1689, "An account of the churches and places of assembly of the primitive Christians, from the churches of Tyre, Jerusalem, and Constantinople, described by Eusebius; and ocular observations upon several very ancient edifices of churches yet extant in those parts: with a reasonable application." We have also a third piece of his, intituled, "The Protestant Monastery, or Christian Oeconomics." which contains directions for the religious conduct of a family, and shews him to have been a remarkably pious and devout man.

He married a daughter of Sir Thomas Higgons of Grewell in Hampshire, who died in 1703, and left a numerous issue.

WHICHCOT (BENJAMIN), an English divine of great name, was descended of an ancient and good family in the county of Salop, and was the sixth son of Christopher Whichcot, esq; at Whichcot-Hall in the parish of Stoke, where he was born in 1609. He was admitted of Emanuel-college, Cambridge, in 1626, and took the degrees in arts; a bachelor's in 1629, master's in 1633. The same year, 1633, he was elected fellow of the college, and became a most excellent tutor; many of his pupils, as Wallis, Smith, Worthington, Cradock, &c. becoming afterwards men of great figure themselves. In 1636, he was ordained both deacon and priest at Buckden by Williams bishop of Lincoln; and soon after set up an afternoon-lecture on Sundays in Trinity church at Cambridge, which, archbishop Tillotson says, he served near twenty years. He was also appointed one of the university preachers; and, in 1643, was presented by the

Preface to
Eight Letters, sub-
joined to
Whichcot's
Moral and
Religious
Apothecary.
Published
by Sam.
Salt, D.D.
in 1753,
3vo.

Funeral
Sermon on
Dr. Which-
cot.

master and fellows of his college to the living of North-Cadbury in Somersetshire. This vacated his fellowship; and upon this, it is presumed, he married, and went to his living: but was soon called back to Cambridge, being pitched upon to succeed the ejected provost of King's-college, Dr. Samuel Collins, who had been in that post thirty years, and was also regius professor of divinity. This choice was perfectly agreeable to Dr. Collins himself, though not so to Dr. Whichcot; who had scruples about accepting what was thus irregularly offered him: however, after some demurring, he complied, and was admitted provost March 16, 1644. He had taken his bachelor of divinity's degree in 1640; and he took his doctor's in 1649. He now resigned his Somersetshire living, and was presented by his college to the rectory of Milton in Cambridgeshire, which was void by the death of Dr. Collins. It must be remembered, to Dr. Whichcot's honour, that, during the life of Dr. Collins, one of the two shares out of the common dividend allotted to the provost was, not only with Dr. Whichcot's consent, but at his motion, paid punctually to him, as if he had still been provost. Dr. Whichcot held Milton, as long as he lived; though after the Restoration he thought proper to resign, and resume it by a fresh presentation from the college. He still continued to attend his lecture at Trinity church, with the same view that he had at first set it up; which was, to preserve and propagate a spirit of sober piety and rational religion in the university of Cambridge, in opposition to the fanatic enthusiasm and senseless canting then in vogue: and the happy effect of his pains in this way appeared in the great talents and excellent performances of so many eminent divines after the Restoration; of whom most of those, and Tillotson among them, who had received their education at Cambridge, were formed at least, if not actually brought up, by him. In 1653, he wrote a copy of verses upon the death of Oliver Cromwell, which we are to suppose done entirely out of form, and not out of any regard to the person of the protector. Nor had Dr. Whichcot ever concurred with the violent measures of those times, by signing the covenant, or by any injurious sayings or actions to the prejudice of any man. At the Restoration, however, he was removed from his provostship, by especial order from the king; but yet he was not disgraced or frowned upon. On the contrary, he went to London,

and

and in 1662 was chosen minister of St. Anne's Black-Friars, where he continued till his church was burned down in the dreadful fire of 1666. Then he retired to Milton for a while; but was again called up, and presented by the crown to the vicarage of St. Lawrence Jewry, vacant by the promotion of Dr. Wilkins to the see of Chester: where he continued in high reputation and esteem till his death. In 1683, he went down to Cambridge; where, upon taking a great cold, he fell into a distemper, which in a few days put an end to his life. He died at the house of his ancient and learned friend Dr. Cudworth, master of Christ's college, in May 1683; and was interred in the church of St. Lawrence Jewry, Dr. Tillotson then lecturer there preaching his funeral sermon, where his character is drawn to great advantage. Burnet speaks of him in the following terms: "He was Hist. of his own Times, vol. I. a man of a rare temper; very mild and obliging. He had great credit with some, that had been eminent in the late times; but made all the use he could of it to protect good men of all persuasions. He was much for liberty of conscience; and being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of a deiform nature (to use one of his own phrases). In order to this, he set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotin; and on considering the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature, in which he was a great example, as well as a wise and kind instructor. Cudworth carried this on with a great strength of genius, as well as a vast compass of learning."

He is reckoned by Fuller, who printed his history of Cambridge in 1655, among the writers of Emanuel college; but it does not appear that he published any thing before the Restoration, or in any part of his life. Select sermons of his were printed 1698, in one volume 8vo, with a preface by the earl of Shaftesbury, author of "The Characteristics:" three volumes more were published by Dr. Jeffery, archdeacon of Norwich, in 1701, 1702, and 1703: and a fourth volume was printed by Dr. Samuel Clarke in 1707. "Moral and religious aphorisms," collected from his manuscript papers, were also published by Dr. Jeffery in 1703; and republished in

1753 by Dr. Samuel Salter, with large additions, and eight letters, which passed between Dr. Whichcot and some of his acquaintance upon interesting subjects. As the preface of lord Shaftesbury is a curiosity in its kind, yet not printed among his works, and is a fine illustration of our author's character, we recommend it to the notice of our readers. They who are read in the noble author's "Characteristics" will want no proof, beyond its own internal evidence, to be convinced that it is his.

Memoirs of
the Life and
Writings of
Mr. Wm.
Whiston,
written by
himself,
p. 1. 1753.
8vo.

WHISTON (WILLIAM), an English divine of very uncommon parts and more uncommon learning, but of a singular and extraordinary character, was born the 9th of Dec. 1667, at Norton near Twycrosse, in the county of Leicestershire; of which place his father Josiah Whiston, a learned and pious man, was rector. He was kept at home till he was seventeen, and trained under his father; and this on two accounts: first, because he was himself a valetudinarian, being greatly subject to the *status hypocondriaci* in various shapes all his life long; secondly, that he might serve his father, who had lost his eye-sight, in the quality of an amanuensis. In 1684, he was sent to Tamworth-school, and two years after admitted of Clare-hall in Cambridge, where he pursued his studies, and particularly the mathematics, eight hours in a day, till 1693. During this time, and while he was undergraduate, an accident happened to him, which may deserve to be related, for a caution and benefit to others in the like circumstances. He observed one summer, that his eyes did not see as usual, but dazzled after an awkward manner. Upon which, imagining it arose from too much application, he remitted for a fortnight, and tried to recover his usual sight, by walking much in green fields; but found himself no better. At that time he met with an account of Mr. Boyle's having known a person, who, having new whited the wall of his chamber on which the sun shone, and having accustomed himself to read in that glaring light, thereby lost his sight for some time; till, upon hanging the place with green, he recovered it again: and this, he says, was exactly his own case, in a less degree, both as to the cause and the remedy.

Memoirs,
p. 20.

In 1693, he was become master of arts, and fellow of the college; and soon after set up for a tutor: when, such was his reputation for learning and good manners, archbishop Tillotson sent him his nephew for a pupil. But his

his ill health did not permit him to go on in that way ; and therefore, resigning his pupils to Mr. Laughton, he became chaplain, for he had taken orders, to Dr. Moore, then bishop of Norwich. During the time of his being chaplain to bishop Moore, which was from 1694 to 1698, he published his first work, intituled, “ A new theory of
 “ the earth, from its original to the consummation of all
 “ things ; wherein the creation of the world in six days,
 “ the universal deluge, and the general conflagration, as
 “ laid down in the holy scriptures, are shewn to be per-
 “ fectly agreeable to reason and philosophy,” 1696, 8vo. *Memoirs*;
 Whiston relates, that this book was shewed in manuscript ^{P. 38.}
 to Dr. Bentley, to Sir Christopher Wren, and especially
 to Sir Isaac Newton, on whose principles it depended ;
 and though Mr. John Keill soon after wrote against it,
 and demonstrated that it could not stand the test of ma-
 thematics and sound philosophy, yet it brought no small
 reputation to the author. Thus Mr. Locke, mentioning
 it in a letter to Mr. Molyneux, dated Feb. 22, 1696, *Locke's*
 says, “ I have not heard any one of my acquaintance *Works,*
 “ speak of it but with great commendations, as I think *Vol. III.*
 “ it deserves ; and truly I think it is more to be admired,
 “ that he has laid down an hypothesis, whereby he has
 “ explained so many wonderful and before inexplicable
 “ things in the great changes of this globe, than that
 “ some of them should not easily go down with some
 “ men ; when the whole was entirely new to all. He is
 “ one of those sort of writers, that I always fancy should
 “ be most esteemed and encouraged : I am always for the
 “ builders, who bring some addition to our knowledge,
 “ or at least some new things to our thoughts.” This
 work of Whiston has gone through six editions ; but no
 considerable additions, as he informs us, have been made
 to it since the third.

In 1698, bishop Moore gave him the living of Lowestoft cum Kessingland, by the sea-side, in Suffolk ; upon which he quitted his place of chaplain, and was succeeded by Mr (afterwards the justly celebrated Dr.) Clarke, who was then about four and twenty years of age. He went to reside upon his living, and applied himself most earnestly and conscientiously to the care of souls. He kept a curate, yet preached twice a Sunday himself ; and, all the summer-season at least, read a catechetical lecture at the chapel in the evening, chiefly for the instruction of the adult. He has recorded an instance or two, which shew

Memoirs,
p. 110.

Historical
Memoirs of
the Life of
Dr. Samuel
Clarke,
p. 5.

how zealous he was for the promotion of piety and good manners, and which very well deserve to be mentioned here. The parish officers applied to him once for his hand to a licence, in order to set up a new alehouse; to whom he answered, "if they would bring him a paper to sign, for the pulling an alehouse down, he would certainly sign it, but would never sign one for setting an alehouse up." An extraordinary affair happened once at Lowestoft, when his friend Mr. Clarke was with him upon a visit; which, he says, they never forgot. They went together on board one of the small trading ships belonging to that town, and there observed two seamen jointly lifting up a vessel out of the *hold*: when another who stood by asked one of them, who was looking down it, why he did not turn his face away? upon which he turned his face away, but continued to assist in lifting as before. The meaning of which they understood to be this; that he would be obliged to swear, he *saw* nothing taken out of the hold, not that he *took* nothing out of it. "This," says Whiston, "is a seaman's salvo for such errant perjury; and this is the consequence of our multiplying oaths on every trifling occasion."

Memoirs,
p. 115.

In the beginning of this century, he was called to be Sir Isaac Newton's deputy, and afterwards made his successor in the Lucasian professorship of mathematics; when he resigned his living, and went to Cambridge. In 1702, he published, "A short view of the chronology of the Old Testament, and of the harmony of the Four Evangelists," in 4to; and in March 1702-3, "Tacquet's Euclid, with select theorems of Archimedes, and practical corollaries," in Latin, for the use of young students in the university. This edition of Euclid was reprinted at Cambridge in 1710; and afterwards in English at London, under his own inspection. He tells us, that it was the accidental purchase of Tacquet's own Euclid at an auction, which occasioned his first application to mathematical studies. In 1706, he published an "Essay on the Revelation of St. John:" in 1707, "Prælectiones Astronomicae;" and Sir Isaac Newton's "Arithmetica Universalis," by the author's permission. The same year 1707, he preached eight sermons "Upon the accomplishment of scripture-prophecies," at the lecture founded by the honourable Mr. Boyle; which he printed the year after, with an appendix to the same purpose. About August 1708, he drew up an "Essay upon
" the

“ the Apostolical Constitutions,” and offered it to the vice-chancellor, for his licence to be printed at Cambridge; but was refused it. He tells us, that he had now read over the two first centuries of the church: and found, that the *Eusebian*, or commonly called *Arian*, doctrine was, for the main, the doctrine of those ages: and as he thought it a point of duty to communicate what he had thus discovered, so his heterodox notions upon the article of the Trinity were now pretty generally known.

In 1709, he published a volume of “ Sermons and “ Essays on several subjects :” one of which is to prove, that our blessed Saviour had several brethren and sisters properly so called, that is, the children of his reputed father Joseph, and of his true mother the Virgin Mary. Dr. Clarke, he says, wrote to him to suppress this piece, not on account of its being false, but that the common opinion might go undisturbed; but he adds, that “ such sort of motives were of no weight with him, compared “ with the discovery and propagation of truth.” In 1710, he published “ Prælectiones Physico-Mathematicæ, five “ Philosophia clarissimi Newtoni Mathematica illustrata;” which, together with the “ Prælectiones Astronomicæ” before mentioned, were afterwards translated and published in English: and it may be said, with no small honour to the memory of Mr. Whiston, that he was one of the first, if not the very first, who explained the Newtonian philosophy in a popular way, and so that the generality of readers might comprehend it very tolerably. About this year, 1710, Menkenius, a very learned man in Germany, wrote to Dr. Hudson, the keeper of the Bodleian library at Oxford, for an account of Mr. Whiston; whose writings then made, as he said, a great noise in Germany. He had some time embraced the Arian heresy, and was forming projects to support and propagate it; and, among other things, had translated the “ Apostolical Constitutions” into English, which favoured that doctrine, and which he asserted to be genuine. His friends began to be alarmed for him: they represented to him the dangers he would bring upon himself and family, for he had been married many years, by proceeding in this design; but all they could say availed nothing: and the consequence was, that, Oct. 30, 1710, he was deprived of his professorship, and banished the university of Cambridge, after having been formally convened and interrogated for some days before.

At the end of the same year, he published his "Historical preface," setting forth the several steps and reasons of his departing from the commonly received notions of the Trinity; and, in 1711, his 4 vols. of "Primitive Christianity revived," in 8vo. The first volume contains, "The Epistles of Ignatius, both larger and smaller, in Greek and English:" the second, "The Apostolical Constitutions, in Greek and English:" the third, "An Essay on those Apostolical Constitutions:" the fourth, "An Account of the Primitive Faith, concerning the Trinity and Incarnation." March 1711, soon after the publication of his "Historical Preface," the convocation fell pretty vehemently upon him; of whose proceedings, as well as those of the university, against him, he published distinct accounts, in two appendixes to that preface, when it was reprinted with additions, and prefixed to his volumes of "Primitive Christianity revived." After his expulsion from Cambridge, he went to London; where he had conferences with Clarke, Hoadly, and other learned men; who endeavoured to moderate his zeal, which however he would not suffer to be tainted or corrupted, as he imagined it would be, with the least mixture of prudence or worldly wisdom. He tells us of those eminent persons, that, with regard to his account of the primitive faith about the Trinity and Incarnation, they were not much dissatisfied with it; and that, though they were far less convinced of the authority and genuineness of the "Apostolical Constitutions," yet they were willing enough to receive them, as being much better and more authentic than what were already in the church.

Historical
Memoirs of
Dr. Clarke,
p. 21.

Whiston was now settled with his family in London; and though it does not appear, that he had any certain means of subsisting, yet he continued to write books, and to propagate his Primitive Christianity, with as much cheerfulness and vigour, as if he had been in the most flourishing circumstances. March 1711-12, prince Eugene of Savoy was in England; and because Whiston believed himself to have discovered, in his "Essay on the Revelation of St. John," that some of the prophecies therein had been fulfilled by that General's victory over the Turks in 1697, or by the succeeding peace of Carlowitz in 1698, he printed a short dedication, and, fixing it to the cover of a copy of that Essay, presented it to the prince. The prince has been said to have replied, that

"he

“ he did not know he had the honour of having been
 “ known to St. John ;” however, thought proper to take
 so much notice of Whiston’s well-meant endeavours, as
 to send him a present of fifteen guineas. The dedication
 runs thus : “ Illustrissimo Principi Eugenio Sabaudienfi, *Memoirs,*
 “ vaticiniorum Apocalypticorum unum, Turcarum vasta- *P. 176.*
 “ tionibus finiendis destinatum, dudum adimplenti ; al-
 “ terum etiam, de Gallorum imperio subvertendo, magna
 “ ex parte, uti spes est, mox adimpleturo ; hunc libel-
 “ lum summa qua decet reverentia dat, dicat, consecrat,
 “ 8 id. Mart. 1711-12. Gulielmus Whiston.”

In 1715, 1716, 1717 a society for promoting Primitive Christianity met weekly at his house in Cross-street, Hatton-Garden, composed of about ten or twelve persons ; to which society Christians of all persuasions were equally admitted. Sir Peter King, Dr. Hare, Dr. Hoadly, and Dr. Clarke, were particularly invited ; but none of *Historical* them, he says, ever came. In 1719, he published “ A *Memoirs of*
 “ letter of thanks to Robinson, bishop of London, for *Dr. Clarke,*
 “ his late letter to his clergy against the use of new forms *p. 67.*
 “ of doxology.” The common forms having been changed by Whiston, and indeed by Dr. Clarke, was the occasion of Robinson’s admonitory letter to his clergy : and this admonitory letter tempted Whiston to do a thing, he says, which he never did before or since ; that *Memoirs,*
 is, to expose him in the way of banter or ridicule, and to *P. 247.*
 cut him with great sharpness. Upon the publication of this “ Letter of thanks” to the bishop of London, Dr. Sacheverell attempted to shut him out of St. Andrew’s Holbourn, which was then his parish church ; and Whiston published an account of it. He relates, that a lawyer, who did not love Sacheverell, would willingly have prosecuted him for the insult, and promised to do it without any costs to him ; but Whiston replied, “ if I
 “ should give my consent, I should shew myself to be as
 “ foolish and as passionate as Sacheverell himself.” In the same year, 1719, he published a letter to the earl of Nottingham, “ concerning the eternity of the Son of God, “ and his Holy Spirit ;” and in the second and following editions, a defence of it : for lord Nottingham had published “ an Answer” in 1721, for which he was highly complimented by addresses from both the Universities, and from the London clergy. In 1720, he was proposed by Sir Hans Sloane and Dr. Halley to the Royal Society as a member, for he was publishing something

Memoirs,
P. 251.

something or other in the way of philosophy ; but was refused admittance by Sir Isaac Newton the president. He tells us, he had enjoyed a large portion of Sir Isaac's favour for twenty years together ; but lost it at last by contradicting him when he was old. " Sir Isaac," adds he, " was of the most fearful, cautious, and suspicious temper, that I ever knew ; and had he been alive, when I wrote against his Chronology, and so thoroughly confuted it, that nobody has ever since ventured to vindicate it, I should not have thought proper to publish my confutation ; because I knew his temper so well, that I should have expected it would have killed him : as Dr. Bentley, bishop Stillingfleet's chaplain, told me, that he believed Mr. Locke's thorough confutation of the bishop's metaphysics about the Trinity hastened his end also."

Memoirs,
P. 254.

In 1721, a large subscription was made for the support of his family : it amounted to 470 l. and was, he tells us, by far the greatest sum that ever was put into his hands by his friends. It was upon contributions of this nature, that he seems chiefly to have depended ; for though he drew profits from reading lectures upon philosophy, astronomy, and even divinity, and also from his publications which were numerous, yet these of themselves would have been very insufficient : nor, when joined with the benevolence and charity of those who loved and esteemed him for his learning, integrity, and piety, did they prevent him from being frequently in great distress. He spent the remainder of his long life in the way he was now in ; that is, in talking and acting against Athanasianism and for Primitive Christianity, and in writing and publishing books from time to time. In 1722, he published, " An Essay towards restoring the true text of the Old Testament, and for vindicating the citations thence made in the New Testament ;" in 1724, " The literal accomplishment of Scripture-prophecies," in answer to Mr. Collins's book upon the " Grounds and Reasons of the Christian Religion ;" in 1726, " Of the thundering legion, or of the miraculous deliverance of Marcus Antoninus and his army on the prayers of the Christians," occasioned by Mr. Moyle's works then lately published ; in 1727, " A collection of authentic records belonging to the Old and New Testament," translated into English ; in 1730, " Memoirs of the life of Dr. Samuel Clarke ;" in 1732, " A vindication of the testimony of Phlegon, or

“ an account of the great darknefs and earthquake at our
 “ Saviour’s passion, described by Phlegon,” in answer to
 a dissertation of Dr. Sykes upon that eclipse and earth-
 quake ; in 1736, “ Athanasian forgeries, impositions, and
 “ interpolations ;” the same year, “ The Primitive Eu-
 “ charist revived,” against bishop Hoadly’s “ Plain Ac-
 “ count of the Lord’s Supper ;” in 1737, “ The Astro-
 “ nomical Year, or an account of the many remarkable
 “ celestial Phænomena of the great year 1736,” particu-
 larly of the comet, which was foretold by Sir Isaac New-
 ton, and came accordingly ; the same year, “ The genuine
 “ works of Flavius Josephus, the Jewish historian, in
 “ English, as translated from the original Greek accord-
 “ ing to Havercamp’s accurate edition : illustrated with
 “ new plans and descriptions of Solomon’s, Zorobabel’s,
 “ Herod’s, and Ezekiel’s temples, and with correct maps
 “ of Judea and Jerusalem : together with proper notes,
 “ observations, contents, parallel texts of scripture, five
 “ compleat indexes, and the true chronology of the several
 “ histories adjusted in the margin : to which are prefixed
 “ eight dissertations, viz. 1. The testimonies of Josephus
 “ vindicated. 2. The copy of the Old Testament, made
 “ use of by Josephus, proved to be that which was col-
 “ lected by Nehemiah. 3. Concerning God’s command
 “ to Abraham, to offer up his son Isaac for a sacrifice.
 “ 4. A large enquiry into the true chronology of Jose-
 “ phus. 5. An extract out of Josephus’s exhortation to
 “ the Greeks, concerning Hades, and the resurrection of
 “ the dead. 6. Proofs that this exhortation is genuine.
 “ 7. A demonstration that Tacitus, the Roman historian,
 “ took his history of the Jews out of Josephus. 8. A
 “ dissertation of Cellarius against Harduin, in vindi-
 “ cation of Josephus’s history of the family of Herod,
 “ from coins : with an account of the Jewish coins,
 “ weights, and measures,” in folio, and since reprinted
 in 8vo. This is reckoned the most useful of all Whiston’s
 learned labours, and accordingly has met with the greatest
 encouragement.

In 1739, he put in his claim to the mathematical pro-
 fessorship at Cambridge, then vacant by the death of
 Saunderfon, in a letter to Dr. Ashton, the master of
 Jesus-college ; but no regard was paid to it. In 1745, he
 published his “ Primitive New Testament in English ;”
 in 1748, his “ Sacred History of the Old and New Testa-
 “ ment, from the creation of the world, till the days of
 “ Constantine

Memoirs,
p. 385.

“ Constantine the Great, reduced into annals ;” and the same year, “ Memoirs of his own life and writings,” which are very curious, and not without their use. He continued long a member of the church of England, and regularly frequented its service, although he disapproved of many things in it ; but at last forsook it, and went over to the Baptists. This happened, when he was at the house of Samuel Barker, esq. at Lyndon in Rutland, who had married his daughter ; and there it was that he dates the following memorandum : “ I continued in the communion of the church of England till Trinity-Sunday 1747 : for, though I still resolved to go out of the church, if Mr. Belgrave continued to read the Athanasian Creed, so did he by omitting it, both on Easter-Day and Whitsunday this year, prevent my leaving the public worship till Trinity-Sunday, while he knew I should go out of the church, if he began to read it. Yet did he read it that day to my great surprise : upon which I was obliged to go out, and to go to the Baptist meeting at Morcot two miles off, as I intend to go hereafter, while I am here at Lyndon, till some better opportunity presents of setting up a more primitive congregation myself.”

This conscientious and worthy man died, after a week's illness, Aug. 22, 1752, aged 84, and some months ; and was buried near his wife, who died in Jan. 1750-1, at Lyndon in Rutland. We have mentioned his principal works in the course of this memoir, so that nothing more need be said of them in particular ; and for his complexion and character, though they may easily be collected from the foregoing account, yet as they happen to have been delineated by two very distinguished persons, we think it right to subjoin what each hath said of him ; and the rather, as they both intended to represent him fairly. The persons here meant are bishop Hare and Mr. Collins.

Difficulties,
and Discouragements,
which attend the
Study of the
Scriptures,
in the way
of Private
Judgement,
p. 16. tenth
edition.

The former, taking occasion to speak of Mr. Whiston, calls him a man of “ a fair unblemished character ; one, who has all his life been cultivating piety, and virtue, and good learning ; rigidly constant himself in the public and private duties of religion, and always promoting in others virtue and such learning as he thought would conduce most to the honour of God, by manifesting the greatness and wisdom of his works. He has given the world sufficient proofs, that he has not mispent his time, by very useful works of philosophy and

“ mathe-

“ mathematics. He has applied one to the explication of
 “ the other, and endeavoured by both to display the
 “ glory of the great Creator. And to his study of na-
 “ ture, he early joined the study of the scriptures; and
 “ his attempts, whatever the success be, were at least well
 “ meant; and, considering the difficulty of the subjects
 “ he has been engaged in, it must be allowed that in the
 “ main they are well aimed. And if he has not suc-
 “ ceeded, no more have others who have meddled with the
 “ same subjects: nor is he more to be blamed than they.
 “ To be blamed, did I say? I should have said, not less
 “ to be commended: for sure it is a commendable design
 “ to explain scripture-difficulties, and to remove the ob-
 “ jections of prophane men, by shewing there is nothing
 “ in the sacred writings but what is true and rational.
 “ But what does a life thus spent avail? To what pur-
 “ pose so many watchful nights, and weary days? So
 “ much piety and devotion? So much mortification and
 “ self-denial? Such a zeal to do good, and to be useful
 “ to the world? So many noble specimens of a great
 “ genius, and of a fine imagination? It is the poor man’s
 “ misfortune (for poor he is, and like to be, not having
 “ the least preferment) to have a warm head, and to be
 “ very zealous in what he thinks the cause of God. He
 “ thinks prudence, the worldly wisdom condemned by
 “ Christ and his apostles; and that it is gross prevarica-
 “ tion and hypocrisy, to conceal the discoveries he con-
 “ ceives he has made. This heat of temper betrays him
 “ into some indiscreet expressions and hasty assertions. De-
 “ signing to hurt nobody, he fancies nobody designs to
 “ hurt him; and is simple enough to expect the same
 “ favourable allowances will be made to him, that he sees
 “ made to those who write against him. As to his learn-
 “ ing, it is his misfortune that he is not skilled enough
 “ in the learned languages to be a great critic in them;
 “ and yet seems not to be sensible of his deficiency in this
 “ respect. And what advantage is taken of this, that he
 “ has not less heat and more criticism? His learning is
 “ treated in that manner, that you would think he did
 “ not know the first elements of Greek; though even in
 “ that he is much superior to most of those who make
 “ so free with him: and you every day hear his per-
 “ formances run down as whimsies and chimeras, by men
 “ who never read them, and, if they did, could not un-
 “ derstand them. Nor does his warmth of temper come
 “ off

“ off better : it is all over obstinacy, pride, and heretical
 “ pravity ; a want of modesty and due deference to just
 “ authority. They, that speak most favourably, look
 “ upon him as crazed, and little better than a madman.
 “ This is the poor man’s character ; and, low as he is,
 “ they cannot be content to leave him quiet in his poverty.
 “ Whereas, had he not been early possessed with a pas-
 “ sionate love for the scripture and philosophy ; had he
 “ not thought it his duty above all things to promote the
 “ glory of God, and been persuaded that could no way
 “ be so well done, as by the study of his word and
 “ works ; it is more than probable he had at this time
 “ been orthodox. And then, instead of his present treat-
 “ ment, his faults would have been overlooked ; the
 “ learning he excels in would have been extolled ; and no
 “ defect would have been found in other parts of it. He
 “ would have been cried up as an ornament of the age,
 “ and no preferment would have been denied or envied
 “ him.”

In 1724, which was about a dozen years after bishop
 Hare’s piece came out, Mr. Collins published “ A Dis-
 “ course of the Grounds and Reasons of the Christian
 “ Religion :” which, after having examined in it a work
 of Mr. Whiston, he concludes with an account of Mr.
 Whiston himself ; who, he tells us, by his numerous
 writings had for some time past made no small noise, not
 only in England, but in divers parts of Europe. “ He
 “ is,” says Mr. Collins, “ a person of extraordinary na-
 “ tural parts, and of great acquired learning, particularly
 “ in philosophy and mathematics, but above all in theo-
 “ logy ; which he has studied with the greatest application
 “ and integrity in the scriptures, and in the writings of
 “ the ancients ; despising the catechisms, confessions, or
 “ articles of faith and traditions of all modern churches,
 “ and the commentaries on scripture, and systematical
 “ books of all modern theologues. He knows how to
 “ make the best of every argument he takes in hand.
 “ By his sagacity and quickness, by the compass of his
 “ reading, and by his great memory, he omits nothing
 “ that can be urged or wiredrawn to support any senti-
 “ ments he espouses ; as is manifest from many of his
 “ theological works. He is an upright and very religious
 “ man, and a most zealous Christian ; leading a moral
 “ life, as is common to most who are styled heretics ;
 “ cultivating in himself, and ‘ promoting in others, such
 “ virtue

“ virtue and learning, as he thinks would conduce most
 “ to the honour of God, by manifesting the greatness and Hare's Difficulties, &c.
 “ wisdom of his works ;’ renouncing glory, riches, and
 “ ease, which he might have had with the applause of all,
 “ and envy of none, and willingly and courageously un-
 “ dergoing obloquy, poverty, and persecution (all three
 “ whereof have been his lot, and the two former will be
 “ always), for the sake of a good conscience ; deeming
 “ ‘ prudence to be the worldly wisdom condemned by
 “ Christ and his apostles,’ and ‘ concealment’ of religious
 “ sentiments to be a great crime ; and unmoved by the
 “ example of several learned divines, who, as is well
 “ known, have great ‘ prudence,’ and through fear of
 “ the ignorant, the bigots, and the crafty (who govern
 “ the two former), do most of all men conceal their reli-
 “ gious sentiments from the world ; which, if they hap-
 “ pen in confidence to discover to him, he without scruple
 “ publishes in print ; sacrificing his understanding to the
 “ obedience of faith, and believing mysteries ; and not
 “ rejecting even the Athanasian Creed, though in his
 “ opinion contradictory in itself and to reason, but only
 “ as not grounded on scripture and antiquity ; following
 “ some practices how rigid and seemingly ridiculous soever,
 “ and how remote soever from the practices of the age
 “ and country wherein he lives, which he thinks required
 “ by Christ and his apostles ; finding out and seeing clear-
 “ ly the revolutions of all the following ages, both past
 “ and to come, in the writings of the Prophets, and in the
 “ Revelation of St. John ; taking up with all manner of
 “ false proofs in behalf of Christianity, such as forged
 “ books, forged passages, precarious suppositions, tales,
 “ and sham-miracles, as well as with the most substantial
 “ proofs ; endeavouring to explain scripture-difficulties ;
 “ holding a society in his own house, of honest and inqui-
 “ sitive men of all parties and notions among Christians,
 “ in order to search after and find out genuine and original
 “ Christianity ; and, in fine, as much in earnest as some
 “ others seem in jest. He is the very reverse of many most
 “ eminent divines. He thinks himself obliged in con-
 “ science to be dutiful, submissive, and loyal to his ma-
 “ jesty, to whom he has sworn allegiance ; and it is not a
 “ church point with him to act one way, and pray and
 “ swear another, or not to be in earnest in those two most
 “ serious and solemn actions. He speaks what he thinks,
 “ and is not guilty of the contradictions of making the
 “ Christian

“ Christian religion a matter of great importance, and yet
 “ concealing his thoughts about the particulars of that
 “ religion; any more than he is of professing a religion
 “ which he does not believe. He pays no regard to
 “ fashionable doctrines; nor to fashionable divines, who,
 “ in obedience to one another, and in harmony, vary,
 “ change, and regulate the faith of the vulgar. He will
 “ not be bound by articles which he has subscribed, but
 “ renounces them when he judges them erroneous; nor
 “ will he subscribe articles which he does not believe true,
 “ or subscribe them in senses contrary to those designed
 “ by the imposers. He renounces all preferments, and
 “ will not so much as receive money from intidel hands.
 “ He thinks himself obliged to imitate the apostles in their
 “ low state; and he believes it no less inconsistent with
 “ Christianity, to aim at and contend for, and to possess
 “ that worldly greatness and wealth, which their pretended
 “ successors of the Romish church enjoy and contend for,
 “ as due to them by the gospel, than to contradict the
 “ apostles in other respects. He is a zealous member of
 “ the church of England as by law established, keeping
 “ to that church; though several parts of the worship
 “ therein performed be, in his opinion, blasphemy and
 “ contradiction; though he knows he hears daily the most
 “ absurd, sophistical, declamatory, and factious discourses
 “ from the pulpit; though he be attacked and abused on
 “ most Sundays from that high place, to the understand-
 “ ing of the auditory, who on such occasions turn their
 “ eyes upon him; though he be refused to partake of the
 “ blessed sacrament, which, he says, ‘ goes near his heart;’
 “ and though he be forbid coming to church by the rector
 “ of the parish, who has endeavoured to set the mob upon
 “ him. But his judgement does not seem to be equal to
 “ his sagacity, learning, zeal, and integrity. For, either
 “ through the prejudice of education, which he still re-
 “ tains, or through some superstition which, notwith-
 “ standing his examination, sticks by him, he seems still
 “ qualified to admit the most precarious suppositions, and
 “ to receive many things without the least foundation.
 “ The warmth of his temper disposes him to receive any
 “ sudden thoughts, any thing that strikes his imagination,
 “ when favourable to his preconceived scheme of things,
 “ or to any new schemes of things that serve in his
 “ opinion a religious purpose: and his imagination is so
 “ strong and lively on these occasions, that he sometimes
 “ even

“ even supposes facts, and builds upon those facts.
 “ Thus, for example, he acted in the case of an Arabic
 “ manuscript, whereof he understood not one word,
 “ which he hoped was, or took to have been, a translation
 “ of an antient book of scripture, belonging to the New
 “ Testament, and written by the apostles, styled ‘ the
 “ Doctrine of the Apostles,’ and proposed to publish it
 “ as such: but when it came to be read by men skilful in
 “ the Arabic tongue, it proved a translation of another
 “ book before extant in print in its original language.
 “ And thus, though he be a lover of truth, yet by his
 “ warmth of temper he is drawn in and engaged so far in
 “ the belief and defence of many things, as gives a turn
 “ to his understanding, and thereby makes his conviction
 “ of mistakes in some cases difficult, and in others per-
 “ haps impossible.—He lives for the most part in Lon-
 “ don, the place of the greatest resort of men of under-
 “ standing, birth, fortune, and learning, in the universe.
 “ There he visits persons of both sexes and of the highest
 “ rank, who are delighted with his plainness, integrity,
 “ sense, and learning; and to whom he discourses with
 “ the greatest freedom about many important points, and
 “ especially about Athanasianism, which seems his most
 “ peculiar concern. He frequents the most public coffee-
 “ houses, where most are prone to shew him respect, and
 “ none dare shew him any disrespect; the clergy either
 “ flying before him, or making a feeble opposition to
 “ him. By all which he has made a multitude of con-
 “ verts to the belief, that the Father, Son, and Holy
 “ Ghost, are three different intelligent agents, and not
 “ three intelligent agents making but one intelligent
 “ agent; that the Father was before, and is greater than
 “ the Son; that the Son is not the same being with the
 “ Father; and that the Father is the one God (as say both
 “ the Scripture and Nicene Creed), or that there are no
 “ other Gods but him; all doctrines contrary to the pre-
 “ sent orthodoxy. And he has softened the zeal of many
 “ more, who used to call for fire from heaven, or the
 “ sword of the magistrate, to defend their sentiments.
 “ He has at this time so much credit, that he now says
 “ and prints what he pleases, without incurring any
 “ hazard of persecution from real or pretended zealots;
 “ who are forced to yield to the superior splendor and
 “ power of his honesty, sense, and learning, and fear of
 “ drawing upon themselves something of more fatal con-
 “

“ sequence than the present conversions that he makes.
 “ And I am persuaded, that, if any country could but
 “ furnish twenty such men as he, they would, with-
 “ out pay, and with mere liberty to speak their senti-
 “ ments, put to flight twenty thousand lifted to support
 “ error. He is a person, who forms vast projects and
 “ designs for the defence of natural and revealed religion,
 “ and for restoring what he calls Primitive Christianity
 “ among us : nor is he without great design for the im-
 “ provement of philosophy, and for the welfare and trade
 “ of his country ; as appears by his attempts to explain
 “ the philosophy of Sir Isaac Newton, and his other
 “ works in mathematics and physics ; but, above all, by
 “ his attempts to discover the longitude, for which he
 “ deserves the reward promised by parliament, though he
 “ should not succeed. But the greatest good that he
 “ promotes seems to me, what he does not design ; and
 “ that is, by putting men upon enquiries, to make them
 “ see farther than himself, and to reject his narrow opi-
 “ nions. He is a very serious and grave person, but yet
 “ chearful, and no enemy to mirth ; and he is even ca-
 “ pable of laughing heartily at egregious nonsense, stupa-
 “ dity, and folly, in the most solemn persons, when they
 “ speak about the most solemn things.”

He left some children behind him ; among the rest,
 Mr. John Whiston, who was for many years a very con-
 siderable bookseller in London.

Athen.
 Oxon.—
 Short Ac-
 count of Dr.
 Whitby,
 prefixed to
 his Last
 Thoughts,
 1727, 8vo.

WHITBY (DANIEL), a most learned English di-
 vine, was the son of a clergyman, and was born at Rush-
 den in Northamptonshire, 1638. He became a com-
 moner of Trinity-college, Oxford, in 1653 ; of which,
 after having taken the degrees in arts at the regular seasons,
 he was elected fellow in 1664. Then he became chaplain
 to Dr. Seth Ward, bishop of Salisbury, who collated him
 to a prebend of that church in October 1668. In 1672,
 he was admitted chantor of the same church ; and the
 same year accumulated the degrees of bachelor and doctor
 of divinity. He was then, or soon after, rector of St.
 Edmund's church in Salisbury ; and in 1696 was made
 prebendary of Taunton Regis. He died March 24,
 1725-6, aged 88 ; yet was so well the day before, as to
 attend divine service. Wood, who lived to 1695, gives
 his character in the following words : “ He is a person
 very well read in the Fathers and in Polemical divinity,
 “ especially

especially as to the main part thereof, which is directed
 against Papists. He hath been all along so wholly de-
 voted to his severer studies, that he hath scarcely ever al-
 lowed himself leisure to mind any of those mean and
 trifling worldly concerns, which administer matter of
 gain, pleasure, reach, and cunning. Also he hath
 not been in the least tainted with those too much
 now-a-days practised arts of fraud, couzenage, and de-
 ceit." He was upwards of fifty, when Wood gave
 this good character of him; and he behaved in such a
 manner, as to deserve it to the end of his life. The writ-
 ter of the "Short Account of Dr. Whitby" tells us, that
 he was in stature short and very thin, had a tenacious
 memory even to the last, and always closely applied
 himself to his studies; that he was ever strangely ig-
 norant of worldly affairs, even to a degree that is scarcely
 to be conceived; and that he was easy, affable, pious,
 devout, and charitable."

He was the author of more than forty works, which are
 all full of good sense and learning. One of them, pub-
 lished in 1682, and intituled, "The Protestant Reconciler,
 humbly pleading for condescension to dissenting bre-
 thren, in things indifferent and unnecessary, for the sake
 of peace; and shewing how unreasonable it is to make
 such things the necessary condition of communion,"
 exposed him to much persecution, and brought him into
 some trouble. It gave great offence to the orthodox
 clergy, who herein considered their church as little less
 than betrayed into the hands of the Presbyterians; and
 several pamphlets were written against it. It was likewise
 condemned by the university of Oxford, in their congrega-
 tion July 21, 1683, and burnt by the hands of the uni-
 versity marshal, in the schools quadrangle; and some
 things in it so offended bishop Ward, that he obliged our
 author to make a public retraction. The greatest and
 far most considerable of Dr. Whitby's works is his "Pa-
 raphrase and Commentary on the New Testament," in
 two volumes, folio: it was printed first in 1703, has of-
 ten since gone through the press, and is still the principal
 commentator used by the English clergy. After his death
 came out "ΥΣΤΕΡΑΙ ΦΡΟΝΤΙΔΕΣ: or, The last
 Thoughts of Dr. Whitby. Containing his correction of
 several passages in his Commentary on the New Testa-
 ment. To which are added five discourses published
 by his express order, 1727," 8vo. In the preface he

has the following passage: "An exact scrutiny into things doth often produce conviction, that those things, which we once judged to be right, were, after a more diligent enquiry into truth, found to be otherwise; and truly," says Dr. Whitby, "I am not ashamed to say, this is my case. For when I wrote my Commentaries on the New Testament, I went on (too hastily, I own,) in the common beaten road of other reputed orthodox divines; conceiving, that the Father, Son, and Holy Ghost, in one complex notion, were one and the same God, by virtue of the same individual essence communicated from the Father. This confused notion I am now fully convinced, by the arguments I have offered here, and in the second part of my reply to Dr. Waterland, to be a thing impossible, and full of gross absurdities and contradictions." The reader may perceive from hence, that this learned divine died, as he had lived for some time, heterodox upon the article of the Trinity.

Life, prefixed to his Poems, 1777, 4to.

WHITEHEAD (PAUL), an English poet, was the son of a tradesman in London, and born in 1770, on St. Paul's day; from which circumstances he was so named. His talent for poetry is said to have discovered itself early; for he had no sooner learned to write, than all his letters to his relations were drawn up in rhyme. He was originally intended for business, and placed with a mercer in London; but afterwards retired to the Temple, in order to study the law. He met with a terrible misfortune in the beginning of life; for, becoming acquainted with Fleetwood the player, he was drawn in to be jointly engaged with him in a bond of 3000l.; on account of which he was confined in the Fleet prison for some years.

The first pieces, which brought him any fame, were "The State Dunces;" and "Manners," a satire; the former written in 1733, the latter in 1738: in both these pieces he shews himself a patriot, even to Republicanism. In 1747, he published a satire, intitled, "Honour;" and, in 1748, a mock heroic poem, called the "Gym-nasiad," to ridicule the brutish custom of boxing: it was printed in three books, and addressed to the most puissant and invincible Mr. J. Broughton, who was the champion of this Order. Afterwards, this poet concerned himself little with the fame of writing; nor is there extant any material composition of his, after the "Epistle
" to

“ to Doctor Thompson.” He amused himself with a few light songs and epigrams ; and, if he finished any other work of consequence, it perished in the general conflagration three days before his death, which, it seems, he passed in burning his papers : it is presumed, that, could he have called in the pieces that remain, they would infallibly have undergone the same fate. He died in 177 .

WHITELOCKE (BULSTRODE), a great English ^{Athen.} lawyer, and politician, was the son of Sir James White- ^{Oxon.} locke, knight, by Elizabeth, daughter of Edward Bulstrode, of Hugeley, or Hedgley-Bulstrode, in Bucks, esq. Sir James Whitelocke was a very extraordinary man ; and therefore it may be proper to give some little account of him. He was descended of a good family near Oakynham in Berkshire, and was born at London in 1570. He was educated at Merchant-Taylors school, and went from thence to St. John’s-college, Oxford ; where he took a bachelor of laws degree in 1594. He afterwards settled in the Middle-Temple, was elected member of parliament for Woodstock in 1620, chief justice of Chester, and at length one of the justices of the Common-Pleas. King Charles I. said of him, that “ he was a stout, wise, and “ learned man, and one who knew what belongs to up- <sup>Memorials of the Eng-
lish Affairs
by Bulstrode
White-
locke, esq.
p. 11. 1732,
in folio.
Ibid. p. 18.</sup> “ hold magistrates and magistracy in their dignity.” He died in 1632 ; and “ on his death,” says his son, “ the “ king lost as good a subject, his country as good a pa- “ triot, the people as just a judge, as ever lived. All “ honest men lamented the loss of him ; no man in his “ age left behind him a more honoured memory. His “ reason was clear and strong, and his learning was deep “ and general. He had the Latin tongue so perfect, that “ sitting judge of assize at Oxford, when some foreigners, “ persons of quality, were there, and came to the court “ to see the manner of our proceedings in matters of “ justice, he caused them to sit down, and briefly re- “ peated the heads of his charge to the grand jury in good “ and elegant Latin ; and thereby informed the strangers “ and the scholars of the ability of our judges, and the “ course of our proceedings in matters of law and justice. “ He understood the Greek very well and the Hebrew, “ and was versed in the Jewish histories, and exactly “ knowing in the history of his own country, and in the “ pedigrees of most persons of honour and quality in the “ kingdom, and was much conversant in the studies of

“ antiquity and heraldry. He was not by any excelled
 “ in the knowledge of his own profession of the common
 “ law of England, wherein his knowledge of the civil
 “ law was a help to him.”

Bulstrode Whitelocke, esq. his son, was born Aug. 6, 1605, in Fleet-street, London, at the house of Sir George Croke, serjeant at law, his mother's uncle; and educated in grammar learning at Merchant-Taylors school. Thence he went in 1620 to St. John's-college in Oxford, of which Dr. Laud was then president. Laud was his father's contemporary and intimate friend, and shewed him particular kindness; and Whitelocke afterwards made an acknowledgment of it, in refusing, when that prelate was brought to a trial for his life, to be one of the commissioners appointed to draw up a charge against him. He left the university before he had taken a degree, and went to the Middle-Temple; where, by the help of his father, he became eminent for his skill in the common law, as well as in other studies. In the beginning of the long parliament, he was chosen a Burgess for Marlow in Bucks; and was appointed chairman of the committee for drawing up the charge against the earl of Strafford, and one of the managers against him at his trial. May 1642, he was appointed one of the deputy-lieutenants of Buckinghamshire; and, Jan. 1642-3, he was named one of the commissioners to treat of peace with the king at Oxford, and one of the lay-gentlemen to sit among the assembly of divines. In 1644, he was again appointed one of the commissioners for peace at Oxford; and the same year, when the earl of Essex was about to prove Oliver Cromwell an incendiary, he gave Cromwell timely notice of it, and ever after was much in his favour and confidence. In 1645, he was appointed one of the commissioners for the admiralty; and, being then suspected of holding intelligence with the king's party, he fell into great danger, but soon freed himself from that suspicion. In 1646, he was sent for to the leaguer before Oxford by Sir Thomas Fairfax, general of the parliament forces; and, being admitted one of his council of war, he did often, out of the great regard he had to the university, express great unwillingness to have any damage done unto it, and urged that honourable terms might be offered to the garrison there. March 1647-8, he was made one of the four commissioners of the great seal; and, in October, attorney of the duchy of Lancaster, and king's serjeant,
 which

which latter title he refused to accept. December the 26th, he retired into the country, that he might not have any concern in the king's trial; "it being contrary to his judgement, as he himself declared in the house." Feb. 8, 1648-9, he was appointed one of the three commissioners of the new great seal of the commonwealth of England; and, on the 14th, was elected one of the thirty persons for the council of state. In June, he was made high steward of the city of Oxford; and, in July, was constituted keeper of the king's library and medals, which he had before hindered from being sold. "Being informed," says he, "of a design in some to have them sold and transported beyond sea, which I thought would be a dishonour and damage to our nation, and to all scholars therein, and fearing that in other hands they might be more subject to embezzling, and being willing to preserve them for public use, I did accept of the trouble of being library-keeper at St. James's, and therein was encouraged and much persuaded to it by Mr. Selden, who swore, that if I did not undertake the charge of them, all those rare monuments of antiquity, those choice books and manuscripts, would be lost; and there were not the like of them, except only in the Vatican, in any other library in Christendom." He had under him one Duery, a German scholar, who did the drudgery of the place; which it was impossible, as well as unfit, for him to attend to. Nov. 1653, he went ambassador to Sweden, and was particularly honoured by queen Christina. He returned thence in July 1654, and in August was made one of the commissioners of the exchequer; for in his absence an alteration having been made in the chancery, he refused at his return to continue commissioner of the great seal. Jan. 1656, he was chosen speaker of the house of commons *pro tempore*, upon the indisposition of him who was lately chosen; and the year following, summoned by the protector to sit in the *other house* by the name of Bulstrode lord Whitelocke. In 1659, he was made president of the council of state; one of the committee of safety; and keeper of the great seal *pro tempore*. The same year, Dec. 30, he retired into the country, for fear of being sent to the Tower by some powerful members of the Rump parliament, then newly restored; and at his departure left the great seal with his wife, who delivered it to Lenthall the speaker. From that time to his death,

Memorials,
p. 365.

Memorials,
p. 415.

he lived retired in the country, for the most part at Chilton in Wiltshire, where he died Jan. 28, 1675-6.

The first edition was published in 1682, and the second with many additions and a better Index in 1732, of his “Memorials of the English affairs: or, An historical account of what passed from the beginning of the reign of king Charles the First to king Charles the Second his happy Restauration; containing the public transactions civil and military, together with the private consultations and secrets of the cabinet,” in folio. The prefacer to the first edition observes, that “our author sometimes writes up to the dignity of an historian, and elsewhere is content barely to set down occurrences diary-wise, without melting down or refining the ore, and improving those hints and rudiments to the perfection and true standard of an history. The truth is, our author never intended this for a book in print, nor meant otherwise by it than as a book for his memory and private use; yet such was his relation to the public, so eminent his station, and so much was he upon the stage during all the time of action, that the particulars of his diary go very far towards a perfect history of those times.” Besides these memorials, he wrote also “Memorials of the English affairs from the supposed expedition of Brute to this island, to the end of the reign of king James the First. Published from his original manuscript, with some account of his life and writings, by William Penn, esq. governor of Pennsylvania; and a preface by James Welwood, M. D. 1709,” folio. There are many speeches and discourses of Mr. Whitelocke, to be found in his “Memorials of English affairs,” and in other collections.

With regard to his character, the prefacer writes thus: “He not only served the state in several stations and places of the highest trust and importance both at home and in foreign countries, and acquitted himself with success and reputation answerable to each respective great character; but likewise conversed with books, and made himself a large provision from his studies and contemplation. Like that noble Roman Portius Cato, as described by Nepos, he was ‘Reipublicæ peritus, & jurisconsultus, & magnus imperator, & probabilis orator, & cupidissimus literarum:’ a statesman, and learned in the law, a great commander, an eminent speaker in parliament, and an exquisite scholar. He had

“ had all along so much business, one would not imagine
 “ he ever had leisure for books ; yet who considers his
 “ studies, might believe he had been always shut up with
 “ his friend Selden, and the dust of action never fallen on
 “ his gown. His relation to the public was such through-
 “ out all the revolutions, that few mysteries of state could
 “ be to him any secret. Nor was the felicity of his pen
 “ less considerable than his knowledge of affairs, or did
 “ less service to the cause he espoused. So we find the
 “ words apt and proper for the occasion ; the style clear,
 “ easy, and without the least force or affectation of any
 “ kind, as is shewn in his speeches, his narratives, his
 “ descriptions, and in every place where the subject de-
 “ serves the least care or consideration.” Lord Clarendon
 has left this testimony in favour of Mr. Whitelocke :
 whom, numbering among his early friends in life, he calls,
 “ a man of eminent parts and great learning out of his
 “ profession, and in his profession of signal reputation. Life of Ed-
 ward Earl
 of Claren-
 don, p. 30.
 Oxf. 1759,
 folio.
 “ And though,” says the noble historian, “ he did after-
 “ wards bow his knee to Baal, and so swerved from his
 “ allegiance, it was with less rancour and malice than
 “ other men. He never led, but followed ; and was rather
 “ carried away with the torrent, than swam with the
 “ stream ; and failed through those infirmities, which less
 “ than a general defection and a prosperous rebellion
 “ could never have discovered.” Lord Clarendon has History of
 the Rebel-
 lion, Book
 VIII.
 elsewhere described him, as “ from the beginning con-
 “ curring with the parliament, without any inclinations
 “ to their persons or principles ; and,” says he, “ he had
 “ the same reason afterwards not to separate from them.
 “ All his estate was in their quarters ; and he had a na-
 “ ture, that could not bear or submit to be undone :
 “ though to his friends, who were commissioners for the
 “ king, he used his old openness, and professed his detesta-
 “ tion of all the proceedings of his party, yet could not
 “ leave them.”

WHITGIFT (JOHN), archbishop of Canterbury, Paul's Life
 of Whit-
 gift.—
 Strype's
 Life of
 Whitgift.
 and a very extraordinary man, was descended of the an-
 cient family of Whitgift, of Whitgift, in Yorkshire ; and
 was born at Great Grimsby, in Lincolnshire, in 1530. His
 education was managed by an uncle, who was an abbot ;
 and who is memorable for having said, that “ the Romish
 “ religion, he was sure, could not continue long ; be-
 “ cause,” said he, “ I have read the whole scriptures over
 “ and

“ and over, and could never find therein, that it was found-
 “ ed by God.” He was sent to St. Anthony’s school
 in London, and was lodged with an aunt in St. Paul’s
 Church-yard. Imbibing very young a relish for the doc-
 trines of the Reformation, he refused to go to mass ; upon
 which the good woman resolved to entertain him no longer
 under her roof, imputing all her losses and misfortunes
 to her harbouring such an heretic ; and at parting told
 him, that “ she thought at first she had received a saint
 “ into her house, but now she perceived he was a devil.”
 He escaped the plague, while he was here, in a manner
 next to miraculous : he was bed-fellow with another
 school-boy, who died of it ; and by mistake, being thirsty,
 drank of his urine, thinking it had been beer : yet no
 harm at all befell him.

In 1548, he was sent to Queen’s-college, Cambridge,
 and soon after removed to Pembroke-Hall ; where John
 Bradford, the martyr, was his tutor. He took the degrees
 in arts in 1554 and 1557, having been chosen fellow of
 Peter-House in 1555 ; and in 1560 went into holy orders.
 His great parts and learning recommended him to the
 notice of Cox bishop of Ely, who made him his chaplain,
 and gave him the rectory of Feversham in Cambridge-
 shire. In 1563, he commenced bachelor of divinity ;
 and, the same year, was made lady Margaret’s professor of
 divinity. About 1565, he was brought up to court, to
 preach before the queen ; who was so thoroughly pleased
 with him, that she immediately caused him to be sworn
 her chaplain. In 1567, he was chosen master of Pem-
 broke-hall ; and, about three months after, made by the
 queen master of Trinity-college. The same year, he was
 appointed to keep the commencement-act for his degree
 of doctor of divinity ; and his thesis was, ‘ Papa est ille
 “ Antichristus, The pope is that antichrist.” He was
 also the same year made Regius professor of divinity. In
 1572, he began to wage openly that war with the Puri-
 tans, which lasted to the end of his life, by publishing,
 “ An answer to a certain libell, intituled, ‘ An admoni-
 “ tion to the parliament.” This Admonition contained
 two parts, and was written during the disputes Concern-
 ing the ecclesiastical habits and ceremonies. It utterly
 condemned the church of England, and the ministry of
 it ; and asserted, that we had neither a right ministry of
 God, nor a right government of the church ; and bitterly
 inveighed against the book for ordering ministers and
 deacons,

deacons, which was styled in it the Pontifical. To Whitgift's answer Mr. Thomas Cartwright published "A Reply;" which occasioned Whitgift to write "A Defence" in 1573, and Mr. Cartwright "A Second Reply."

In 1573, or probably sooner, he was made dean of Lincoln; and, in 1576, bishop of Worcester. The queen had had her eye upon him to prefer him to the highest ecclesiastical honour some time before her intentions took place; and was inclined, as was said, to put him into archbishop Grindal's room before his death. It is certain, that Grindal was desirous to resign, and as desirous that Whitgift should succeed him: but Whitgift could not be persuaded to comply with it; and in the presence of the queen begged her pardon, for not accepting it on any condition whatever during the life of the other. But Grindal dying in 1583, Whitgift was chosen to succeed him; and in this post acted with great vigour, especially against the Puritans; upon which account he was treated with very severe language in "Martin Mar-Prelate," and other pamphlets published by some of that party. He died Feb. 29, 1603-4, and was interred in the parish church of Croydon, where a monument is erected to him. King James, upon his accession to the crown of England, had projected some alterations in the church, which gave Whitgift much uneasiness: and this occasioned Mr. Strype to say, that "he does not know whether grief was the cause of his death; or grief and fear for the good estate of the church, under a new king and parliament approaching, mingling itself with his present disease, might hasten his death. But Mr. Camden has the following passage: 'While the king began to contend about the liturgy, and judged some things therein fit to be altered, archbishop Whitgift died with grief.' Yet surely," says Mr. Strype, "by what we have heard before related in the king's management of the conference held about it, and the letter he wrote himself to the archbishop, he had a better satisfaction of the king's mind. To which I may add, that there was a directory, drawn up by the Puritans, prepared to be offered to the next parliament, which in all probability would have created a great deal of disturbance in the house, having many favourers there; which paper the aged archbishop was privy to, and apprehensive of. And therefore, according to another of our historians, upon his death-bed he used these words: " And

Annal. Jacobi Regis
ad ann.
1624.

Sanderſon's " " And now, O Lord, my ſoul is lifted up, that I die in
 Hiſtory of " a time, wherein I had rather give up to God an account
 King James, " of my biſhopric, than any longer to exerciſe it among
 " men."

Stowe, in his " Annals," tells us, that " he was a man
 " born for the benefit of his country, and the good of the
 " church ; wherein he ruled with ſuch moderation, as to
 " continue all his life in his prince's favour." And Fuller,
 in his " Church Hiſtory," ſtyles him " the worthieſt man
 " that ever the Engliſh hierarchy did enjoy."

Tanner, .
 Bibliotheca
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 Hibernica.
 —Du Pin.
 Bib. Aut.
 Eccleſ.

WICKLIFF (JOHN), an Engliſh doctör, and pro-
 feſſor of divinity in the univerſity of Oxford, was a fore-
 runner of Luther in the buſineſs of reformation. He was
 born in the northern part of England about 1324, and
 educated at Oxford ; where the ſcholastic theology, which
 then prevailed, was finely calculated to diſplay the acute-
 neſs of his parts, and to diſtinguiſh him above his fel-
 lows. He flouriſhed with good reputation in that uni-
 verſity, until the diſſenſions happened there between the
 monks and the ſeculars ; by which he was oppreſſed, and
 engaged to declare againſt the pope and church. About
 1365, he had been choſen by the ſeculars head of a col-
 lege, founded at Oxford for the ſcholars of Canterbury ;
 but the monks, having been newly admitted into that
 college, had a mind to prefer a regular to that headſhip.
 Upon this, Wickliſſ and his ſeculars drove them out of
 the college : and theſe, being expelled, had recourſe to
 Simon Langham, cardinal and archbiſhop of Canterbury,
 who took them under his protection, and commanded
 Wickliſſ to reſign. Wickliſſ reſuſed to obey the order,
 and Langham ſequeſtered the revenues of the college : upon
 which, the affair was carried to pope Urban V. by Wick-
 liſſ and the ſeculars. The pope appointed a cardinal to
 hear the cauſe, who decided it in favour of the monks ;
 and ordered, that Wickliſſ and his aſſociates ſhould leave
 the college, after they had made ſatisfaction to the monks.
 The pope confirmed this ſentence by a bull, published in
 1370.

Thus Wickliſſ was obliged to reſign, and had nothing
 to do but to retire to his living of Lutterworth in Lei-
 ceſterſhire, of which he had been ſome time poſſeſſed : but
 the diſgrace prejudiced him extremely againſt the court of
 Rome, and put him upon ſeeking ways of revenge. The au-
 thority of the pope, and the temporalities of the church, were

then very firmly established in England; and the jurisdiction of bishops was of a large extent. Wickliff set himself to oppose both the one and the other, in which opposition he found many assistants and protectors: because the doctrine he inculcated was favourable to the king, whose power was weakened and diminished by that of the pope and the bishops; to the great lords, who were in possession of the revenues of the church, and had a mind to shake off the yoke of ecclesiastical censures; and to the people, to whom the tax of Peter-pence and other impositions of the church of Rome were burdensome. The books of Marsilius of Padua, and some other authors, who had written of ecclesiastical and temporal power in the behalf of princes against the pope, furnished him with matter enough upon this subject; yet he did not servilely follow these writers, by copying their errors and extravagances as well as their truths, but carried the matter farther, and taught and preached publicly against the jurisdiction of the pope and the bishops.

When this doctrine began to spread and make a noise, Simon Sudbury, abp. of Canterbury, assembled a council at Lambeth in 1377; to which he caused Wickliff to be cited, in order to give an account of his doctrines. Wickliff appeared, accompanied by the duke of Lancaster, who had then the principal share of the government, and by other lords; and there defending himself, was dismissed without any condemnation. But pope Gregory XI, being advertised of the doctrines which were spread by Wickliff in England, and of the protection he met with among those who were able to save him from condemnation, wrote to the bishops of England, to cause him to be apprehended; or, if they could not compass that, to cite him to Rome; and at the same time sent them nineteen propositions advanced by Wickliff, which he condemned as heretical and erroneous. Upon this, a second council was held at Lambeth, where Wickliff appeared, and again avoided condemnation; the lords and people declaring so stoutly for him, that the bishops durst only command him to be silent, after he had explained the propositions in a sense wherein they might be maintained.

Wickliff nevertheless continued as usual to spread his new principles, and added to them doctrines more alarming than ever; drawing after him a great number of disciples, who zealously propagated them. Then William Courtnay, abp. of Canterbury, called a council in 1382;
in

in which he condemned twenty-four propositions of Wickliff or his disciples, ten as heretical, and fourteen as erroneous. The council obtained also a declaration of king Richard II. against all those who should preach the new doctrines; by virtue of which, many Wickliffites were apprehended, and proceeded severely with. While these things were agitated with great confusion and warmth, their leader Wickliff died at Lutterworth in 1384; and left many books behind him for the establishment of his doctrines. The chief of them is his treatise, intituled "Trialogus," from the three speakers in it; for it is written in the form of a dialogue; whose names are "Alethia" or Truth, Pseudis or a Lye, and Phronese or Wisdom." He wrote a great many things, both in Latin and in English: but this is almost the only work which has been printed. Wickliff suffered many anathemas after his death: popes and councils held in various places condemned him over and over; and the council of Constance assembled in 1414, before they proceeded against the persons of John Hufs and Jerom of Prague, condemned the doctrines of Wickliff, forbade the reading of his books; declared him to have died a notorious and obstinate heretic, and ordered that his bones should be dug up, if they could be distinguished, and thrown out of holy ground.

The church of Rome had reason to proceed thus severely and vigorously against Wickliff, and Hufs, and Jerom of Prague; for they were in reality beginning that, which Luther a century after continued with better success.

Niceron,
Memoirs,
&c. Tom.
xxxviii.

WICQUEFORT (ABRAHAM DE), famous for his embassies and his writings, was a Hollander, and born in 1598; but it is not certain at what place, though some have mentioned Amsterdam. He left his country very young, and went and settled in France; where he applied himself diligently to political studies, and sought to advance himself by his knowledge in this way. Having made himself known to the elector of Brandenburg, this prince appointed him his resident at the court of France, about 1626; and he preserved this post two and thirty years, that is, till 1658. Then he fell into disgrace with cardinal Mazarine; who did not love him upon many accounts, and particularly for his attachment to the house of Condé. The cardinal accused him of having sent secret intelligence to Holland and other places; and he was ordered to leave the court and the kingdom:

but

but before he set out, he was seized and sent to the Bastille. M. le Tellier wrote at the same time to the elector of Brandenburg, to justify the action: which he did by assuring him, that his minister was an intelligencer in the pay of several princes. However, the year after, 1659, he was set at liberty, and escorted by a guard to Calais; from whence he passed over to England, and thence to Holland. There De Witt, the pensionary, received him affectionately, and protected him powerfully: he had indeed been the victim of De Witt, with whom he had held a secret correspondence, which was discovered by intercepted letters. He reconciled himself afterwards to France, and heartily espoused its interests; whether out of spite to the prince of Orange, or from some other motive; and the count d'Estrades reposed the utmost confidence in him. For the present, the duke of Brunswick Lunenburg made him his resident at the Hague; and he was appointed, besides this, secretary-interpreter of the States General for foreign dispatches.

The ministry of De Witt being charged with great events, the honour of the commonwealth, as well as of the pensionary, required that they should be written; and Wicquefort was pitched upon as the properest person for such a work. He wrote this history under the inspection, as well as protection, of the pensionary, who furnished him with such memoirs as he wanted; and had made such a progress, as to begin the printing of it; when, being accused of holding secret correspondence with the enemies of the States, he was made prisoner at the Hague in March 1675; and, Nov. following, condemned to perpetual imprisonment, and to the forfeiture of all his effects. His son published this sentence in Germany the year after, with remarks, which he addressed to the plenipotentiaries assembled then at Nimeguen to treat of peace: but these powers did not think proper to meddle with the affair. Wicquefort amused himself with continuing his history of the United Provinces; which he interspersed, as was natural for a man in his situation, with satirical strokes, not only against the prince of Orange, whom he personally hated, but also against the government and the court of justice, who had condemned him. This work was published at the Hague in 1719, with this title, "L'Histoire des Provinces-Unies des Pays-Bas, depuis le parfait etablissement de cet Etat par la Paix de Munster:" it contains 1174 pages in folio, 246 of which were

were printed off when the author was thrown into prison.

He continued under restraint till 1679, and then contrived to escape by the assistance of one of his daughters, who ran the risk of her own liberty in order to procure his. By exchanging cloaths with the lady, he went out, and took refuge at the court of the duke of Zell; from which he withdrew in 1681 disgusted, because that prince would not act with more zeal in getting his sentence reversed at the Hague. It is not known what became of him after; but he is said to have died in 1682. His "*L'Ambassadeur & ses fonctions,*" printed at the Hague 1681, in 2 vols. 4to, is his principal work. He published, in 1677, during his imprisonment, "*Memoires touchant les Ambassadeurs & les Ministres publics.*" He translated some books of travels from the German into French; and also from the Spanish, "*L'Ambassade de D. Garcias de Silva Figueroa en Perse, contenant la Politique de ce grand empire, &c.*" These works, which Wicquefort was at the pains to translate, are said to contain many curious and interesting things.

Athen. Ox.
Life of Bp.
Wilkins
prefixed to
his "*Ma-
thematical
and Philo-
sophical
Works,*"
1708, in
8vo.

WILKINS (JOHN), a most ingenious and learned English bishop, was the son of Mr. Walter Wilkins, citizen and goldsmith of Oxford; and was born in 1614, at Fawlfey, near Daventry, in Northamptonshire, in the house of his mother's father, the celebrated Dissenter Mr. John Dod. He was taught his Latin and Greek by Edward Sylvester, a noted man, who kept a private school in the parish of All Saints in Oxford; and his proficiency was such, that at thirteen he entered a student of New Inn, in 1627. He made no long stay there, but was removed to Magdalen Hall, and there took the degrees in arts. He afterwards entered into orders; and was first chaplain to William Lord Say, and then to Charles count Palatine of the Rhine, and prince elector of the empire, with whom he continued some time. Upon the breaking out of the civil war, he joined with the parliament, and took the solemn league and covenant. He was afterwards made warden of Wadham-college by the committee of parliament, appointed for reforming the university; and being created bachelor of divinity the 12th of April, 1648, was the day following put into possession of his wardenship. Next year he was created D. D. and about that time took the engagement, then enjoined by the powers in

being. In 1656, he married Robina, the widow of Peter French, formerly canon of Canon-Christ; and sister to Oliver Cromwell, then lord protector of England: which marriage being contrary to the statutes of Wadham college, because they prohibit the warden from marrying, he procured a dispensation from Oliver, to retain the wardenship notwithstanding. In 1659, he was by Richard Cromwell made master of Trinity college in Cambridge; but ejected from thence the year following upon the Restoration. Then he became preacher to the honourable society of Gray's Inn, and rector of St. Lawrence Jewry, London, upon the promotion of Dr. Seth Ward to the bishopric of Exeter. About this time, he became a member of the Royal Society, was chosen of their council, and proved one of their most eminent members. Soon after this, he was made dean of Rippon; and, in 1668, bishop of Chester, Dr. Tillotson, who had married his daughter-in-law, preaching his consecration-sermon. Wood and Burnet both inform us, that he obtained this bishopric by the interest of Villiers duke of Buckingham; and the latter adds, that it was no small prejudice against him to be raised by so ill a man. Dr. Walter Pope observes, that Wilkins, for some time after the Restoration, was out of favour both at Whitehall and Lambeth, on account of his marriage with Oliver Cromwell's sister; and that abp. Sheldon, who then disposed of almost all ecclesiastical preferments, opposed his promotion; that however, when bishop Ward introduced him afterwards to the archbishop, he was very obligingly received, and treated kindly by him ever after. He did not enjoy his preferment long; for he died of the stone, at Dr. Tillotson's house, in Chancery-lane, London, Nov. 19, 1672. He was buried in the chancel of the church of St. Lawrence Jewry, and his funeral sermon was preached by Dr. William Lloyd, then dean of Bangor; who, although Wilkins had been abused and vilified perhaps beyond any man of his time, thought it no shame to say every thing that was good of him. Wood also, as different as his complexion and principles were from those of Wilkins, has been candid enough to give him the following character: "He was," says he; "a person endowed with rare gifts; he was a notable theologist and preacher, a curious critic in several matters, an excellent mathematician and experimentist, and one as well seen in mechanisms and new philosophy, of which he was a great promoter, as any man of his time. He also

Hist. of his
own Times,
Life of Seth
Ward, Bp.
of Salisbury,
p. 53.

“highly advanced the study and perfecting of astronomy, both at Oxford while he was warden of Wadham college, and at London while he was Fellow of the Royal Society; and I cannot say, that there was any thing deficient in him, but a constant mind and settled principles.”

Wilkins had two principles in his nature, which made him very obnoxious to the churchmen, from whose leaders the prejudices against him principally flowed: first, he avowed moderation, and was kindly affected towards dissenters, for a comprehension of whom he openly and earnestly contended: secondly, he thought it right and reasonable to submit to the powers in being, be those powers who they would, or let them be established how they would. And this making him as ready to swear allegiance to Charles II, after he was restored to the crown, as to the usurpers, while they prevailed, he was charged with being various and unsteady in his principles; with having no principles at all, with Hobbism, and every thing that is bad. Yet the greatest and best qualities are ascribed to him, if not unanimously, at least by many so eminent and good men, that one cannot help concluding him to have been a most excellent person. Dr. Tillotson, in the preface to some “Sermons of Bishop Wilkins,” published by him in 1682, animadverts upon a slight and unjust character, as he thinks it is, given of the bishop in Mr. Wood’s “*Historia & Antiquitates Universitatis Oxoniensis* ;” “whether by the author,” says he, “or by some other hand, I am not curious to know:” and concludes his animadversions in the following words: “Upon the whole, it hath often been no small matter of wonder to me, whence it should come to pass, that so great a man, and so great a lover of mankind, who was so highly valued and revered by all that knew him, should yet have the hard fate to fall under the heavy displeasure and censure of those who knew him not; and that he, who never did any thing to make himself one personal enemy, should have the ill fortune to have so many. I think I may truly say, that there are or have been very few in this age and nation so well known, and so greatly esteemed and favoured, by so many persons of high rank and quality, and of singular worth and eminence in all the learned professions, as our author was. And this surely cannot be denied him, it is so well known to many worthy persons yet living, and hath been so often

“acknowledged

“ acknowledged even by his enemies, that in the late times
 “ of confusion almost all, that was preserved and kept up,
 “ of ingenuity and good learning, of good order and
 “ government in the university of Oxford, was chiefly
 “ owing to his prudent conduct and encouragement:
 “ which consideration alone, had there been no other,
 “ might have prevailed with some there to have treated
 “ his memory with at least common kindness and respect.”
 The other hand, Dr. Tillotson mentions, was Dr. Fell,
 the dean of Christ Church, and under whose inspection
 Wood’s “ *Athenæ Oxonienses* ” was translated into Latin;
 and who, among other alterations without the privity of
 that compiler, was supposed to insert the poor diminishing
 character of bishop Wilkins, to be found in the Latin
 version. Sir Peter Pett, in his epistle to the reader before
 bishop Barlow’s “ *Genuine Remains*,” printed in 1693,
 8vo, after taking notice of the alteration just mentioned, ex-
 presses himself in these terms of Wilkins: “ This bishop,”
 says he, “ was an ornament both to the university and the
 “ English nation; and one who adorned the gospel itself
 “ by his great intellectual and moral endowments: and it
 “ was for his honour, that the giver of his character had
 “ not a soul large enough to be able to comprehend the idea
 “ of his great genius. Like him mentioned by my lord
 “ Bacon, for having cut out his whole estate into obliga-
 “ tions, this bishop dealt so in the expence of the greatest
 “ part of his time, and his soul was so continually in travel
 “ with the good of the world in general, and of his friends
 “ in particular, that the little design to lessen his character
 “ cannot escape animadversion; and the vanity of attempt-
 “ ing it in that person of Christ-Church seemed to me the
 “ more nauseous, because I was present with that bishop
 “ in Oxford, when he made it his particular request to
 “ Cromwell’s major general, not to banish that person from
 “ Oxford; and therein prevailed with him, notwithstand-
 “ ing the applications that had been made to him for it by
 “ Dr. Owen, and by the Presbyterian heads of houses.—
 “ Bishop Wilkins,” adds he, “ was so great a blessing to our
 “ age, that his memory claims the being blessed by our
 “ English world; and it is as needless to praise him, as
 “ to gild gold; and as needless too to fear, that his just
 “ character can be deleted in mens minds, as that gold can
 “ perish; it being more easy to make gold, than to destroy
 “ it.” Burnet, in his life of Sir Matthew Hale, printed in
 1682, declares of Wilkins, that “ he was a man of as great

p. 69.

History of
his own
Time.

“ a mind, as true a judgement, as eminent virtues, and
 “ of as good a soul, as any he ever knew :” and in his
 “ history” he says, that though “ he married Cromwell’s
 “ sister, yet he made no other use of that alliance, but to
 “ do good offices, and to cover the university of Oxford
 “ from the sourness of Owen and Goodwin. At Cam-
 “ bridge he joined with those who studied to propagate
 “ better thoughts, to take men off from being in parties,
 “ or from narrow notions, from superstitious conceits,
 “ and fierceness about opinions. He was also a great ob-
 “ server and promoter of experimental philosophy, which
 “ was then a new thing, and much looked after. He was
 “ naturally ambitious, but was the wisest clergyman I ever
 “ knew. He was a lover of mankind, and had a delight
 “ in doing good.” The historian mentions afterwards
 another quality Wilkins possessed in a supreme degree, and
 which it was well for him he did, since he had great occa-
 sion for the use of it : and that was, says he, “ a courage,
 “ which could stand against a current, and against all the
 “ reproaches with which ill-natured clergymen studied to
 “ load him.”

We will conclude our account of this extraordinary
 person with making mention of his works ; which are
 all of them very ingenious and learned, and many of
 them particularly curious and entertaining. His first pub-
 lication was in 1638, when he was only twenty-four years
 of age, of a piece, intituled, “ The Discovery of a new
 “ World ; or, a Discourse tending to prove, that it is pro-
 “ bable there may be another habitable World in the
 “ Moon ; with a Discourse concerning the possibility of a
 “ passage thither,” in 8vo. Two years after, in 1640,
 came out another piece of the same nature, “ A Discourse
 “ concerning a new Planet : tending to prove, that ’tis
 “ probable our Earth is one of the Planets,” in 8vo. His
 name was not put to either of these works ; but they were
 so well known to be his, that Langrenus, in his map of
 the moon, dedicated to the king of Spain, calls one of the
 lunar spots after Wilkins’s name. His third piece, in
 1641, is intituled, “ Mercury ; or, the secret and swift
 “ Messenger ; shewing, how a Man may with privacy and
 “ speed communicate his Thoughts to a Friend at any
 “ Distance,” in 8vo. His fourth, in 1648, “ Mathemati-
 “ cal Magic ; or, the Wonders that may be performed by
 “ Mechanical Geometry,” in 8vo. All these pieces were
 published entire in one volume 8vo, in 1708, under the
 title

title of "The Mathematical and Philosophical Works of the Right Reverend John Wilkins," &c. with a print of the author and general title-page handsomely engraven, and an account of his life and writings. To this collection is also subjoined an abstract of a larger work, printed in 1668, folio, and intituled, "An Essay towards a Real Character and a Philosophical Language." These are his mathematical and philosophical works: his theological are, 1. "Ecclesiastes; or, a Discourse of the Gift of Preaching, as it falls under the Rules of Art," 1646. This no doubt was written with a view to reform the prevailing cant of the times he lived in; for no man was ever farther from canting, than Wilkins. 2. "Discourse concerning the Beauty of Providence, in all the rugged Passages of it, 1649." 3. "Discourse concerning the Gift of Prayer, shewing what it is, wherein it consists, and how far it is attainable by industry," &c. 1653. This was against enthusiasm and fanaticism. These were published in his life-time; after his death, in 1675, Tillotson published two other of his works: 4. "Sermons preached on several Occasions;" and, 5. "Of the Principles and Duties of Natural Religion:" both in 8vo. Tillotson tells us, in the preface to the latter, that "the first twelve chapters were written out for the press in his life-time; and that the remainder hath been gathered and made up out of his papers."

WILKINS (DAVID), F. S. A. was appointed keeper of the archiepiscopal library at Lambeth, about 1715, by Archbishop Wake, and drew up a very curious catalogue of all the MSS. and printed books in that valuable library in his time, which remains there to this day. This catalogue he published in 1718; when resigning that office, the archbishop appointed for his successor John Henry Ott, born in the Canton of Zurich, where his father resided, from whom his Grace had received many civilities in the younger part of life [A]. As a reward for his industry and

Anecdotes
of Bowyer,
by Nichols,
p. 48.

[A] Mr. Ott having many children, archbishop Wake, when he came to the see, remembering his former kindness, appointed this John Henry his librarian; ordained him deacon and priest, and collated him, June 26, 1721, to the rectory of Blackmanston, Kent; July 28, 1722, to that of East Horfeleigh, Surrey; Dec. 15, 1722, to the vicarage of Rexhill, Suffex (an

option); March 9, 1722-3, to a prebend of Litchfield (an option); Sept. 21, 1728, appointed him one of the six preachers in Canterbury Cathedral; and, Nov. 16, 1730, a prebendary of Peterborough. He continued librarian till archbishop Wake's death; and understood coins and medals (of which he had a good collection) extremely well.

learning, Archbishop Wake gave him the following preferments. He was collated to the rectory of Mongham Parva, April 30, 1716; and to that of Great Chart, Aug. 20, 1719, being then D. D.; to the rectory of Hadleigh, Nov. 17, 1719; constituted chaplain to his Grace, Nov. 24, 1719; collated to the rectory of Monks Eleigh, Nov. 25, 1719; appointed his Grace's Commissary of the deanry of Bocking, jointly and severally with W. Beauvoir; rector of Bocking, Nov. 25, 1719; collated to a prebend of Canterbury, Dec. 27, 1720; presented to his Grace's option of the archdeaconry of Suffolk, May 16, 1724. He published, 1. "Novum Testamentum Copticum, Oxon. 1716," 4to. 2. A fine edition of "Leges Anglo-Saxonicae ecclesiasticae & civiles; accedunt Leges Edvardi Latinae, Gulielmi Conquestoris Gallo-Normanicae, & Henrici I. Latinae; jungitur Domini Henrici Spelmanni Codex Legum Veterum Statutorum Regni Angliae, quae ab ingressu Gulielmi I. usque ad annum nonum Henrici III. edita sunt. Toti operi praemittitur Dissertatio Epistolaris admodum Rev. Domini Gulielmi Nicolsoni Episcopi Derrensis de jure feudali veterum Saxonum. Cum Codd. MSS. contulit, notas, versionem & glossarium adjecit David Wilkins, S. T. P. Canonicus Cantuariensis, Reverendissimo in Christo Patri ac Domino Domino Gulielmo Divina Providentia Archiepiscopo Cantuariensi, &c. &c. a sacris domesticis & Biblioth. Lond. 1721," folio. 3. A splendid edition of "Selden's Works, 1726," 3 vols. folio. 4. "Pentateuchus Copticus, Lond. 1731," 4to. 5. "Concilia Magnae Britanniae & Hiberniae, à Synodo Verolamienti A. D. CCCXLVI, ad Londinensem A. D. CCCCXXVII: accedunt Constitutiones & alia ad Historiam Ecclesiae Anglicanae spectantia à Davide Wilkins, S. T. P. Archidiacono Suffolciensi, & Canonico Cantuariensi, collecta," four volumes, folio. He died Aug. 6, 1740, aged 62.—Dr. Wilkins's "Praefatio Historiam literariam Britannorum ante Caesaris adventum, Bibliothecae hujus Schema, Bostonum Buriensem, aliaque scitu non indigna complectens," was prefixed to Bishop Tanner's "Bibliotheca Britannico-Hibernica, 1748."

WILLIAMS (JOHN), an English prelate of great abilities and very distinguished character, was the youngest son of Edward Williams, Esq; of Aber-Conway in Caernarvonshire in Wales; where he was born the 25th of

of March 1582. He was educated at the public school at Ruthin, and at sixteen years of age admitted of St. John's college in Cambridge. His natural parts were very uncommon, and his application still more so; for he was of so singular and happy a constitution, that from his youth upwards he never required more than three hours sleep out of the twenty-four, to keep him in perfect health. He took the degrees in arts, and was made fellow of his college; yet this first piece of preferment was obtained by way of mandamus from James I. His manner of studying had something particular in it. He used to allot one month to a certain province, esteeming variety almost as refreshing as cessation from labour; at the end of which, he would take up some other matter, and so on, till he came round to his former courses. This method he observed especially in his theological studies; and he found his account in it. He was also an exact philosopher, as well as an able divine; and admirably versed in all branches of literature.

Life of
Archbishop
Williams,
by Dr. John
Hacket. Bo.
of Litchfield
and Coven-
try, 1693,
fol.—Gen.
Dictionary.

He was not, however, so much distinguished for his learning, as for his strange dexterity and skill in business. When he was no more than five and twenty, he was employed by the college in some concerns of theirs; on which occasions he was sometimes admitted to speak before archbishop Bancroft, who was exceedingly taken with his engaging wit and decent behaviour. Another time he was deputed by the masters and fellows of his college their agent to court, to petition the king for a mortmain, as an increase of their maintenance; when he succeeded in his suit, and was taken particular notice of by the king: for there was something in him, which his majesty liked so well, that he told him of it long after, when he came to be his principal officer. He entered into orders in his twenty-seventh year; and took a small living, which lay beyond St. Edmunds Bury, upon the confines of Norfolk. In 1611, he was instituted to the rectory of Grafton Regis in Northamptonshire, at the king's presentation; and the same year was recommended to the lord chancellor Egerton for his chaplain, but obtained leave of the chancellor to continue one year longer at Cambridge, in order to serve the office of proctor of the university. In 1612, he was instituted to the rectory of Grafton-Underwood in Northamptonshire, at the presentation of Edward earl of Worcester, and the same year took a bachelor of divinity's

nity's degree. In 1613, he was made præcentor of Lincoln; rector of Waldgrave in Northamptonshire in 1614; and between that year and 1617 was collated to a prebend and residentiaryship in the church of Lincoln, to prebends in those of Peterborough, Hereford, and St. David's, besides a sinecure in North Wales.

The chancellor Egerton, dying the 15th of March 1616-17, gave Williams some books and papers, all written with his own hand. His lordship, upon the day of his death, called Williams to him, and told him, "that if he wanted money, he would leave him such a legacy in his will, as should enable him to begin the world like a gentleman." "Sir," says Williams, "I kiss your hands: you have filled my cup full: I am far from want, unless it be of your lordship's directions how to live in the world, if I survive you." "Well," said the chancellor, "I know you are an expert workman: take these tools to work with: they are the best I have;" and so gave him the books and papers. Bp. Hacket says, that he saw the notes; and that they were collections for the well ordering the high court of parliament, the court of chancery, the star chamber, and the council-board: so that he had a good stock to set up with; and Hacket does not doubt but the marrow of his politics was drawn from chancellor Egerton's papers.

When Sir Francis Bacon was made lord keeper, he offered to continue Williams his chaplain: who, however, declining it, was made a justice of the peace by his lordship for the county of Northampton. He was made king's chaplain at the same time, and had orders to attend his majesty in his northern progress, which was to begin soon after; but the bishop of Winchester got leave for him to stay and to take his doctor's degree, for the sake of giving entertainment to Marco Antonio de Dominis, archbishop of Spalato, who was lately come to England, and designed to be at Cambridge the commencement following. The questions which he maintained for his degree were, "Supremus magistratus non est excommunicabilis," and "Subductio calicis est mutilatio sacramenti & sacerdotii." In 1619, he preached before the king on Matth. ii. 8, and printed his sermon by his majesty's order. The same year, he was collated to the deanery of Salisbury; and the year after removed

to the deanery of Westminster. He obtained this preferment by the interest of the marquis of Buckingham; whom for some time he neglected to court, says bp. Hacket, for two reasons: first, because he mightily suspected the continuance of the marquis in favour at court; secondly, because he saw that the marquis was very apt suddenly to look cloudy upon his creatures, as if he had raised them up on purpose to cast them down. However, once, when the doctor was attending the king, in the absence of the marquis, his majesty asked him abruptly, and without any relation to the discourse then in hand, When he was at Buckingham? "Sir," said the doctor, "I have had no business to resort to his lordship." "But," replied the king, "wheresoever he is, you must go to him about my business:" which he accordingly did, and the marquis received him courteously. He took this as an hint from the king to frequent the marquis; to whom he was afterwards serviceable in furthering his marriage with the great heiress, the earl of Rutland's daughter. He reclaimed her ladyship from the errors of the church of Rome to the faith and profession of the church of England: in order to which, he drew up the elements of the true religion for her use, and printed twenty copies of it with no name, only, "By an old prebend of Westminster."

The lord chancellor Bacon being removed from his office in May 1621, Williams was made lord keeper of the great seal of England, the 10th of July following; and the same month bishop of Lincoln, with the deanery of Westminster, and the rectory of Waldgrave, in commendam. When the great seal was brought the king from lord Bacon, his majesty was overheard by some near him to say, upon the delivery of it to him, "Now by my soule, I am pained at the heart where to bestow this; for, as to my lawyers, I thinke they be all knaves." Williams attended king James at his death, and preached his funeral sermon, on 2 Chron. ix. 29, 30, 31. which was afterwards printed. That king had promised to confer upon him the archbishopric of York at the next vacancy; but his lordship's conduct in many points not being agreeable to the duke of Buckingham, he was removed by Charles I. from his post of lord keeper, Oct. 1626. He was ordered also not to appear in parliament, but refused to comply with that order, and promoted the petition of right. Afterwards, upon
some

some informations brought against him in the star chamber, by the contrivance and management of Laud, he was fined 10,000*l.* to the king, to suffer imprisonment during his majesty's pleasure, and to be suspended by the high commission court from all his dignities, offices, and functions. There was a settled misunderstanding between Williams and Laud, the latter looking upon Williams as a man who gave encouragement to the Puritans, and was cool with respect to church-discipline; while on the other hand Williams took Laud to be a favourer of the Papists. Williams continued in the Tower three years and a half; and, when the parliament met in November 1640, petitioned the king, by the queen's mediation, for his enlargement, and that he might have his writ sent him as a peer to sit in parliament: but the lord-keeper Finch and archbishop Laud opposed this request, and prevailed with the king to refuse it. However, about a fortnight after, the house of lords sent the usher of the black-rod, to demand the bishop of Lincoln from the lieutenant of the Tower; upon which he was brought to the parliament house, and took his seat among his brethren. When, after this, some were set on to try how he stood affected to his prosecutors, he answered, that "if they had no worse foes than him, they might fear no harm; and that he saluted them with the charity of a bishop." And now the king, understanding with what courage and temper he had behaved himself under his misfortunes, was pleased to be reconciled to him; and commanded all orders, filed or kept in any court or registry upon the former informations against him, to be taken off, razed, and cancelled, that nothing might stand upon record to his disadvantage.

Hist. of the
Rebellion,
Book IV.

When the earl of Strafford came to be impeached in parliament, Williams defended the rights of the bishops, in a very significant speech, to vote in case of blood, as Hacket relates; but lord Clarendon relates just the contrary. He says, that this bishop, without communicating with any of his brethren, very frankly declared his opinion, that "they ought not to be present; and offered, not only in his own name, but for the rest of the bishops, to withdraw always when that business was entered upon;" and so, adds the noble historian, betrayed a fundamental right of the whole order, to the great prejudice of the king, and to the taking away the life of that person, who could not otherwise have suffered. Shortly after,

after, when the king declared, that he neither would, nor could in conscience, give his royal assent to that act of attainder, and when the tumults came about the court with noise and clamour for justice, the lord Say desired the king to confer with his bishops for the satisfaction of his conscience, and with bishop Williams in particular; who told him, says lord Clarendon, that "he must consider, that as he had a private capacity and a public, so he had a public conscience as well as a private: that though his private conscience, as a man, would not permit him to do an act contrary to his own understanding, judgement, and conscience, yet his public conscience, as a king, which obliged him to do all things for the good of his people, and to preserve his kingdom in peace for himself and his posterity, would not only permit him to do that, but even oblige and require him; that he saw, in what commotion the people were; that his own life, and that of the queen and the royal issue, might probably be sacrificed to that fury: and it would be very strange, if his conscience should prefer the right of one single private person, how innocent soever, before all those other lives and the preservation of the kingdom. This," continues lord Clarendon, "was the argumentation of that unhappy cause, who truly, it may be, did believe himself;" yet he reveals another anecdote, which shews, at least if true, that bishop Williams could have no favourable intentions towards the unfortunate earl of Strafford. It had once been mentioned to the bishop, when he was out at court, whether by authority or no was not known, says the historian, that "his peace should be made there, if he would resign his bishopric and deanery of Westminster, and take a good bishopric in Ireland:" which he positively refused, and said, "he had much to do to defend himself against the archbishop (Laud) here; but if he was in Ireland, there was a man, (meaning the earl of Strafford) who would cut off his head within one month."

In 1641, he was advanced to the archbishopric of York; and the same year opposed, in a long speech, the bill for depriving the bishops of their seats in the house of lords, which had this effect, that it laid the bill asleep for five months. Then the mob flocked about the parliament-house, crying out, "No bishops, no bishops;" and insulted the prelates, as they passed to the house. Williams

was one of the bishops who was most rudely treated by the rabble; his person was assaulted, and his robes torn from his back. Upon this, he returned to his house, the deanery of Westminster; and sending for all the bishops then in the town, who were in number twelve, proposed as absolutely necessary, that "they might unanimously and presently prepare a protestation, to send to the house, against the force that was used upon them; and against all the acts which were or should be done during the time that they should by force be kept from doing their duties in the house:" and immediately, having pen and ink ready, himself prepared a protestation, which was sent. But the politic bishop Williams is here represented to have been transported by passion into impolitic measures: for no sooner was this protestation communicated to the house, than the governing lords manifested a great satisfaction in it; some of them saying that "there was *digitus Dei* to bring that to pass, which they could not otherwise have compassed:" and, without ever declaring any judgement or opinion of their own upon it, sent to desire a conference with the commons, who presently joined with them in accusing the protesters of high treason, and sending them all to the Tower; where they continued till the bill for putting them out of the house was passed, which was not till many months after. Lord Clarendon says, there was only one gentleman in the house of commons, that spoke in the behalf of these too impetuous prelates; who said, among other things, that "he did not believe they were guilty of high treason, but that they were stark-mad, and therefore desired they might be sent to Bedlam."

June 1642, the King being at York, our Archbishop was enthroned in person in his own cathedral: but soon after the king had left York, which was in July following, was obliged to leave it too; the younger Hotham, who was coming thither with his forces, having sworn solemnly to seize and kill him, for some opprobrious words spoken of him concerning his usage of the King at Hull. He retired to Aber Conway, and fortified Conway castle for the King; which so pleased his Majesty, that by a letter, Oxford Aug. the 1st, 1643, the king "heartily desired him to go on with that work, assuring him, that whatever monies he should lay out upon the fortification of the said castle, should be repayed unto him, before the custody thereof should be put into any other hand than his

“ his own, or such as he should command.” By virtue of a warrant, Jan. 2, 1643-4, the Archbishop deputed his nephew William Hooks, Esq; to have the custody of this castle; and some time after, being sent for, set out to attend the King at Oxford, whom he is said to have cautioned particularly against Cromwell; who, “ though
 “ then of but mean rank and use in the army, yet would
 “ be sure to rise higher. I knew him, says he, at Bugden; but never knew his religion. He was a common Hacket,
 “ spokesman for sectaries, and maintained their part with P. 212.
 “ stubbornness. He never discoursed, as if he were pleased part II.
 “ with your majesty and your great officers: indeed, he
 “ loves none, that are more than his equals. Your
 “ Majesty did him but justice in repulsing a petition, put
 “ up by him against Sir Thomas Steward, of the Isle of
 “ Ely; but he takes them all for his enemies, that would
 “ not let him undo his best friend: and above all that
 “ live, I think he is *injuriarum persequentissimus*, as Portius
 “ Latro said of Catiline. He talks openly, that it is fit
 “ some should act more vigorously against your forces,
 “ and bring your person into the power of the parliament.
 “ He cannot give a good word of his general the earl of
 “ Essex; because, he says, the earl is but half an enemy
 “ to your Majesty, and hath done you more favour than
 “ harm. His fortunes are broken, that it is impossible
 “ for him to subsist, much less to be what he aspires to,
 “ but by your majesty’s bounty, or by the ruin of us all,
 “ and a common confusion; as one said, ‘ *Lentulus salva*
 “ *republica salvus esse non potuit.*’ In short, every beast
 “ hath some evil properties; but Cromwell hath the
 “ properties of all evil beasts. My humble motion is,
 “ either that you would win him to you by promises of
 “ fair treatment, or catch him by some stratagem, and cut
 “ him off.”

After some stay at Oxford, he returned to his own country, having received a fresh charge from his majesty to take care of all North-Wales, but especially of Conway-castle: in which the people of the country had obtained leave of the archbishop to lay up all their valuables. A year after this, Sir John Owen, a colonel for the king, marching that way after a defeat, obtained of prince Rupert to be substituted under his hand commander of the castle; and so surprising it by force entered it, notwithstanding it was before given to the bishop under the King’s own signet, to possess it quietly, till the charges he
 had

had been at should be refunded him, which as yet had never been offered. The archbishop's remonstrances at court meeting with no success, he being joined by the country people, whose properties were detained in the castle, and assisted by one colonel Mitton, who was a zealous man for the parliament, forced open the gates, and entered it. The Archbishop did not join the colonel with any intention to prejudice his Majesty's service, but agreed to put him into the castle, on condition that every proprietary might possess his own, which the colonel saw performed.

After the King was beheaded, the Archbishop spent his days in sorrow, study, and devotion; and is said to have risen constantly every night out of his bed at midnight, and to have prayed for a quarter of an hour on his bare knees, without any thing but his shirt and waistcoat on. He lived not much above a year after, dying the 25th of March 1650: he was buried in Llandegay church, where a monument was erected to him by his nephew and heir Sir Griffith Williams. Besides several sermons, he published a book against archbishop Laud's innovations in church matters and religious ceremonies, with this title, "The Holy Table, Name, and Thing, more anciently, properly, and literally used under the New Testament, than that of Altar. Written long ago by a minister in Lincolnshire in answer to D. Coal, a judicious divine of queen Marie's dayes. Printed for the diocese of Lincoln, 1637;" in 4to. Lord Clarendon, though far from being favourable to this prelate, yet represents this "book" "so full of good learning, and that learning so closely and solidly applied, though it abounded with too many light expressions, that it gained him reputation enough to be able to do hurt; and shewed, that in his retirement he had spent his time with his books very profitably. He used all the wit and all the malice he could, to awaken the people to a jealousy of these agitations, and innovations in the exercise of religion; not without insinuations that it aimed at greater alterations, for which he knew the people would quickly find a name: and he was ambitious to have it believed, that the archbishop was his greatest enemy, for his having constantly opposed his rising to any government in the church, as a man whose hot and hasty spirit he had long known."

In the mean time, there have not been wanting those, who, without disguising his infirmities, have set archbishop
Williams

Williams in a better light than we find him represented by the earl of Clarendon, who seems by no means to have loved the man. Arthur Wilson tells us, that, “ though ^{Life of king James, p. 196.} “ he was composed of many grains of good learning, yet “ the height of his spirit, I will not say pride, made him “ odious even to those that raised him; haply because they “ could not attain to those ends by him, that they required “ of him. But being of a comely and stately presence, “ and that animated with a great mind, made him appear “ very proud to the vulgar eye; but that very temper “ raised him to aim at great things, which he affected: for “ the old ruinous body of the abbey church at Westminster “ was new clothed by him; the fair and beautiful library “ of St. John’s in Cambridge was a pile of his erection; “ and a very complete chapel built by him at Lincoln college in Oxford, merely for the name of Lincoln, having “ no interest in nor relation to that university.—But that, “ which heightened him most in the opinion of those “ that knew him best, was his bountiful mind to men in “ want; being a great patron to support, where there was “ merit that wanted supply.—But these great actions were “ not publickly visible: those were more apparent, that “ were looked on with envious, rather than emulous eyes. “ For the close and intimate correspondence, that was between the bishop and the old countess of Buckingham, “ set many scurrilous tongues and pens to work; though “ he was, as I have been assured, *Eunuchus ab utero*.” This last particular mentioned by Wilson is not the exact truth, though it is very near it: for he had, as bishop Hacket says, “ suffered an adventitious mischance, when ^{Part I. p. 8.} “ he was about seven years old, which compelled him to “ actual chastity. He took a leap, being then in long “ coats, from the walls of Conway-town to the sea-shore; “ looking, that the wind, which was then very strong, “ would fill his coats like a sail, and bear him up, as it did “ his play-fellows. But he found it otherwise; for he did “ light with his belly upon a big ragged stone, which “ caused a secret infirmity, fitter to be understood than “ farther described: and want of timely remedy, the skill “ of good chirurgery being little known in that climate, “ continued it to his dying day. They who traduced “ him, when he came to be lord keeper, not only to be “ amorous, but to be incontinent with a great lady, and “ taught common fidlers to sing it, may blush at this “ discovery.”

Hacket likewise observes, that he was a man of great hospitality, charity, and generosity; especially to gentlemen of narrow fortunes, and poor scholars in both universities: so that his disbursements this way every year amounted to 1000, or sometimes 1200*l*. Hacket had reason to know his private character; for he was his chaplain. See article, HACKET.

Lond. Mag.
1784.

WILLIAMS (ANNA), was the daughter of a surgeon and physician in South Wales, where she was born in 1706. Her father Zachariah Williams, during his residence in Wales, imagined that he had discovered, by a kind of intuitive penetration, what had escaped the rest of mankind. He fancied, that he had been fortunate enough to ascertain the longitude by magnetism, and that the variations of the needle were equal, at equal distances, east and west. The idea fired his imagination; and, prompted by ambition, and the hopes of splendid recompence, he determined to leave his business and habitation, for the metropolis. Miss Williams accompanied him, and they arrived in London about 1730; but the bright views which had allured him from his profession soon vanished. The rewards which he had promised himself ended in disappointment, and the ill-success of his schemes may be inferred from the only recompence which his journey and imagined discovery procured. He was admitted a pensioner at the Charter-house. When Miss Williams first resided in London, she devoted no inconsiderable portion of her time to its various amusements. She visited every object that merited the inspection of a polished and laudably inquisitive mind, or could attract the attention of a stranger. At a later period of life, she spoke familiarly of these scenes, of which the impression was never erased, though they must, however, have soon lost their allurements. Mr. Williams did not long continue a member of the Charter-house. An infringement of rules, or some other misconduct, obliged him to remove from this asylum of age and poverty. He was now exposed to severe trials; and every succeeding day increased the gloominess of his prospects. In the year 1740, Miss Williams lost her sight by a cataract, which prevented her, in a great measure, from assisting his distresses, and alleviating his sorrows. She still, however, felt her passion for literature equally predominant. She continued the same attention to the neatness of her dress, and, what is more extraordinary,

continued

continued still the exercise of her needle ; a branch of female accomplishment in which she had before displayed great excellence. During the lowness of her fortune, she worked for herself, with nearly as much dexterity and readiness, as if she had not suffered a loss so irreparable. Her powers of conversation retained their former vigour. Her mind did not sink under these calamities ; and the natural activity of her disposition animated her to uncommon exertions :

“ Though fallen on evil days :

“ On evil days though fallen ;

“ In darkness, and with dangers compass'd round,

“ And solitude !”

In 1746, notwithstanding her blindness, she published the “ Life of the Emperor Julian, with notes, translated “ from the French of F. La Bleterie. In this translation she was assisted by two female friends, whose name was Wilkinson. This book was printed by Bowyer, in whose life, by Nichols, we are informed, that he contributed the advertisement, and wrote the notes, in conjunction with Mr. Clarke and others. The work was revised by Mr. Clarke and Markland. It does not appear what pecuniary advantages Miss Williams might derive from this publication. They were probably not very considerable, and afforded only a temporary relief to the misfortunes of her father. About this time, Mr. Williams, who imparted his afflictions to all from whom he hoped consolation or assistance, told his story to Dr. Samuel Johnson ; and, among other aggravations of distress, mentioned his daughter's blindness. He spoke of her acquirements in such high terms, that Mrs. Johnson, who was then living, expressed a desire of seeing her ; and accordingly she was soon afterwards brought to the Doctor's house by her father ; and Mrs. Johnson found her possessed of such qualities as recommended her strongly for a friend. As her own state of health, therefore, was weak, and her husband was engaged, during the greater part of the day, in his studies, she gave Miss Williams a general invitation : a strict intimacy soon took place ; but the enjoyment of their friendship did not continue long. Soon after its commencement, Mrs. Johnson was attended by her new companion in an illness, which terminated fatally.

Dr. Johnson still retained his regard for her ; and in 1752, by his recommendation, Mr. Sharp, the surgeon,

undertook to perform the operation on Miss Williams's eyes, which is usual in such cases, in hopes of restoring her sight. Her own habitation was not judged convenient for the occasion. She was, therefore, invited to the Doctor's. The surgeon's skill, however, proved fruitless, as the crystalline humour was not sufficiently inspissated, for the needle to take effect. The recovery of her sight was pronounced impossible. After this dreadful sentence, she never left the roof which had received her during the operation. The Doctor's kindness and conversation soothed her melancholy situation; and her society seemed to alleviate the sorrows which his late loss had occasioned.

When Dr. Johnson, however, changed his residence, she returned to lodgings; and, in 1755, her father published a book, in Italian and English, intituled, "An account of an attempt to ascertain the longitude at sea, by an exact theory of the magnetical Needle."

In 1755, Mrs. Williams's circumstances were rendered more easy, by the profits of a benefit play, granted her by the kindness of Mr. Garrick, from which she received 200*l.* which were placed in the stocks. While Mrs. Williams enjoyed so comfortable an asylum, her life passed in one even tenor. It was chequered by none of those scenes which enliven biography by their variety. The next event of any consequence, in the history of Mrs. Williams, was the publication of a volume of "Miscellanies in Prose and Verse," in the year 1766. Her friends assisted her, in the completion of this book, by several voluntary contributions; and 100*l.* which was laid out in a bridge bond, was added to her little stock by the liberality of her subscribers. About the year 1766, Dr. Johnson removed from the Temple, where he had lived, for some time, in chambers, to Johnson's court, Fleet-street, and again invited to his house the worthy friend of Mrs. Johnson. The latter days of Mrs. Williams were now rendered easy and comfortable. Her wants were few, and, to supply them, she made her income sufficient. She still possessed an unalterable friend in Dr. Johnson. Her acquaintance was select, rather than numerous. Their society made the infirmities of age less intolerable, and communicated a cheerfulness to her situation, which solitary blindness would otherwise have rendered truly deplorable.

She died at the house of her friend, in Bolt-Court, Fleet-street (whither they removed about the year 1775), on the sixth

sixth of September 1783, aged seventy-seven years. She bequeathed all her little effects to a charity, which had been instituted for the education of poor deserted girls, and supported by the voluntary contributions of several ladies. The character of Mrs. Williams, which in many respects well deserves to be made an object of public observation, will be difficult to describe with justice, since those who knew her well will undoubtedly perceive omissions. Let them be attributed to ignorance rather than design.

All who were intimately acquainted with her must have felt the highest regard for her. Few, very few women equalled her in knowledge: by which it is not to be understood that she was skilled in the learned languages; though there are reasons for conjecturing that she was not wholly ignorant of the Latin tongue in the former part of her life. By this expression is meant that general acquaintance with men and things which constitutes the most useful part of human knowledge. She understood French and Italian; and her skill in geography was uncommon. She knew the relative situation of almost every place on the globe. Nor was she less acquainted with magnetism, and the powers of the loadstone. The instruments which her father invented, to ascertain his fancied discoveries, remained in her possession till she died. Though her acquisitions were generally of the masculine kind, yet she was nothing defective in the female branches of domestic management and œconomy. Nor was her knowledge tinged with the least degree of formality or affectation, which is too commonly the case with female sophists. Her taste for literature was pure and penetrating. Her reading was by no means confined to the serious style; she perused with equal pleasure all works of imagination.

Those who were only slightly acquainted with her, and only occasionally in her company, were also surprised at the little disadvantage under which she seemed to labour, from her want of sight; as she could assist herself with so much ease and readiness, that she required little attendance. Her moral and religious character were most exemplary. In friendship she was unshaken; and those who consulted her found a most sound and zealous adviser in all affairs. Some allowances must be made for her temper, which had been embittered in early life by misfortunes; and it is not wonderful if it was rendered somewhat peevish by her situation, and the infirmities of age and constitution, at a more advanced period.

Athen.
Oxon.
Gen. Dict.

WILLIS (THOMAS), an illustrious English physician, was of a reputable family, and born at Great Bedwin, in Wiltshire, in 1621. He was instructed in grammar and classical literature by Mr. Edward Sylvester, a noted schoolmaster in the parish of All-Saints, Oxford; and, in 1636, became a member of Christ-church. He applied himself vigorously to his studies, and took the degrees in arts; that of bachelor in 1639, that of master in 1642. About this time, Oxford being turned into a garrison for the King, he with other scholars bore arms for his majesty, and devoted his leisure hours to the study of physic; in which faculty he took a bachelor's degree in 1646, when Oxford was surrendered to the parliament. He pursued the business of his profession, and kept Abingdon market. He settled in an house over against Merton college, and appropriated a room in it for divine service; where Mr. John Fell, afterwards dean of Christ church, whose sister he had married, Mr. John Dolben, afterwards abp. of York, and sometimes Mr. Richard Allestree, afterwards provost of Eaton college, exercised the liturgy and sacraments according to the church of England, and allowed to others the privilege of resorting thither.

In 1660, he was made Sedleian professor of natural philosophy; and the same year took the degree of doctor of physic. Being sent for to most of the people of quality about Oxford, and even at great distances, he visited the lady Keyt in Warwickshire; and is supposed to have been going to her in April 1664, when he discovered, and made experiments upon, the famous medicinal spring at Alstropp near Brackley. He was one of the first members of the Royal Society, and soon made his name as illustrious by his writings, as it was already by his practice. In 1666, after the fire of London, he removed to Westminster, upon an invitation from Archbishop Sheldon, and took a house in St. Martin's Lane. As he rose early in the morning, that he might be present at divine service, which he constantly frequented before he visited his patients, he procured prayers to be read out of the accustomed times, while he lived; and at his death settled a stipend of 20l. per annum, to continue them. He was a liberal benefactor to the poor wherever he came, having from his early practice allotted part of his profits to charitable uses. He was a fellow of the College of Physicians, and refused the honour of knighthood. He was regular and exact in all his hours; and his table was

the resort of most of the great men in London. After his settlement there, his only son Thomas falling into a consumption, he sent him to Montpellier in France, for the recovery of his health; and it proved successful. His wife also labouring under the same disorder, he offered to leave the town; but she, not suffering him to neglect the means of providing for his family, died in 1670. He died, at his house in St. Martin's, the 11th of November 1675, and was buried near her in Westminster abbey. His son Thomas, abovementioned, was born at Oxford in Jan. 1657-8, educated some time in Westminster school, became a student at Christ church, and died in 1699. He was buried in Bletchley church near Fenny-Stratford, the manors of which places his father had purchased of the duke of Buckingham; and which descended to his eldest son Browne Willis of Whaddon-hall, esq; eminent for his knowledge in antiquities, and of whom some memoirs will be given. To conclude with Dr. Willis, Wood tells us, that "tho' he was a plain man, a man of
 "no carriage, little discourse, complaisance, or society, yet
 "for his deep insight, happy researches in natural and experimental philosophy, anatomy, and chemistry, for his
 "wonderful success and repute in his practice, the natural
 "smoothness, pure elegance, delightful unaffected neatness
 "of Latin style, none scarce hath equalled, much less outdone him, how great soever. When at any time he is
 "mentioned by authors, as he is very often, it is done in
 "words expressing their highest esteem of his great worth
 "and excellency, and placed still as first in rank among
 "physicians. And further also, he hath laid a lasting
 "foundation of a body of physic, chiefly on hypotheses of
 "his own framing."

It will be agreed with Wood, that Dr. Willis hath founded a body of physic, chiefly on hypotheses of his own framing; but it will not be agreed, that this foundation is lasting. The truth is, nothing could be more unfortunate than this method of proceeding in Dr. Willis; who, instead of deducing real knowledge from observation and experiment, exercised himself in framing theories. Hence it is, that, while his books shew the greatest ingenuity and learning, very little knowledge is to be drawn from, very little use to be made of, them; and perhaps no writings, which are so admirably executed, and prove such uncommon talents to have been in the writer, were ever so soon laid aside and neglected, as the works of Dr. Willis. It is not to be imagined, in the mean time, that there are not

Reflections
upon an-
cient and
modern
Learning,
p. 201.
ed. 1705.

many fine, and useful and curious things to be found in the works of this ingenious and able physician; or that he contributed nothing to the promotion of real knowledge: very far otherwise. Dr. Wotton observes, and we presume truly, that Dr. Willis, in his “*Cerebri Anatome*,” printed in 1664. “was so very exact, that he traced the medullar substance of the brain through all its insertions into the cortical, and the medulla oblongata; and examined the rise of all the nerves; and went along with them into every part of the body with wonderful curiosity. Hereby not only the brain was demonstrably proved to be the fountain of sense and motion, but also, by the courses of the nerves, the manner how every part of the body conspires with any others to procure any one particular motion was clearly shewn; and thereby it was made plain, even to sense, that wherever many parts joined at once to cause the same motion, that motion is caused by nerves that go into every one of those parts, which are all struck together. And though Vieussens and du Verney have in many things corrected Dr. Willis’s ‘*Anatomy of the nerves*,’ yet they have strengthened his general hypothesis, even at the time when they discovered his mistakes.” A Dutch physician, named Schelhammer, in a book “*de auditu*” printed at Leyden in 1684, took occasion to animadvert upon a passage in Dr. Willis’s book “*de Anima Brutorum*,” printed in 1672; and in such a manner, as reflected not only upon his skill, but also upon his integrity. But Dr. Derham observes, that “this is a severe and unjust censure of our truly famous countryman, a man of known probity; who hath manifested himself to have been as curious and sagacious an anatomist, as great a philosopher, and as learned and skilful a physician, as any of his censurers; and his reputation for veracity and integrity was no less than any of theirs too.”

His works, which are in Latin, have often been printed separately; but were collected and printed in 2 vols. 4to at Geneva in 1676, and at Amsterdam, 1682, 4to.

Physico-
Theology,
Book IV.
c. 3.

Anecdotes
of Robert
Willis,
by N. H. ...
p. 244.

WILLIS (BROWNE), LL. D. born Sept. 14, 1682, at Blandford, in Dorset, was grandson of Dr. Willis, and eldest son of Thomas Willis, Esq; of Fletchley, in Bucks. His mother was daughter of Robert Browne, esq; of Frampton, in Dorsetshire. He had the first part of his education under Mr. Abraham Freestone at Bechampton,

Bechampton, whence he was sent to Westminster school, and at 17 was admitted a gentleman commoner of Christ Church, Oxford, under the tuition of the famous geographer Edward Wells, D. D. When he left Oxford, he lived for three years with the famous Dr. Wotton. In 1702, he proved a considerable benefactor to Fenny Stratford, by reviving the market of that town. In 1705, he was chosen for the town of Buckingham; and, during the short time he was in parliament, was a constant attendant, and generally upon committees. In 1707, he married Catharine, daughter of Daniel Elliot, esq; of a very ancient family in Cornwall, with whom he had a fortune of 8000*l.* and by whom he had a numerous issue. She died Oct. 2, 1724. Between 1704 and 1707 he contributed very largely towards the repairing and beautifying Bletchley church, of which he was patron, and to which he gave a sett of communion plate. In 1717-18, the Society of Antiquaries being revived, Mr. Willis became a member of it. Aug. 23, 1720, the degree of M. A. and 1749 that of LL. D. were conferred on him, by diploma, by the university of Oxford. At his solicitation, and in concurrence with his cousin Dr. Martin Benson, afterwards bishop of Gloucester, rector of this parish, a subscription was raised for building the beautiful chapel of St. Martin's at Fenny-Stratford. The chapel was begun in 1724, and consecrated May 27, 1730. A dreadful fire having destroyed above 50 houses and the church at Stony Stratford, May 19, 1746, Mr. Willis, besides collecting money among his friends for the benefit of the unhappy sufferers, repaired, at his own expence, the tower of the church, and afterwards gave a lottery ticket towards the re-building of that church, which came up a prize. In 1741 he presented the university of Oxford with his fine cabinet of English coins, at that time looked upon as the most complete collection in England, and which he had been upwards of forty years in collecting; but the University thinking it too much for him, who had then a large family, to give the gold ones, purchased them for 150 guineas, which were paid to Mr. Willis for 167 English gold coins, at the rate of four guineas *per* ounce weight; and even in this way the gold coins were a considerable benefaction. This cabinet Mr. Willis annually visited 19 Oct. being St. Frideswide's day, and never failed making some addition to it. He also gave some MSS. to the Bodleian Library, together with a picture of his grand-father, Dr. Thomas Willis. In 1752 he

See it in the
Anecdotes,
p. 246.

laid out 200*l.* towards the repairs of the fine tower at Buckingham church, and was, upon every occasion, a great friend to that town. In 1756, Bow Brickhill church, which had been disused near 150 years, was restored and repaired by his generosity. In 1757 he erected, in Christ Church, Oxford, a handsome monument for Dr. Iles, Canon of that Cathedral, to whom his grandfather was an exhibitioner; and, in 1759, he prevailed upon University College to do the same in Bechampton church, for their great benefactor Sir Simon Benet, Bart. above 100 years after his death: he also, at his own expence, placed a marble stone over him, on account of his benefactions at Bechampton, Buckingham, Stoney-Stratford, &c. Mr. Willis died at Whaddon-hall, Feb. 5, 1760, and was buried in Fenny-Stratford chapel, where is an inscription written by himself. His publications are accurately enumerated in the "Anecdotes of Bowyer;" with an account of his valuable communications to the works of others: and many pleasant circumstances of his life and character, which our limits will not permit us to transcribe.

WILLOUGHBY (FRANCIS), a celebrated natural historian, was the only son of Sir Francis Willoughby, knt, and born in 1635. He had great natural advantages, with regard to birth, parts, and fortune; but he applied them in such a manner as to procure to himself honours that might more truly be called his own. He was addicted to study from his childhood, and held idleness in abhorrence; not only as a vice, but as the parent and nurse of almost all others. He was so great an economist with regard to his time, as not willingly to lose nor misapply the least moment of it: indeed, he was thought by his friends to have impaired his health by his incessant application to his studies, which he prosecuted without any intermission. By this means he attained great skill in all branches of learning, and got deep insight into the most abstruse kind of knowledge, and the most subtle parts of the mathematics. But observing, in the busy and inquisitive age in which he lived, that the history of animals was in a great measure neglected by his countrymen, he applied himself particularly to that province, and used all diligence to cultivate and illustrate it. To prosecute this purpose more effectually, in the first place he carefully read over what had been written by others on that subject; and in 1660, we find him a sojourner in Oxford
for

for the benefit of the public library. Then, in search of natural knowledge, he travelled several times over his native country, and afterwards into foreign parts, viz. France, Spain, Italy, Germany, and the Low Countries; attended by his ingenious friend Mr. John Ray, and others; in all which places, says Wood, he was so inquisitive and successful, that not many sorts of animals, described by others, escaped his diligence. This learned and worthy person died July 3, 1672, aged only 37; to the great loss of the republic of letters, and of all curious and inquisitive persons, especially those of the Royal Society, of which he was an eminent member and ornament [A]. A most exemplary character of him may be seen in Mr. Ray's preface to his "Ornithology;" whence all the particulars are concisely and elegantly summed up in a Latin epitaph, on a monument erected to his memory in the church of Middleton in Warwickshire, where he is buried with his ancestors.

[A] 1. His works are, "Ornithologia libri tres: in quibus aves omnes hactenus cognitæ in methodum naturis suis convenientem redactæ accurate describuntur, descriptiones iconibus elegantissimis, & vivarum avium simillimis, æri incisæ illustrantur. 1676," folio. Viewed, corrected and digested into order, by John Ray, F. R. S. afterwards translated into English, with an appendix added to it by the said Mr. Ray. 1678, folio. 2. "Historiæ piscium libri quatuor, &c. 1689," folio. This was revised and digested by John Ray, and is adorned with very many cuts

of several sorts of fishes, which were not ever before known in England. 3. "Letter containing some considerable observations about that kind of wasps called Ichneumones, &c. dated Aug. 24, 1671." See the Phil. Trans. N^o 76. 4. "Letter about the hatching a kind of bee lodged in old willows, dated July 10, 1671. Trans N^o 47. 5. "Letters of Francis Willoughby, esq;" added to "Philosophical Letters between the late learned Mr. Ray and several of his correspondents," 8vo. By William Derham.

WILSON (ARTHUR), an English historian, was the son of Richard Wilson, of Yarmouth, in the county of Norfolk, gentleman; and was born in that county, 1596. In 1609, he went to France, where he continued almost two years; and upon his return to England was placed with Sir Henry Spillar, to be one of his clerks in the exchequer office; in whose family he resided, till having written some satirical verses upon one of the maid-servants, he was dismissed at lady Spillar's instigation. In 1613, he took a lodging in Holbourn, where he applied himself to reading and poetry for some time; and, the year after, was taken into the family of Robert earl of Essex, whom he attended into the Palatinate in 1620; to the

Athen. Ox.
and, Life
written by
himself,
published in
the 2d vol.
of Peck's
Desiderata
Curiosa.

the siege of Dornick in Holland in 1621; to that of Rees in 1622; to Arnheim in 1623; to the siege of Breda in 1624; and in the expedition to Calés in 1625. In 1630, he was discharged the earl's service, at the importunity of his lady; who had conceived an aversion to him, because she had supposed him to have been against the earl's marrying her. He tells us, in his own life, that this lady's name, before she married the earl, was Elizabeth Paulet; that "she appeared to the eye a beauty, full of harmless sweetness; that her conversation was affable and gentle; and, as he was firmly persuaded, that it was not forced, but natural. But the height of her marriage and greatness, being an accident, altered her very nature; for," he says, "she was the true image of Pandora's box." She was divorced for being caught in adultery two years after her marriage. In 1631, he retired to Oxford, and became gentleman commoner of Trinity college; where he stayed almost two years, and was punctual in his compliance with the orders of the university. Then he was sent for to be steward to the earl of Warwick; whom he attended in 1637 to the siege of Breda. He died in 1652 at Felstead in Essex. Wood's account of him is, that "he had little skill in the Latin tongue, less in the Greek, a good readiness in the French, and some smattering in the Dutch. He was well seen in the mathematics and poetry, and sometimes in the common law of the nation. He had composed some comedies, which were acted at the Black Friars in London by the king's players, and in the act-time at Oxford, with good applause, himself being present; but whether they are printed, I cannot yet tell; sure I am, that I have several specimens of his poetry printed in divers books. His carriage was very courteous and obliging, and such as did become a well-bred gentleman. He also had a great command of the English tongue, as well in writing and speaking; and, had he bestowed his endeavours on any other subject than that of history, they would without doubt have seemed better. For in those things which he hath done, are wanting the principal matters conducing to the completion of that faculty, viz. matter from record, exact time, name, and place, which, by his endeavouring too much to set out his bare collections in an affected and bombastic style, are much neglected." The history, here alluded to by Wood, is "The Life and Reign of King James I," printed in London in

in 1653, folio; that is, the year after his death: and reprinted in the 2d volume of "The Complete History of England, in 1706," folio. This history has been severely treated by many writers. Mr. William Sanderfon says, that, "to give Wilfon his due, we may find truth and falshood finely put together in it." Heylin, in the general preface to his "Examen," styles Wilfon's history "a most famous pasquil of the reign of king James; in which it is not easy to judge, whether the matter be more false, or the style more reproachful to all parts thereof." Mr. Thomas Fuller, in his "Appeal of injured Innocence," observes, how Robert earl of Warwick told him at Beddington, that, when Wilfon's book in manuscript was brought to him, his lordship expunged more than an hundred offensive passages: to which Mr. Fuller replied, "My lord, you have done well; and you had done better, if you had put out a hundred more." Mr. Wood's sentence is, "that, in our author's history, may easily be discerned a partial Presbyterian vein, that constantly goes through the whole work: and it being the genius of those people to pry more than they should into the courts and comportments of princes, they do take occasion thereupon to traduce and bespatter them. Further also, our author, having endeavoured in many things to make the world believe, that king James and his son after him were inclined to Popery, and to bring that religion into England, hath made him subject to many errors and misrepresentations." On the other hand, archdeacon Echard tells us, that Wilfon's "History of the life and reign of king James, though written not without some prejudices and rancour in respect to some persons, and too much with the air of a romance, is thought to be the best of that kind extant:" and the writer of the notes on the edition of it in the "Complete History of England" remarks, that, as to the style of our author's history, "it is harsh and broken, the periods often obscure, and sometimes without connection; faults, that were common in most writers of that time. Though he finished that history in the year 1652, a little before his death, when both the monarchy and hierarchy were overturned, it does not appear he was an enemy to either, but only to the corruptions of them; as he intimates in the picture he draws of himself before that book."

Proem to the
2d part of
the history
of king
James I.
p. 3. edit.
1653 fol.

Hist. of
England.

Complete
History of
Eng. V. II.
p. 662,
edit. 1706.

Life, prefixed to his Works.

WILSON (Dr. THOMAS), bishop of Sodor and Man, was born at Burton Wirral in Cheshire, Dec. 1663. From a private school at Chester he was removed to Trinity College, Dublin, intending to study physic; which, however, he soon relinquished for divinity, and was ordained deacon, June 29, 1686. He left Ireland soon after, and became curate of New Church, in the parish of Winwick, Lancashire, of which his maternal uncle, Dr. Sherlock, was then rector. Oct. 20, 1689, he was ordained a priest; and, in 1692, became domestic chaplain to the earl of Derby, as well as preceptor to his son lord Strange. Soon after, he was elected master of the almshouse at Latham. He was a man of most exemplary piety, charity, and all Christian graces; and, therefore, when lord Derby offered him the valuable rectory of Baddefsworth in Yorkshire (intending that he should still continue in his family), he refused it, as being inconsistent with "the resolves of his conscience against non-residence."

In 1696, he was offered by his patron the bishopric of the Isle of Man, which had been vacant since 1693. This Mr. Wilson modestly declined, till archbishop Sharp complaining to king William of the long vacancy, and the king insisting on lord Derby's immediately nominating a bishop, he was in a manner forced to accept it. Jan. 16, 1667-8, being first created by archbishop Tenison LL. D. he was consecrated at the Savoy church by archbishop Sharp, and the April following landed in his diocese. Here he immediately applied himself to all the works of a good bishop: he repaired his palace, which he found to be ruinous; and, in July, laid the foundation-stone of a new chapel at Castletown, which was built and paid for out of the ecclesiastical revenues. Sept. he went to England, and, in Oct. was married at Winwick, to Mary, daughter of Thomas Patten, esq. of Warrington; with whom he returned to his diocese, April, 1699. The revenues of the see did not exceed 300l. a year in money; out of which our good bishop fed the hungry, clothed the naked, &c. In 1699, he published a small tract in Manks and English, (the first book ever printed in the Manks language), intituled, "The principles and duties of Christianity," for the use of the Island; and, with the assistance of Dr. Thomas Bray, began to found parochial libraries, which he afterwards established and completed throughout his diocese. In 1703, he obtained the act of settlement, which is mentioned in his "History of
" the

“the Isle of Man;” inserted, by bishop Gibson’s desire, in the second edition of his Camden’s *Britannia*. His “*Ecclesiastical Constitutions*” were, the same year, passed into a law; with which lord chancellor King was so much pleased, as to declare, that, “if the ancient discipline of the church were lost, it might be found in all its purity in the Isle of Man.” In 1707, he was made D. D. in full convocation at Oxford; and the same honour was decreed to him the same year, at Cambridge.

Henceforward this prelate continued to perform all the offices of a good bishop and a good man, and we hear little more of him till the years 1721 and 1722; when the orthodoxy of his spirit, and zeal for church discipline, seem to have involved him in altercations and difficulties. When the famous work, called “*The Independent Whig*,” came into the diocese of Man, the bishop immediately issued an act against it, dated Jan. 27, 1721; declaring its purpose to be subversive of the doctrine, discipline, and government of the church, as well as undermining the Christian religion. But his zeal against it did not stop here, for he took upon him to seize it wherever he found it: and accordingly, when Mr. Worthington sent it as a present to the public library of the island, the bishop commanded one Stevenson to take and keep it; so that it should neither be deposited in the library, nor yet restored to the right owner. Complaint was made to the governor of the island, who committed Stevenson to prison till he should make reparation. The bishop remonstrated, and the governor replied! in which reply he charged the bishop, who had pleaded obedience to the king’s commands in his attempts to suppress irreligion, with having neglected to use the prayers composed in the time of the Rebellion in 1715, which was also an equal object of obedience. The issue of this affair was, that the book was restored, and Stevenson set at liberty.

Preface to
the 5th ed't.
of “*Independent Whig*.”

But there happened another fracas between the bishop and the governor, which, so far as the bishop was personally concerned, was much more serious: and it is related thus: Mrs. Horne, the governor’s wife, had defamed Mrs. Puller and Sir James Pool with a false charge of criminal conversation; and, in consequence of being contumacious, and refusing to ask pardon of the persons injured, was by the bishop banished from the Holy Communion. But Mr. Horribin, his archdeacon, who was chaplain to captain Horne, received Mrs Horne to the Communion,

Communion, and was suspended by the bishop. Upon this, the governor, conceiving that the bishop had acted illegally, fined him 50*l.* and his two vicars-general 20*l.* each; and, on their refusing to pay this fine, committed them all, June 29, 1722, close prisoners to Castle Ruthin. Great disturbances and tumults ensued; but the people were restrained from offering violence to the governor, by the bishop's mild exhortations from the castle-walls, who told him, that he meant "to appeal unto Cæsar." After a confinement of nine weeks, he was released, on petitioning the Council; who afterwards, on July 4, 1724, reversed all the proceedings, as the governor had not competent jurisdiction. The bishop was advised to prosecute the governor for damages, which were heavy upon him, but could not be persuaded to this.

This good man lived to a very great age, and was continually employed in the proper business of his function. His writings, in two vols. folio, consist of Religious Tracts and Sermons, with a short "History of the life of Man:" and he also formed a plan for translating the New Testament into the Manks language, which, though completed by his successor, Dr. Mark Hildesley, he lived to see no farther accomplished, than the translation of the Gospels, and the printing of St. Matthew. He gently expired, March 7, 1755, in the 93d year of his age, and the 58th of his consecration. His wife, by whom he had two sons and two daughters, had died March 7, 1704-5: and all his children died young, except Thomas the youngest, of whom some memoirs are given in the following article.

See art.
HILDES-
LEY.

WILSON (THOMAS), D. D. only surviving son of the pious Bishop, was born Aug. 24, 1703; and educated at Christ Church, Oxford, where he took the degree of M. A. Dec. 16, 1727, and accumulated those of B. and D. D. May 10, 1739, when he went out grand compounder. He was many years senior prebendary of Westminster, and minister of St. Margaret's there; and rector of St. Stephen's, Walbrook, 46 years, in which last he succeeded Dr. Watson, on the presentation of lord chancellor Hardwicke. He published "The Ornaments of Churches considered: with a particular view to the late decoration of the parish church of St. Margaret, Westminster. To which is subjoined an Appendix, containing the history of the said church, an account of the altar-piece and stained glass window erected over it, a state of the prosecution it
" has

“has occasioned, and other papers, 1761,” 4to. This pamphlet has been ascribed to a son of Dr. Shebbeare, under Dr. Wilson’s inspection. Another pamphlet ascribed to Dr. Wilson was, “A Review of the Project for building a new Square at Westminster, said to be for the Use of Westminster-school. By a Sufferer. Part I, 1757,” 8vo. The injury here complained of was the supposed undervaluation of the Doctor’s prebendal-house, which was to have made way for the project here alluded to. He was also author of a pamphlet, intituled, “Distilled Liquors the Bane of the Nation;” which recommended him to Sir Joseph Jekyll, then master of the Rolls, who interested himself in procuring him his rectory. He died at Bath, April 15, 1784; and was interred in Walbrook church; where he had in his life-time put up a tablet undated. His tenacity in the cause he espoused was no less conspicuous in his opposition to the building of the intended square in Westminster, than in his warm patronage of the celebrated female historian, to whom, when living, he erected a statue in his church, which is boarded up till her death by authority of the spiritual court; and he continued his friendship and attachment to her till she forfeited it by entering into a matrimonial engagement against his consent. It is said, however, that by deed of gift in his life-time he made over to her his house at Bath, with its furniture, library, &c.

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Top. I.
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given to Dr.
C. Wilson.
Brit.
Top. II.
771.

WINCHELSEA (ANNE, countess of), a lady of an excellent genius, especially in poetry, was the daughter of Sir William Kingsmill, of Sidmonton, in the county of Southampton: but the time of her birth is not mentioned. She was maid of honour to the dutchess of York, second wife of James II; and afterwards married to Heneage, second son of Heneage earl of Winchelsea; which Heneage was, in his father’s life-time, gentleman of the bed-chamber to the duke of York, and afterwards, upon the death of his nephew Charles, succeeded to the title of earl of Winchelsea. One of the most considerable of this lady’s poems was that, “upon the Spleen,” printed in “A new miscellany of original poems on several occasions,” published by Mr. Charles Gildon in 1701, 8vo. That poem occasioned another of Mr. Nicholas Rowe, intituled, “An Epistle to Flavia, on the sight of two pindaric odes on the Spleen and Vanity, written by a lady to her friend.” A collection of her poems was printed in 1713, 8vo; containing likewise a tra-

a tragedy called "Aristomenes," never acted: and many still continue unpublished. She died August 5, 1720, without issue; as did the earl her husband, Sept. 30, 1726.

Wood's Fa-
mii, Vol. I.
133.
General
Dictionary.

WINWOOD (Sir RALPH), secretary of state in the reign of James I, was son of Mr. Lewis Winwood, sometime secretary to Charles Brandon duke of Suffolk; and was born, about 1565, at Aynho in Northamptonshire. He was at first sent to St. John's college in Oxford, whence he was elected a probationer-fellow of Magdalen college in 1582. He took both the degrees in arts, and that of bachelor of law; and, in 1602, was proctor of the university. Afterwards, he travelled beyond the seas, and returned a very accomplished gentleman. In 1599, he attended Sir Henry Neville, ambassador to France, as his secretary; and, in the absence of Sir Henry, was appointed resident at Paris: from whence he was re-called in 1602-3, and sent that year to the States of Holland by James I. In 1607, he was knighted; and the same year appointed ambassador jointly with Sir Richard Spencer to Holland. He was sent there again in 1609, when he acted with great vigour against Conrade Vorstius. In 1614, he was made secretary of state; in which office he continued till his death, which happened in 1617. Mr. David Lloyd tells us, that "he was a gentleman well
"seen in most affairs, but most expert in matters of trade
"and war." In 1725, were published at London, in 3 vols. folio, "Memorials of affairs of state in the reigns of queen Elizabeth and king James I, collected chiefly from the
"original papers of the right honourable Sir Ralph Win-
"wood, knight, sometime one of the principal secretaries
"of state. Comprehending likewise the negotiations of
"Sir Henry Neville, Sir Charles Cornwallis, Sir Dudley
"Carlton, Sir Thomas Edmonds, Mr. Trumble, Mr. Cot-
"tington, and others, at the courts of France and Spain,
"and in Holland, Venice, &c. wherein the principal
"transactions of those times are faithfully related, and
"the policies and the intrigues of those courts at large
"discovered. The whole digested in an exact series
"of time. To which are added two tables, one of the
"letters, the other of the principal matters. By Edmund
"Sawyer, Esq;" then one of the masters in chancery.

State Wor-
thies, p. 826.
Lond. 1670.

Anecdotes
of Bowyer,
by Nichols,
p. 112.

WISE (FRANCIS), B. D. and F. S. A. many years fellow of Trinity College, Oxford, was born Oct. 3, 1695, educated at New College school under Mr. Badger, ad-
mitted

mitted at Trinity College 1710-11, M. A. 1717, and assistant to Dr. Hudson in the Bodleian library, elected fellow of his college 1719, where he had the honour of having for his pupil 1721 the earl of Guilford, who appointed him his chaplain, and presented him to the vicarage of Ellesfield, in Oxfordshire, 1726; as did his college to the rectory of Rotherfield-Grays, in the same county, 1745. He was appointed keeper of the Archives 1728, and in 1748 Radcliffe librarian. He published, 1. "Anales Ælfredi Magni, Oxon. 1722," 8vo. 2. "Letter to Dr. Mead concerning some antiquities in Berkshire. Oxford, 1738," 4to 3. "Further observations upon the White Horse and other antiquities in Berkshire; with an account of Whiteleaf-crofs in Buckinghamshire; as also the Red Horse in Warwickshire, and other monuments of the same kind. Oxford, 1742," 4to. In 1750, he published by subscription "Catalogus nummorum antiquorum in scriniis Bodleianis reconditorum, cum commentario," with plates of many of the coins, folio. In 1758, "Enquiries concerning the first inhabitants, languages, &c. of Europe," 4to. In 1764, "Observations on the history and chronology of the fabulous ages," 4to. After long struggles with the gout, he died at his favourite retreat at Ellesfield, Oct. 6, 1767, aged 72, universally beloved and esteemed.

WISSING (WILLIAM), an excellent face-painter, was born at Amsterdam in 1656, and bred up under Dodaens, a history-painter at the Hague. On coming to England, he worked some time for Sir Peter Lely; whose manner he successfully imitated, and after whose death he became famous. He painted Charles II. and his queen, James II. and his queen, the prince and princess of Denmark; and was sent over to Holland by king James, to draw the prince and princess of Orange: all which he performed with applause. What recommended him to the esteem of Charles II. was his picture of the duke of Monmouth, whom he drew several times, and in several postures. He drew most of the then court, and was competitor with Sir Godfrey Kneller, who was at that time upon his rise. In drawing his portraits, especially those of the fair sex, he always took the most beautiful likeness; and when any lady came to sit to him, whose complexion was rather pale, he would commonly take her by the hand, and dance about the room, till she became warmer, and her colour increased. This

painter died much lamented at Burleigh-house in Northamptonshire, Sept 10, 1687, aged only 31; and was buried in St Martin's church, Stamford, where a marble tablet, with a Latin inscription, was placed by John earl of Exeter. There is a mezzotinto print of him, under which are these words, "Gulielmus Wissingus inter pictores sui sæculi "celeberrimus, nulli secundus, artis suæ non exiguum "decus & ornamentum.—Immodicis brevis est ætas."

WITSIUS (HERMAN), a very learned and eminent divine of North Holland, was born at Enckhuysen in 1626. He was trained to the study of divinity, and so distinguished himself by his uncommon abilities and learning, that he was chosen professor of it, first at Franeker, afterwards at Utrecht, and lastly at Leyden. He applied himself successfully to the study of the Oriental tongues, and was not ignorant in any branch of learning which is necessary to form a good divine. He died in 1703, after having published several important works, which shew great judgement, great learning, and great piety. Among these one of the principal is "*Ægyptiaca*," the best edition of which, at Amsterdam, 1696, in 4to, has this title: "*Ægyptiaca, & ΔΕΚΑΦΥΛΟΝ*; five, *de Ægyptiacorum Sacrorum cum Hebraicis collatione libri tres*. Et "de decem tribubus Israelis liber singularis. Accessit "Diatriba de Legione Fulminatrice Christianorum, sub "Imperatore Marco Aurelio Antonino." Witfius, in this work, not only compares the religious rites and ceremonies of the Jews and Egyptians; but he maintains, particularly against our Sir John Marsham and Dr. Spencer, that the former did not borrow theirs or any part of them from the latter; as these learned and eminent writers had asserted in their respective works, "*Canon Chronicus*," and "*De Legibus Hebræorum*." "*The Oeconomy of the Covenants between God and Man*" is another work of Witfius, of which and its author a late ingenious writer of our own has taken occasion to speak in the following terms. "*The Oeconomy of the Covenants*," says he, "is a body of divinity, in its method so well digested, in its doctrine so truly evangelical, and, what is not very usual with our systematic writers, in its language so refined and elegant, in its manner so affectionate and animating, that I would recommend it to every student in divinity. I would not scruple to risk all my reputation upon the merits of this "performance;

“ performance; and I cannot but lament it, as one of
 “ my greatest losses, that I was no sooner acquainted with
 “ this most excellent author, all whose works have such
 “ a delicacy of composition, and such a sweet flavour of ho-
 “ linefs, that I know not any comparison more proper to
 “ represent their true character, than the golden pot which
 “ had manna, and was outwardly bright with burnished
 “ gold, inwardly rich with heavenly food.”

WOFFINGTON (MARGARET), an English actress, celebrated for beauty of countenance and elegance of form, as well as merit in her profession, was born at Dublin in 1718. For the early part of her education she was indebted to Madame Violante, a French woman of good reputation, and famous for feats of agility; who is occasionally mentioned in Swift's "Vindication of lord Carteret." When the "Beggar's Opera" was first acted at Dublin, a company of children, under the title of Liliputians, were encouraged to represent it at the Theatre Royal; and Miss Woffington, then in her 10th year, made a very distinguished figure among them. She appeared, for the first time in London, at Covent-Garden Theatre, 1738, in Sir Harry Wildair, and acquitted herself so much to the general satisfaction, that it became fashionable to see her personate this character. She had acted Lothario in Dublin, but not with the same approbation. As she aimed at excellence in her profession, she resolved to cultivate the grace and grandeur of the French theatre; and with this view visited Paris, where she was introduced to the celebrated actresses, Mademoiselle Dumefnil. Colley Cibber, at the age of seventy, professed himself Mrs. Woffington's humble admirer; and thought himself happy to be her Cicisbeo and instructor. On her return from Paris, she acted with approbation some parts in tragedy, but never could attain to that happy art of speaking, and of touching the passions, so justly admired in Mrs. Pritchard and Mrs. Cibber. Her acquaintance with Garrick seems to have commenced in 1742, when he first visited Ireland: she acted Cordelia and Ophelia to his Lear and Hamlet. When he commenced patentee of Drury-lane, in 1747, she was then one of the articulated comedians of his partner, Mr. Lacey; but, as Garrick brought with him from Covent-Garden Mrs. Cibber and Mrs. Pritchard, Mrs. Woffington thought, that her continuing at

Drury-lane would be attended with many disagreeable contentions for characters. She removed, therefore, to Covent-Garden; and, after acting a few years with Mr. Rich, the patentee, engaged herself, in 1751, to Mr. Sheridan, the manager of the Dublin theatre. Here she continued three years, and was the admiration of the public in a variety of parts, tragic and comic. When she returned to London in 1756, she once more engaged herself to Mr. Rich; and died of a gradual decay, about a year before his death, which happened in 1761.

This sensible woman was much improved by company and books; and her company was sought by persons of the gravest character, and most eminent for learning. She frankly declared, that she preferred the company of men to that of women: the latter, she said, talked of nothing but silks and scandal; nevertheless, she had a most attractive sprightliness in her manner, and dearly loved to pursue the bagatelle of humour. She was affable, good-natured, and charitable.

WOLFE (Major General JAMES), was the son of lieutenant general Edward Wolfe, and was born at Westerham in the county of Kent, where he was baptized the 11th of Jan. 1726. He seemed by nature formed for military greatness: his memory was retentive, his judgement deep, and his comprehension amazingly quick and clear: his constitutional courage was not only uniform and daring, perhaps to an extreme, but he possessed that higher species of it (if we may be allowed the expression), that strength, steadiness, and activity of mind, which no difficulties could obstruct, or dangers deter. With an universal liveliness, almost to impetuosity of temper, he was not subject to passion: with the greatest independence of spirit, free from pride. Generous almost to profusion: he contemned every little art for the acquisition of wealth, whilst he searched after objects for his charity and beneficence; the deserving soldier never went unrewarded, and even the needy inferior officer frequently tasted of his bounty. Constant and distinguishing in his attachments; manly and unreserved, yet gentle, kind, and conciliating in his manners. He enjoyed a large share of the friendship, and almost the universal good-will of mankind; and, to crown all, sincerity and candour, a true sense of honour, justice, and public liberty, seemed the inherent principles of his nature, and the uniform rule
of

of his conduct. He betook himself, when very young, to the profession of arms; and with such talents, joined to the most unwearied assiduity, no wonder he was soon singled out as a most rising military genius. Even so early as the battle of La-feldt, when scarce twenty, he exerted himself in so masterly a manner, at a very critical juncture, that it drew the highest encomiums from the great officer then at the head of the army. During the whole war, he went on, without interruption, forming the military character; was present at every engagement, and never passed undistinguished. Even after the peace, whilst others lolled on pleasure's downy lap, he was cultivating the arts of war. He introduced (without one act of inhumanity) such regularity and exactness of discipline into his corps, that, as long as the six British battalions on the plains of Minden are recorded in the annals of Europe, so long will Kingsley's stand amongst the foremost of that day. Of that regiment he continued lieutenant-colonel, till the great minister, who roused the sleeping genius of his country, called him forth into higher spheres of action. He was early in the most secret consultations for the attack upon Rochfort: and what he would have done there, and what he afterwards did do at Louisbourg, are very fresh in every memory. He was scarce returned from thence, when he was appointed to command the important expedition against Quebec. There his abilities shone out in their brightest lustre: in spite of many unforeseen difficulties, from the nature of the situation, from great superiority of numbers, the strength of the place itself, and his own bad state of health, he persevered with unwearied diligence, practising every stratagem of war to effect his purpose. At last, singly, and alone in opinion, he formed, and executed, that great, that dangerous, yet necessary plan, which drew out the French to their defeat, and will for ever denominate him the conqueror of Canada: but there tears will flow—there, when, within the grasp of victory, he first received a ball through his wrist, which immediately wrapping up, he went on, with the same alacrity, animating his troops by precept and example: but, in a few minutes after, a second ball, through his body, obliged him to be carried off to a small distance in the rear. There, roused from fainting in the last agonies by the sound of, “they run,” he eagerly asked, “who run?” and being told, “the French, and that they were defeated,” he said,

“ then I thank God; I die contented,” and almost instantly expired.

He was brought to England, and interred with all military honours in Westminster Abbey, where a magnificent monument is erected over him.

WOLFF (CHRISTIAN), baron of the Roman empire, privy counsellor to the king of Prussia, and chancellor of the university of Hall in Saxony, was born at Breslau, Jan. the 24th 1679. To the college of this city he was indebted for his first studies: after having passed his lessons in philosophy, he applied himself assiduously to the mathematics. The “ *Elementa Arithmeticæ, vulgaris et literalis*,” by Henry Horch, were his earliest guides; by a frequent perusal of these, he was at length enabled to enrich them with additional propositions of his own. So rapid a progress did him great honour, whilst the different disputes, in which he was engaged with the canons of Breslau, laid the permanent foundation of his increasing fame. In 1699, he repaired to the university of Jena, and chose John Philip Treuner for his master in philosophy, and George Albert Hamberger for the mathematics; whose lessons he received with so happy a mixture of attention and advantage, that he became afterwards the able instructor of his fellow students.

From Philip Muller, and Frederic Beckman, he received his deep knowledge of theology: a treatise written by Ischirnhaus, intituled “ *Medicina mentis et corporis*,” engaged him for some time; in consequence of which, in 1702, he had a conference with the author, to clear up some doubts concerning particular passages. The detail, into which Ischirnhaus had the complaisance to enter with this young philosopher, enabled him to model the whole on a more extensive plan. Having finished that part of his education which he was destined to receive at Jena, he went to Lipsick in 1702: and, having obtained a permission to give lectures, he began his new employment, and, in 1703, opened with a dissertation called, “ *Philosophia practica universalis, methodo mathematica conscripta*,” which first attempt served greatly to enhance the reputation of his talents. Wolff chose, for the foundation of his lessons, the method followed by Ischirnhaus. His philosophy bore as yet a very strong resemblance to that of Descartes, as may be seen in his dissertation “ *de loquela*,” which he published

ed in 1703. Leibnitz, to whom he sent it, told him, that he plainly perceived, that his hypothesis concerning the union of the soul and body was not hitherto sufficiently just and explicit. These objections made him review the whole, which afterwards went through several material alterations.

Two dissertations which he published at the end of 1703; the first, "*De rotis dentatis*," and the second, "*De Algorithmo infinitesimali differentiali*," obtained him the honourable appellation of assistant to the faculty of philosophy at Leipzig. The universities of Gießen and Hall invited him to be their professor in mathematics: he accepted of the offer of the last, and went thither in 1707. The same year he was admitted into the society at Leipzig, which was at that time engaged in the publication of the "*Acta Eruditorum*." After having inserted in this work many important pieces relating to physics and the mathematics, he undertook, in 1709, to teach all the various branches of philosophy, and began with a little logical Latin treatise, which made its appearance afterwards in the German language, under the title of, "*Thoughts on the powers of human understanding*." He carried himself through these great pursuits with amazing assiduity and ardour: the king of Prussia rewarded him with the post of counsellor to the court, on the decease of Bodinus in 1721, and augmented the profits of that office by very considerable appointments: he was also chosen a member of the Royal Society of Great-Britain and Prussia.

To this bright sunshine of prosperity succeeded a destructive tempest: Wolff had, on the 12th of July 1721, delivered a Latin oration, the subject of which was the morality of the Chinese: he loaded their philosophy with applause, and endeavoured to prove how similar its principles were to those which he had advanced in doctrines of his own. The divines at Hall were so exasperated, that on the day following every pulpit resounded with abuse against the tenets of Wolff. This affair continued in a state of factious fermentation, till 1722; when the faculty of theology were determined strictly to examine each production of our extraordinary philosopher. Daniel Strathler, whose province was to take to pieces the "*Essay on Metaphysics*," published and attempted a refutation of it. Wolff made his complaints to the academic council, who issued out an order, that no one should

presume to write against him: but the faculty having sent their representation to the court, which were all backed by the most strenuous assertions, that the doctrine which Wolff taught was dangerous to the last degree, an order at length arrived, Nov. 18, 1723, not only displacing Wolff, but commanding him (under pain of being severely punished, if he presumed to disobey) to leave Hall and the States in 24 hours at the farthest.

Wolff retired to Cassel, where he obtained the professorship of mathematics and philosophy, in the university of Marbourg, with the title of counsellor to the court of the Landgrave of Hesse; to which a profitable pension was annexed. Here, he reassumed his labours with redoubled ardor; and it was in this retreat that he published the best parts of his numerous works. In 1725, he was declared an honorary professor of the academy of sciences at St. Petersburg; and, in 1733, was admitted into that at Paris. The king of Sweden also declared him one of the council of regency: the pleasing situation of his new abode, and the multitude of honours which he had received, were too alluring to permit him to accept of many advantageous offers; amongst which was the post of president of the academy at St. Petersburg. The king of Prussia, who was now recovered from the prejudices he had been made to conceive against Wolff, wanted to re-establish him in the university of Hall in 1733, and made another attempt to effect it in 1739. Wolff answered to these glorious advances with all that respectful deference which became him, but took the liberty to insinuate, that he did not then believe it right for him to comply. At last, however, he submitted; and the prince offered him, in 1741, an employment which threw every objection that he could make aside. Wolff, still mindful of his benefactors, took a gracious and honourable leave of the king of Sweden; and returned to Hall, invested with the characters of privy counsellor, vice chancellor, and professor of the law of nature and of nations.

This is the last period of his illustrious career; and little more is to be said of the remainder of his life, except that it was filled up by one continued train of actions, as wise and systematical, as were his writings. The judges of real merit bestowed on him those just rewards, to which it was entitled. After the death of Ludwig, the king raised him to the dignity of chancellor of the university.

sity. The elector of Bavaria created him a baron of the empire (whilst he was exercising the vicarship of it), from his own free unbiassed inclination.

He died at Hall in Saxony, of the gout in his stomach, April 9, 1754, in his 76th year; after having composed in Latin and German more than sixty distinct pieces.

WOLLASTON (WILLIAM), distinguished English writer; was descended from an ancient family in Staffordshire, and born at Coton Clanford in that county, the 26th of March, 1659. He was sent early to a private school, and, in 1674, admitted a pensioner of Sidney college in Cambridge. He acquired a considerable reputation for parts and learning; and, having taken both the degrees in arts, left the university in 1681, not without some disappointment upon having missed a fellowship in his college. He had commenced master of arts the summer before; and it seems to have been about this time that he took deacons orders. In 1682, he became assistant to the head-master of Birmingham school; and in a short time got a small lecture of a chapel about two miles distant. At the end of four years, he was chosen second master of the school, and upon this occasion took priests orders; for the words of the charter were interpreted to require, that the masters, of whom there were three, should be in those orders, and yet should take no ecclesiastical preferment. In this situation and employment he continued till the 9th of August, 1688; when, by the death of a rich relation of his name, he found himself possessed of a very ample estate. Nov. following he came to London; and, about a twelvemonth after, married Mrs. Catharine Charlton, a citizen's daughter. She lived with him till July 1720; and he had eleven children by her, four of whom died in his lifetime.

After his arrival in London, he may most truly be said to have settled there, for he very seldom went out of it; and we are told, that, for above thirty years before his death, he had not been absent from his habitation in Charterhouse square, so much as one whole night. In this his settlement in town, he chose a private and retired life; although his carriage was ever free and open. He aimed at solid and real content, rather than shew and grandeur; and manifested his dislike of power and dignity, by re-

Account of Mr. Wollaston, prefixed to the 7th edition of his "Religion of Nature Delineated," ed. 1750, 8vo.

fusing,

fusing, when it was offered to him, one of the highest pre-ferments in the church. He was very well skilled in the learned languages, Latin, Greek, Hebrew, Arabic, &c. and thoroughly versed in all branches of useful learning, as philology, criticism, mathematics, philosophy, history, antiquities, and the like. He accustomed himself to much thinking, as well as to much reading: he was indeed of opinion, that a man might easily read too much; for he considered the *bellus Librarius* and the true scholar, as two very different characters. The love of truth and reason made him love free-thinking; and, as far as the world would bear it, free-speaking too. He composed a great number of works, the greatest part of which he is said to have burned, during the two or three last years of his life: but some imperfect sketches remain.

Not long before his death, he published his treatise, intitled, "The Religion of Nature Delineated:" a work for which so great a demand was made, that more than ten thousand were sold in a very few years. He had scarcely completed the publication of it, when he unfortunately broke an arm; and this, adding strength to distempers that had been growing upon him for some time, accelerated his death, which happened, October 29, 1724. He was a tender, humane, and in all respects worthy man; but is represented to have had something of the irascible in his constitution and temperament. His "Religion of Nature Delineated" exposed him to the censure of our zealous Christians, as if he had put a slight upon Christianity by laying so much stress, as he does in this work, upon the obligations of truth, reason, and virtue; and by making no mention of Revealed Religion, nor even so much as dropping the least and most distant hints in its favor. It has indeed made him pass for an unbeliever with some; for the late lord Bolingbroke supposes Dr. Clarke to have had him in his eye, when he described his fourth sort of theists. Wollaston held and has asserted the being and attributes of God, natural and moral; a providence, general and particular; the obligations to morality; the immateriality and immortality of the soul; a future state: and Clarke's fourth sort of theists held and asserted the same. But whether Wollas-

Philosophi-
cal work,
fragment
XVIII.

Clarke's E-
vidences of
Natural and
Revealed
Religion.

ton, like those theists, rejected all above this in the system of revelation, cannot with any certainty be concluded, though at the same time the contrary, perhaps, may not appear;

appear; because, whatever might have been thought necessary to prevent offence from being taken, it was not essential to Wollaston's design to meddle with Revealed Religion. In the mean time, Lord Bolingbroke has treated "The Religion of Nature Delineated," as a system of theism; which it certainly is, whether Wollaston was a believer, or not. His lordship calls it "strange theism; as dogmatical and absurd as artificial theology," and has spent several pages to prove it so; yet allows the author of it to have been "a man of parts, of learning, a philosopher, and a geometrician." We add too, without interfering with his lordship's censures, that "The Religion of Nature Delineated" is one of the best written books in the English language; which we note the more particularly, as that part of its merit does not seem to have been sufficiently attended to. It had usually been printed in 4to; the seventh edition was printed 1750 in 8vo, to which are added an account of the author, and also a translation of the notes into English. There is prefixed an advertisement by Dr. John Clarke, late dean of Salisbury, which informs us, that this work was in great esteem with her late majesty queen Caroline, who commanded him to translate the notes into English for her own use.

Mr. Wollaston's body was carried down to Great-Finborough in Suffolk (one of his estates, and afterwards the principal residence of his eldest son), and laid close by the side of his deceased wife: agreeably to the epitaphs inscribed upon their common monument, which were composed by himself.

WOLSELEY (ROBERT), son of Sir Charles Nichols's Wolfeley of Staffordshire (a zealous parliamentarian, who^Slect Col-
for his services was made one of Cromwell's lords), was^{lection of}
a younger brother; and, being in favour with King^{Poems,}
William, was sent envoy to Brussels about the year 1693^{vol. VI.}
He was very much the man of pleasure, and occasionally
invoked the Muse. He wrote the extraordinary Preface to
Lord Rochester's *Valentinian*; a translation from the sixth
book of Virgil, on Æneas's meeting with Dido, not
worth preserving; and some other little pieces. In the
"Select Collections" is "A Character of the English by
"Mr. Wolseley, in allusion to Tacitus de Vita Agricolaë."

WOLSEY

WOLSEY (THOMAS), archbishop of York, chancellor of England, cardinal priest of St. Cicily, and legate *à latere*, was born at Ipswich in Suffolk, 1471. He was descended, according to some of our best historians, from poor but honest parents; and the common tradition is, that he was the son of a butcher: though it appears, from his father's will, that he had an estate, which, in the possession of a plebeian at that time, was very considerable. He was sent so early to the university of Oxford, that he was bachelor of arts at fourteen, and thence called the boy bachelor. Soon after, he was elected fellow of Magdalen College; and, when master of arts, had the care of the school adjoining to it: here he was charged with the education of three sons of Thomas Grey, marquis of Dorset, who presented him to the rectory of Lymington in Somersetshire, 1501. He had not long resided on this benefice, before Sir Amias Pawlet, a justice of the peace, set him in the stocks for being drunk, as it is said, and making a disturbance at a fair in the neighbourhood; but the knight had reason afterwards to repent of this affront; for Wolfey, being made lord chancellor, sent for him, and, after a severe expostulation, confined him for five or six years in the Temple, before he would grant him a discharge. Upon the death of his patron the marquis, he projected new methods of pushing his fortune. He procured himself to be admitted into the family of Henry Dean, abp. of Canterbury; but, that prelate dying in 1502, he found means of applying himself to Sir John Nanfan, treasurer of Calais, who, being weakened by age and infirmities, committed the direction of his post to Wolfey. Wolfey, by his recommendation, was made one of the king's chaplains; and, in 1506, instituted to the rectory of Redgrave, in the diocese of Norwich. Whilst he was king's chaplain, he insinuated himself into the favour of Fox, bp of Winchester, and of Sir Thomas Lovel, chancellor of the exchequer; who recommended him to the king, as a fit person to be employed in negotiating the intended marriage between Henry VII. and Margaret dutchess dowager of Savoy.

He was accordingly dispatched to the emperor Maximilian her father, in Flanders; and returned with such expedition, that the king seeing him imagined he had not been gone. Having reported his embassy, he was rewarded with the deanery of Lincoln in 1508, and also with a prebend in that church. Upon the accession of Henry VIII, he

he soon recommended himself to the favour of the king, by adapting himself to his temper and humour; who, shortly after the attainder of Sir Richard Empson, conferred on him a grant of several lands and tenements in the parish of St. Bride's by Fleetstreet, which, by that knight's forfeiture, devolved to the crown. This grant was dated Oct. 18, 1509, and Wolsey is mentioned in it as counsellor and almoner to his majesty. Nov. 28, 1510, he was presented by the king to the rectory of Torrington, in the diocese of Exeter, being then bachelor of divinity; Feb. following was made canon of Windsor; and, about the same time, registrar of the order of the Garter. In 1512, he was preferred by abp. Bambridge to a prebend in the church at York, of which, soon after he was made dean. In 1513, he attended the king in his expedition to France, who committed to him the direction of the supplies and provisions to be made for the army; and, upon the taking of Tournay, made him bishop of that city. March 1514, he was made Bishop of Lincoln; Nov. following, abp. of York; Sept. 1515, Cardinal of St. Cicily, by the interest of the kings of England and France; and, Dec. following, lord chancellor of England.

He wanted nothing now to complete his grandeur, but a commission from the Pope to be legate *à latere*, which was expedited to him in 1516. Besides the profits of the posts above mentioned, the king likewise bestowed on him the rich abbey of St. Alban's in commendam, and the bishopric of Durham, and afterwards that of Winchester; and with them he held in farm the bishoprics of Bath, Worcester, and Hereford, enjoyed by foreign incumbents. From all these preferments, and numerous presents and pensions from foreign princes, his annual income exceeded the revenues of the crown; and in this capacity he kept eight hundred servants, among whom were nine or ten lords, fifteen knights, and forty esquires. He had now absolutely engrossed the king's favour to himself. All foreign treaties and places of trust were under his direction. He acted as he pleased; and his ascendancy over the king was such, that there never appeared any party against him all the time of his favour. He used the most insinuating artifices to secure his master to himself, undertaking to ease him the burden of government, and to give him all the satisfaction of it. He was the most earnest and readiest of all the council, to advance the king's sole will and intention; and, whereas others advised his majesty to leave his

his pleasures and attend his affairs, the cardinal persuaded him to pursue what was most agreeable to his appetite. Having gained this ascendant, he drew the king into such measures abroad, that the balance of Europe was destroyed, and his majesty perpetually made a bubble; the cardinal's avarice being fed, and his ambition flattered, by the emperor, the court of France, and that of Rome, in their turns. With regard to the conduct of affairs at home, he affected to govern without parliaments; there being from the 7th of the king's reign, after which he got the great seal, but one parliament in the 14th and 15th years, and no more till the 21st: but he raised great sums by loans and benevolences. And, if we consider him in the character of a church man, he was undoubtedly the disgrace of his profession; being lewd and vicious himself, serving the king in all his secret pleasures, and most extravagantly proud and ostentatious: to support which, his ambition and covetousness were proportionable.

He aspired to the popedom upon the deaths of Leo X. and Adrian VI, but without success. At last he fell under the king's displeasure. His too great obsequiousness to the see of Rome, in the process relating to the king's divorce from queen Catherine, and some inferior accidents, concurred to destroy his interest with his majesty. Upon this, the great seal was demanded of him, Oct. 28, 1529; his goods all seized to the king's use; and himself impeached in parliament by a charge of forty-four articles, relating chiefly to the exercise of his legatine power, and the scandalous irregularities of his life. This impeachment passed the house of lords; but, when it came to the house of commons, was so effectually defeated by the industry and address of Thomas Cromwell, who had been his servant, that no treason could be fixed upon him. He continued his retirement at Aithur in Surry, till about Easter 1530, when he was commanded to repair to his diocese of York, where he performed many charitable and popular acts; till, Nov. following, he was arrested for high-treason by the earl of Northumberland, and committed to the custody of the lieutenant of the Tower, who had orders to bring him to London. This disgrace affected his mind to such a degree, that he fell sick at Sheffield, in the earl of Shrewsbury's house; whence, by slow degrees, he proceeded as far as Leicester, where he is said to have taken poison, in order to put an end to his miserable life. In his last agony he regretted, that he had
not

not served God with the same fidelity he had always used towards his royal master. He died, Nov. 29, 1530, and was interred in the abbey of Leicester.

He was the greatest instance many ages had produced of the variety and inconstancy of human things, both in his rise and fall. By his temper in both it appears, that he was unworthy of his greatness, and deserved what he suffered. However, a great writer declares, that few ever fell from so high a station with less crimes objected against them: and it must be acknowledged, that his schemes for the promotion of learning were noble and well laid; as appears from the seven lectures which he founded at Oxford, from his college there, now Christ-church, and his school at Ipswich.

WOOD (ANTHONY), an eminent English antiquary and biographer, was the son of Thomas Wood, bachelor of arts and of the civil law; and was born at Oxford, December 17, 1632. He was sent to New-college school in that city in 1641; and three years after removed to the free school at Thame in Oxfordshire, where he continued till his admission at Merton 1647. His mother in vain endeavoured to prevail on him to follow some trade or profession; his prevailing turn was to antiquity: "heraldry, music, and painting, did so much croud upon him, that he could not avoid them; and he could never give a reason why he should delight in those studies more than others; so prevalent was nature, mixed with a generosity of mind, and a hatred to all that was servile, sneaking, or advantageous for lucre-sake." He took the degree of B. A. 1652, and M. A. in 1655. As he resided altogether at Oxford, he perused all the evidences of the several colleges and churches, from which he compiled his two great works, and assisted all who were engaged in the like designs; at the same time digesting and arranging all the papers he perused; thus doing the cause of antiquity a double service. His drawings preserved many things soon after destroyed. In 1663, he began to lay the foundation of "Historia & Antiquitates Universitatis Oxoniensis;" which was published in 1674, in 2 vols. folio. The first contains the antiquities of the university in general, and the second those of the particular colleges. This work was written by the author in English, and so well esteemed that the university procured it to be translated into Latin, which is the language it was published

In his life.

published in. The author spent eight years about it, and was, as we are told, at the pains to extract it from the bowels of antiquity. As to the translating of it into Latin, Wood himself has given an account of it. He tells us, that Dr. Fell, having provided one Peers, a bachelor of arts of Christ-church, to translate it, sent to him for some of the English copy, and set the translator to work; who, however, was some time before he could make a version to his mind. "But at length having obtained the knack," says Wood, "he went forward with the work; yet all the "proofs, that came from the press, went through the "doctor's hands, which he would correct, alter, or dash "out, or put in what he pleased; which created a great "deal of trouble to the composer and author, but there "was no help. He was a great man, and carried all things "at his pleasure so much, that many looked upon the copy "as spoiled and vitiated by him. Peers was a fullen, dogged, "clownish, and perverse fellow; and when he saw the author concerned at the altering of his copy, he would "alter it the more, and study to put things in, that might "vex him, and yet please his dean Dr. Fell." And he afterwards complains, how "Dr. Fell, who printed the "book at his own charge, took so much liberty of putting "in and out what he pleased, that the author was so far "from dedicating or presenting the book to any one, that "he would scarce own it." Among the "Genuine Remains "of Barlow, bishop of Lincoln, published by Sir Peter Pett "in 1693," 8vo, are two letters of that prelate, relating to this work. In the first letter, we have the following passage: "What you say of our late antiquities, is too true. We "are alarmed by many letters not only of false Latin, but "false English too, and many bad characters cast on good "men; especially on the Anti-arminians, who are all made "seditious persons, schismatics, if not heretics: nay, our "first Reformers are made Fanatics. This they tell me; "and our judges of assize, now in town, say no less. I "have not read one leaf of the book yet; but, I see, I "shall be necessitated to read it over, that I may with my "own eyes see the faults, and (so far as I am able) endeavour the mending of them. Nor do I know any "other way, but a new edition, with a real correction of "all faults; and a declaration, that those miscarriages cannot justly be imputed to the university, as indeed they cannot, but to the passion and imprudence, if not impiety, of one or two, who betrayed the trust reposed in "them,

Barlow's
Genuine
Remains,
p. 181.

“ them, in the managing the edition of that book.” In the second letter, after taking notice that the translation was made by the order and authority of the dean of Christ-Church; that not only the Latin, but the history itself, is in many things ridiculously false; and then producing passages as proofs of both; he concludes thus: “ Mr. Wood, the compiler of those antiquities, was himself too favourable to Papists; and has often complained to me, that at Christ-Church some things were put in, which neither were in his original copy, nor approved by him. The truth is; not only the Latin, but also the matter of those antiquities, being erroneous in several things, may prove scandalous, and give our adversaries some occasion to censure, not only the university, but the church of England and our Reformation. Sure I am, that the university had no hand in composing or approving those antiquities; and therefore the errors which are in them cannot *de jure* be imputed to the university, but must lie upon Christ-Church and the composer of them.”

Afterwards he undertook another work, intituled, “ *Athenæ Oxonienses*,” which was published in 1691, folio; and the second edition was printed in 1721, folio, with this title: “ *ATHENÆ OXONIENSES. An exact history of all the Writers and Bishops who have had their education in the most ancient and famous University of Oxford, from the fifteenth year of King Henry the seventh, A. D. 1500, to the Author’s death in November 1695. Representing the birth, fortune, preferment, and death, of all those Authors and Prelates, the great accidents of their lives, and the fate and character of their writings. To which are added, the Fasti, or Annals, of the said University. In two volumes. The second edition, very much corrected and enlarged; with the addition of above 500 new lives from the Author’s original manuscript.*” Impartiality and veracity being qualities so essential in an historian, that all other qualities without them cannot make a history good for any thing, Wood has taken some pains to prove, that these great qualities were not wanting in him; and for that purpose thought it expedient to prefix to his work the following account of himself, which it is more than probable that every reader will think curious. “ As to the author himself,” says he, “ he is a person who delights to converse more with the dead than with the living, and has neither interest

“ with, nor inclination to flatter or disgrace, any man, or
 “ any community of men, of whatever denomination.
 “ He is such a universal lover of all mankind, that he could
 “ wish there was such a standing measure of merit and
 “ honour agreed upon among them all, that there might
 “ be no cheat put upon readers and writers in the business
 “ of commendations. But, since every one will have a
 “ double balance herein, one for himself, and his own
 “ party, and another for his adversary and dissenters; all
 “ he can do is, to amass and bring together what every
 “ side thinks will make best weight for themselves. Let
 “ posterity hold the scales and judge accordingly: *suum*
 “ *cuique decus posteritas rependat.* To conclude: the reader
 “ is desired to know, that this herculean labour had been
 “ more proper for a head or fellow of a college, or for a
 “ public professor or officer of the most noble university of
 “ Oxford to have undertaken and consummated, than the
 “ author, who never enjoyed any place or office therein;
 “ or can justly say, that he hath eaten the bread of any
 “ founder. Also, that it had been a great deal more fit for
 “ one who pretends to be a virtuoso, and to know all men, and
 “ all things that are transacted; or for one, who frequents
 “ much society in common rooms, at public-fires, in cof-
 “ fee-houses, assignations, clubs, &c. where the characters
 “ of men and their works are frequently discussed: but the
 “ author, alas! is so far from frequenting such company and
 “ topics, that he is as it were dead to the world, and utterly
 “ unknown in person to the generality of scholars in Oxon.
 “ He is likewise so great an admirer of a solitary and re-
 “ tired life, that he frequents no assemblies of the said uni-
 “ versity, hath no companion in bed or at board, in his
 “ studies, walks, or journeys; nor holds communication
 “ with any, unless with some, and those very few, of
 “ generous and noble spirits, that have in some measure
 “ been promoters and encouragers of this work: and, in-
 “ deed, all things considered, he is but a degree different
 “ from an ascetic, as spending all or most of his time,
 “ whether by day or night, in reading, writing, and
 “ divine contemplation. However, he presumes, that the
 “ less his company and acquaintance is, the more impartial
 “ his endeavours will appear to the ingenious and learned,
 “ to whose judgements only he submits them and him-
 “ self.”

But, as unconnected as Wood represents himself with
 all human things and persons, it is certain that he had his
 prejudices

prejudices and attachments, and strong ones too, for certain notions and systems; and these prejudices and attachments will always be attended with partialities for or against those who shall be found to favour or oppose such notions or systems. They had their influence upon Wood, who, though he always spoke to the best of his judgement, and often with great truth and exactness, yet sometimes gave way to prejudice and prepossession. Among other freedoms (for he was a very free speaker, and not the less agreeable to his readers on that account, who love to hear said by others what they would not say themselves) he took some with the earl of Clarendon, their late chancellor, which exposed him to the censure of the university. He had observed, in the life of judge Glynne, that "after the restoration of Charles II, he was made his eldest serjeant at law, by the corrupt dealing of the then chancellor," who was the earl of Clarendon: for which expression chiefly the succeeding earl preferred an action in the vice-chancellor's court against him, for defamation of his deceased father. The issue of the process was a hard judgement given against the defendant; which, to be made the more public, was put into the Gazette in these words: "Oxford, July 31, 1693. On the 29th instant, Anthony Wood was condemned in the vice-chancellor's court of the university of Oxford, for having written and published, in the second volume of his book, intituled, 'Athenæ Oxonienses,' divers infamous libels against the right honourable Edward late earl of Clarendon, lord high chancellor of England, and chancellor of the said university; and was therefore banished the said university, until such time as he shall subscribe such a public recantation as the judge of the court shall approve of, and give security not to offend in the like nature for the future: and his said book was therefore also decreed to be burnt before the public theatre; and on this day it was burnt accordingly, and public programmes of his expulsion are already affixed in the three usual places."

An historian, who has recorded this censure, says, that it was the more grievous to the blunt author, because it seemed to come from a party of men whom he had the least disoblged. His bitterness had been against the Dissenters; but of all the zealous Churchmen he had given characters with a singular turn of esteem and affection. Nay, of the Jacobites, and even of Papists themselves, he had always spoken the most favourable things; and there-

fore it was really the greater mortification to him, to feel the storm coming from a quarter, where he thought he least deserved, and might least expect it. For the same reason, adds the historian, this correction was some pleasure to the Presbyterians, who believed there was a rebuke due to him, which they themselves were not able to pay. Wood was animadverted upon likewise by Burnet, in his "letter to the bishop of Litchfield and Coventry concerning a book of Anthony Harmer (alias Henry Wharton) called, 'A Specimen of some Errors and Defects in the History of the Reformation,' &c;" upon which, in 1693, he published a vindication of himself, which is reprinted before the second edition of his "Athenæ Oxonienses." In this he declares, that "he did never in heat and forwardness meddle with a subject, to which he was not prepared by education and due method of studies: that he never wrote to oblige a rising party, or to insinuate into the disposers of preferment; but has been content with his station, and aimed at no end but truth; that he never took up with the transcript of records, where the original might be consulted; nor made use of others eyes, when his own could serve: that he never wrote in post with his body and his thoughts in a hurry, but in a fixed abode, and with a deliberate pen: that he never concealed an ungrateful truth, nor flourished over a weak place, but in sincerity of meaning and expression has thought an historian should be a man of conscience: that he has never had a patron to oblige or forget, but has been a free and independent writer: and, in a word, that he confesses there may be mistakes in modern things and persons, when he could have no evidence but from the information of living friends, or perhaps enemies; but he is confident, that where records are cited, and where authentic evidence could possibly be had, there he has been punctual and exact."

Brit. Topog.
vol. II.
p. 110.

As a collector, Mr. Wood deserves highly of posterity: but his narrowness of mind and furious prejudices are unpardonable: and we want correctness both of judgement and style in his works. Many errors in his "Athenæ" must be charged to false intelligence: in many articles he could receive no information at all. His tittle-tattle is a picture of the manners of his age; his scandal holds forth no example but his own depraved mind. The impertinences and invidious reflections with which he has stuffed

this

this book [his own "Life"], make it more than probable that the bishop was in some sort to be justified in the liberties he took with his "Historia & Antiquitates."

Mr. Wood died at Oxford, Nov. 29, 1695, of a retention of urine, under which he lingered above a fortnight. The circumstances of his death are recorded in a letter of Dr. Arthur Charlett, rector of University college, to abp. Tenison: this letter, which was published by Hearne, in the appendix to his edition of, "Johannis Confratrisc & "Monachi Glastonienfis Chronica. Oxon. 1726," illustrates the character of this extraordinary person, by minutely describing his behaviour at the most important and critical of all seasons. He left his papers and books to the charge of Dr. Charlett, Mr. Bisse, and Mr. (afterwards bishop) Tanner, to be placed in the Ashmolean library. Two bushels full of notes and letters were burnt before his face; and he gave great charge to destroy any loose reflecting notes, a poor atonement for the injuries he had printed.

WOOD (ROBERT), a polite scholar, and under secretary of state in 1764, has a right to a niche in our Temple of Fame for his very curious "Essay on the Original Genius of Homer." Of the particulars of his life, the proper subject for our pages, we reluctantly confess ourselves ignorant; but, in hopes of attaining materials for a future article, shall observe, that in the earlier part of life he visited the scenes which Homer has so beautifully described; where it is not surprising that he caught what he calls "the species of enthusiasm which belongs to such a journey, performed in such society, where, Homer being my guide, and Bouverie and Dawkins my fellow travellers, the beauties of the first of Poets were enjoyed in the company of the best of friends. Had I been so fortunate," he adds, "as to have enjoyed their assistance, in arranging and preparing for the publication the substance of our many friendly conversations on this subject, I should be less anxious about the fate of the following work: but, whatever my success may be in an attempt to contribute to the amusement of a vacant hour, I am happy to think, that though I should fail to answer the expectations of public curiosity, I am sure to satisfy the demands of private friendship; and that, acting as the only survivor and trustee for the literary concerns of my late fellow-travellers, I am, to the best of my judgement, carrying into execution

Anecdotes
of Bowyer,
by Nichols,
p. 416.

“ cution the purpose of men for whose memory I shall
 “ ever retain the greatest veneration ; and though I may
 “ do injustice to those honest feelings which urge me to
 “ this pious task, by mixing an air of complimen in
 “ an act of duty, yet I must not disown a private, per-
 “ haps an idle consolation, which, if it be vanity to in-
 “ dulse, it would be ingratitude to suppress, *viz.* that
 “ as long as my imperfect descriptions shall preserve from
 “ oblivion the present state of the Troade, and the re-
 “ mains of Balbeck and Palmyra, so long will it be known
 “ that Dawkins and Bouverie were my friends [A].”

[A] Mr. Wood had drawn up a great part of this Essay in the lifetime of Mr. Dawkins, who wished it to be made public. “ But,” says Mr. Wood, “ while I was preparing it for the press, I had the honour of being called to a station, which for some years fixed my whole attention upon objects of so very different a nature, that it became necessary to lay Homer aside, and to reserve the further consideration of my subject for a time of more leisure. However, in the course of that active period, the duties of my situation engaged me in an occasional attendance upon a nobleman [the late Earl Granville], who, though he presided at his majesty’s councils, reserved some moments for literary amusement. His lordship was so partial to this subject, that I seldom had the honour of receiving his commands on business, that he did not lead the conversation to Greece and Homer.

“ Being directed to wait upon his lordship a few days before he died, with the Preliminary Articles of the Treaty of Paris, I found him so languid, that I proposed postponing my business for another time ; but he insisted that I should stay, saying, “ it could not prolong his life, to neglect his duty ;” and, repeating a passage out of Sarpèdon’s speech *, dwelt with particular emphasis on a line which recalled to his mind the distinguishing part he had taken in public affairs. His Lordship then repeated the last word † several times with a calm and determined resignation ; and, after a serious pause of some minutes, he desired to hear the Treaty read ; to which he listened with great attention ; and recovered spirits enough to declare the approbation of a dying Statesman (I use his own words) on the most glorious war, and most honourable peace, this country ever saw.”

* Il. M. 342. Pope’s Hom. xii. 387.

† “ *τομην.*”

Nichols’s
Select Col-
lection of
Poems,
vol. IV.
p. 261.

WOODFORD (SAMUEL), D. D. eldest son of Robert Woodford, of Northampton, gent. was born in the parish of Allhallows on the Wall, London, April 15, 1636 ; became a commoner of Wadham College in 1653 ; took one degree in Arts in 1656 ; and in 1658 retired to the Inner Temple, where he was chamber-fellow with the poet Flatman. In 1660, he published a poem “ On the Return of King Charles II.” After that period, he lived first at Aldbrook, and afterwards at Bensted in Hampshire, in a married and secular condition, and was elected F. R. S. 14 cal. Jan. 1669. He took orders from bishop Morley, and was soon after presented by Sir Nich. Stuart, bart. to the rectory of Hartley-Malduit in Hampshire.

shire. He was installed prebend of Chichester, May 27, 1676; made D. D. by the diploma of archbishop Sancroft in 1677; and prebendary of Winchester, Nov. 8. 1680, by the favour of his great patron the bishop of that diocese. He died in 1700. His poems, which have some merit, are numerous. His "Paraphrase on the Psalms, in Five Books," was published in 4to, 1667, and again in 1678, 8vo. This "Paraphrase," which was written in the Pindaric and other various sorts of verse, is commended by R. Baxter in the Preface to his "Poetical Fragments, 1681;" and is called by others "an incomparable version," especially by his friend Filatman, who wrote a Pindaric Ode on it, and a copy of verses on Woodford's "Paraphrase on the Canticles, 1679." 8vo. With this latter Paraphrase are printed, 1. "The Legend of Love, in three cantos." 2. "To the Muse," a Pindaric Ode. 3. "A Paraphrase upon some select Hymns of the New and Old Testament." 4. "Occasional Compositions in English Rhimes," with some Translations out of Latin, Greek, and Italian, but chiefly out of the last; some of which compositions and translations were before falsely published by a too curious collector of them from very false copies, against the will and knowledge of their author. Dr. Woodward complains that several of his translations of some of the Moral Odes had been printed after the same incorrect manner.

WOODWARD (JOHN), an eminent English natural philosopher and physician, was of a gentleman's family both by his father and mother, and was born in Derbyshire the 1st of May, 1665. He was educated at a country school; where, before he was sixteen, he was well acquainted with the Latin tongue, and had made a considerable progress in the Greek. He was afterwards sent to London, and put apprentice (as is said) to a linen-draper; but he did not continue long in that business, before he betook himself wholly to his studies, which he pursued with uncommon diligence and application. Some time after, he became acquainted with Dr. Peter Barwick the physician; who, finding him a very promising genius, took him under his tuition in his own family. In this situation he continued to apply himself to philosophy, anatomy, and physic; till he was invited by Sir Ralph Dutton to his seat at Sherborne in Gloucestershire, with Dr. Barwick his lady's father: where he began those ob-

Ward's
Lives of the
Professors
of Gresham
College,
p. 283.

servations and collections relating to the present state of our globe, which laid the foundation for his discourses afterwards on that subject. Jan. the 13th, 1692, the professorship of physick in Greesham college being vacant, Woodward was chosen to fill it. He was recommended by many gentlemen of figure in the learned faculties, whose testimonials were produced in his favour; of which that from Dr. Barwick may be properly inserted, because it will afford some light to his history. "I do hereby certify that
 " I have been particularly well acquainted with the life and
 " studies of Mr. John Woodward for above these eight
 " years. I know him to be of virtuous life and sober conversation. He studied physick in my family almost four
 " years. Before he came to me, he had made a very great
 " progress in learning; and ever since he hath prosecuted
 " his studies with so much industry and success, that he
 " hath made the greatest advance not only in physick,
 " anatomy, botany, and other parts of natural philosophy,
 " but likewise in history, geography, mathematics, philosophy, and all other useful learning, of any man I ever knew
 " of his age. Nor am I singular in this opinion of him,
 " he being to my certain knowledge very much respected
 " merely upon this account by persons of the greatest
 " judgement and learning; many of whom would, as well
 " as myself, testify personally, were there occasion, much
 " more than I have here in writing. Witness my hand,
 " this 24th day of September 1692. PETER BARWICK."

Woodward was then in his 28th year; and from what is said of him in this certificate, it appears, that he could not have been diverted from the course of his studies by other business above two or three years at the most; and even during that time it cannot be supposed that he never meddled with books. Nov. 1693, he was chosen a fellow of the Royal Society, and was frequently afterwards one of their council. In 1695, he obtained his degree of doctor of physick by a patent from abp. Tenison; and, the year following, was admitted to the same degree at Cambridge, and a member of Pembroke-hall in that university. In 1695, he published "An Essay towards a Natural History of the
 " Earth and terrestrial bodies, especially minerals; as also
 " of the sea, rivers, and springs. With an account of the
 " universal deluge, and of the effects that it had upon the
 " earth," 8vo: this at least is the title of the 2d edition in 1702; and of the 3d in 1723. He called it an essay, because

it was designed (as he said) to have been followed by a larger work upon the same subject, of which that was but a specimen. Soon after its appearance, it met with the usual fate of writings that pretended to any thing new; being highly applauded by some, and as vigorously attacked by others, who either questioned the truth of the principles advanced in it, or charged the author with plagiarism. But so earnest was the doctor in the pursuit of this subject, that the year after this book came out, 1696, he published a pamphlet, intituled, "Brief instructions for making observations in all parts of the world; as also for collecting, preserving, and sending over natural things," &c. Wherein he requests all persons, who had curiosity or opportunity, either at home or abroad, to engage in this useful undertaking, for the improvement of natural knowledge.

June 1698, he was admitted a candidate of the college of physicians; and, in 1702, chosen fellow. In 1699, he published in the "Philosophical Transactions," "Some Thoughts and Experiments concerning Vegetation:" No 253. in 1713, "Remarks upon the ancient and present State of London, occasioned by some Roman Urns, Coins, and other Antiquities, lately discovered;" a 3d edition of which was printed in 1723, 8vo: in 1714, "Naturalis Historia Telluris illustrata & aucta, una cum ejusdem defensione, præsertim contra nuperas objectiones Camerarii," &c. The answer to Camerarius was afterwards translated into English, with the following title, "The Natural History of the Earth illustrated, enlarged and defended: written originally in Latin, and now first made English by Benjamin Holloway, LL. B. and F. R. S. 1726," 8vo. To which were added, Four Letters written by Dr. Woodward upon the same subject; as also several papers inserted by the translator in his introduction, which has been communicated to him by the doctor from his larger work, mentioned above. In 1718, he published "The State of Physic, and of Diseases: with an inquiry into the causes of the late increase of them; but more particularly of the Small-pox. With some considerations upon the new practice of purging in that disease:" &c. in 8vo. This new practice of purging in the putrid or second fever in the Small-pox had been begun and encouraged by the doctors Freind and Mead; and it was against the authority of these eminent physicians that Dr. Woodward's book was chiefly directed. It laid the foundation

Article
FRIEND
and MEAD.

foundation of a bitter controversy, of which some account has already been given; and Dr. Mead retained a sense of the injury, as he thought it, for many years after, as appears from the preface to his treatise on the Small-pox; where he gives a short history of the affair, and also throws some personal reflections on Dr. Woodward, which would have been inexcusable in the heat of the controversy, and were certainly much more so near thirty years after.

Dr Woodward declined in his health a considerable time before he died; and though he had all along continued to prepare materials for his large work, relating to the Natural History of the Earth, yet it was never finished; but only some collections, said to have been detached from it, were printed at different times, as enlargements upon particular topics in his Essay. He was confined first to his house, and afterwards to his bed, many months before his death. During this time, he not only drew up instructions for the disposal of his books and other collections, but also completed and sent to the press his "Method of Fossils," in English; and lived to see the whole of it printed, except the last sheet. He died in Gresham college, the 25th of April, 1728; and was buried in Westminster abbey. After his death, came out, in 1728, the two following works: 1. "Fossils of all kinds, digested into a method suitable to their mutual relation and affinity," &c. 8vo. 2. "A Catalogue of Fossils in the collection of John Woodward, M. D." In 2 vols. 8vo. By his last will, he founded a lecture in the university of Cambridge, to be read there upon his "Essay towards the Natural History of the Earth, his Defence of it, his Discourse of Vegetation, and his State of Physic;" for which he ordered lands of 150l. per annum in South-Britain to be purchased and conveyed to that university, and out of this an hundred pounds per annum to the lecturer, who, after the death of his executors Dixie Windsor, Hugh Bethel, Richard Graham, Esqrs, and colonel Richard King, is to be chosen by the archbishop of the province, the bishop of the diocese, the presidents of the College of Physicians and of the Royal Society, the two members of parliament, and the whole senate of the university. This lecturer to be a bachelor; to have no other preferment; to read four lectures a year in English or Latin, of which one to be printed; to have the custody of the two cabinets of fossils given by the doctor to the university, to shew them three days in each

each week gratis; and to be allowed ten pounds per annum for making experiments and observations, and keeping correspondence with learned men. Vanity often defeats the very end it proposes, and certainly did so here; for it was next to impossible, that the conditions prescribed could be observed with any punctuality: the consequence of which is, as always in such cases, that the whole affair gradually falls into neglect and oblivion. Dr. Radcliffe managed his donations at Oxford in a far better way, as being sure to keep his name constantly in use, so long as the university itself should subsist. A Woodwardian professor, however, was appointed in 1731; and he was the very ingenious and learned Dr. Conyers Middleton, who opened the lectures with an elegant Latin oration in praise of the founder, and upon the usefulness of his institution. Middleton resigned that province about two years after, and was succeeded by Mr. (afterwards Dr.) Charles Mason, fellow of Trinity college; who, after the example of his predecessor, published his inauguration speech in 1734. Benjamin Green, M. A. succeeded Dr. Mason in 1778.

Dr. Woodward was buried, as we have said, in Westminster abbey; and there is a flat stone, with a short inscription, over him. But at some distance from the grave, a beautiful monument of white marble is erected to his memory, which represents Philosophy by a female figure, sitting and looking upwards. In her left hand she holds a shield, whereon is the doctor's head in bas-relief, supported on her knee; and her right arm rests upon two books lying on a pillar, with a scepter in that hand, pointing downwards to a pedestal ornamented with various plants and fossils, on the front of which is a Latin inscription.

WOOLSTON (THOMAS), an English divine, very famous in his day, was born in 1669, at Northampton, where his father was a reputable tradesman. After a proper education at a grammar school, he was entered of Sidney college in Cambridge; where he took both the degrees in arts, and that of bachelor of divinity, and was chosen fellow of his college. His first appearance as an author was in 1705; when he printed at Cambridge a work, intituled, "The old Apology of the Truth for the Christian Religion against the Jews and Gentiles revived," 8vo. Though there were in this performance some singular notions advanced, and a new manner of defending Christianity proposed, yet there was nothing that gave

Life of Mr. Woolston, with an impartial Account of his Writings, Lond. 1733.

gave offence, and many things which shewed great ingenuity and learning. From this time to 1720, Woolston published nothing; and led, as he had done before, a college-life, applying himself indefatigably to his studies, which were chiefly in divinity and the writings of the fathers. In 1720, he published a Latin dissertation, intituled, “De Pontii Pilati ad Tiberium Epistola circa res “Jesu Christi gestas; per Myſtagogum:” in which he endeavours to prove, that Pontius Pilate wrote a letter to Tiberius Cesar concerning the works of Christ; but that the epistle delivered down to us under that name, among the writings of the fathers, was forged. The same year, he published another pamphlet in Latin, with the title of, “Origenis Adamantii Renati Epistola ad Doctores Whiti-
 beium, Waterlandium, Whistonium, aliosque literatos
 “hujus sæculi disputatores, circa fidem vere orthodoxam
 “& scripturarum interpretationem;” and soon after, a second epistle with the same title. That *furor allegoricus*, or rage of allegorizing the letter of the holy scriptures into mystery, with which this writer was incurably infected, began now to shew itself more openly to the world, than it had hitherto done. In 1720 and 1721, he published two letters to Dr. Bennet: one upon this question, “Whether the people called Quakers do not the nearest of
 “any other sect of religion resemble the primitive Chris-
 “tians in principles and practice? by Aristobulus:” the other, “In defence of the apostles and primitive fathers of
 “the church, for their allegorical interpretation of the
 “law of Moses, against the ministers of the letter and literal
 “commentators of this age;” and soon after an answer to these two letters; in all which his view appears to have been, rather to be severe upon the Clergy, than to defend either Apostles, Fathers, or Quakers. In 1722, he published a piece, intituled, “The exact Fitness of the Time
 “in which Christ was manifested in the Flesh, demon-
 “strated by Reason, against the Objections of the old
 “Gentiles, and of modern Unbelievers.” This was well enough received, as shewing much learning, and having in it some good things. It was written twenty years before its publication, and delivered as a public exercise both in Sidney college chapel, and in St Mary’s church; as Woolston himself observes, in his dedication of it to Dr. Fisher, master of Sidney college. In 1723 and 1724, came out his four “Free Gifts to the Clergy,” and his own
 “Answer” to them, in five separate pamphlets: in which
 he

he attacks the clergy with his usual disaffection towards them, who, however, had not a fair occasion of laying hold on him yet: for, though he expressed no regard for them, yet he expressed a very great one for religion; and did what some may think more than necessary to defend it, when in 1726 he published "A Defence of the Thundering Legion against Mr. Moyle's Dissertation."

But now the season of trouble was at hand. About this time he published his "Moderator between an Infidel and an Apostate," and two "Supplements to the Moderator:" occasioned by the controversy between Mr. Collins and his opponents concerning "The Grounds and Reasons of the Christian Religion." In these pieces, he pursued his allegorical scheme, to the exclusion of the letter; and, with regard to the miracles of Christ, not only contended for sublime and mystical interpretations of them, but also asserted that they were not real, or ever actually wrought. Such assertions were not to be borne in a Christian country, and therefore he was prosecuted by the attorney-general; but the prosecution was stopped at the intercession of Mr. Whiston. In 1727, 1728, 1729, and 1730, were published his "Six Discourses on the Miracles of Christ," and his two "Defences" of them. The six discourses are dedicated to six bishops: to Gibson, bishop of London; to Chandler, bishop of Lichfield; to Smalbroke, bishop of St. David's; to Hare, bishop of Chichester; to Sherlock, bishop of Bangor; to Potter, bishop of Oxford: and though they are all insulted and ridiculed, yet it is done in such a manner, that perhaps the gravest man alive could not read them without smiling. There is also a great deal of merriment and humour in the discourses themselves: but then the profaneness and blasphemy, with which it is mixed, cannot but excite an horror, and of course stifle all emotions of mirth. What Woolston undertakes to prove is, that the miracles of our Saviour, as we find them in the Evangelists, however related by them as historical truths, were not real, but merely allegorical; and that they are to be interpreted, not in literal, but only in mystical senses. His pretence is, that the fathers of the church considered our Saviour's miracles in the same allegorical way that he does; that is, as merely allegorical, and excluding the letter: but this is not so. Some of the fathers, indeed, and Origen in particular, did not confine themselves to the bare letter, but endeavoured, upon the foundation

foundation of the letter, to raise spiritual meanings, and to allegorise by way of moral application; and they did this, not only upon the miracles of Christ, but upon almost all the historical facts of the Old and New Testament: but they never denied the miracles or the facts. This strange and enthusiastic scheme of Woolston was offensive enough of itself, but infinitely more so from his manner of conducting it; for he not only argues against the miracles of Christ, but treats them in a most ludicrous and indecent way. Innumerable books and pamphlets both from bishops and inferior clergy appeared against his discourses; and, what was far worse, a second prosecution was commenced and carried on with vigour against him. At his trial in Guildhall before the lord chief justice Raymond, he spoke several times himself; and among other things urged, that “he thought it very hard to be tried by a set of men, who, though otherwise very learned and worthy persons, were yet no more judges of the subjects on which he wrote, than he himself was a judge of the most crabbed points of law.” He was sentenced to a year’s imprisonment, and to pay a fine of 100*l*. He purchased the liberty of the rules of the King’s Bench, where he continued after the expiration of the year, being unable to pay the fine. Dr. Samuel Clarke had begun his solicitations at court for the releasement of Woolston, declaring, that he did not undertake it as an approver of his doctrines, but as an advocate for that liberty which he himself had always contended for: but he was hindered from effecting it by his death, which happened soon after Woolston’s commitment. The greatest obstruction to his deliverance from confinement was, the obligation of giving security not to offend by any future writings, he being resolved to write again as freely as before. While some supposed this author not in earnest, but meaning to subvert Christianity under a pretence of defending it; others believed him disordered, and not perfectly in his right mind: and many circumstances concurred to persuade to the latter of these opinions.

He had been deprived of his fellowship, on account of non-residence, about 1721; from which time he lived mostly in London, his brother, who was an alderman of Northampton, allowing him 30*l*. *per annum*. As the sale of his books was very great, his gains arising from them must have been proportionable; but he defrayed all the expences, and those not inconsiderable, to which his
publishers

publishers were subjected by selling. He died, January 27, 1732-3, after an illness of four days; and, a few minutes before his death, uttered these words: "This is a struggle which all men must go through, and which I bear not only patiently, but with willingness." His body was interred in St. George's church-yard, Southwark.

WORMIUS (OLAUS), a learned physician of ^{Nicerea,} Denmark, was born in 1588 at Arhusen, a city of Jutland, where his father was a burgomaster of an ancient family. He began his studies in his native place; was sent, very young, to the college of Lunenburg; and thence to Emmeric, in the duchy of Cleves. Having spent four years at these places, he was removed to Marpurg in 1605; and two years after to Strasburg, where he applied himself to physic, for which profession he had now declared. The repute that the physicians at Basil were in drew him there; and he studied some time with advantage under Platerus and others. In 1608, he went to Italy, and stayed some months at Padua; where his uncommon parts and learning procured him singular honours. He visited other cities of Italy, and passed from thence into France, stopping at all places where he found physicians of note: thus he stayed three months at Sienna, and four at Montpelier. His design was to make a long abode at Paris; but the assassination of Henry IV, which happened in 1610, about two months after his arrival, obliged him as well as other strangers to retire from that city, for fear of consequences: and accordingly he went strait to Holland, and from thence to Denmark. He had not yet visited the university of Copenhagen, so that his first care was to repair thither, and to be admitted a member of it. He was earnestly entreated to continue there; but his passion for travelling was not yet satiated, and he was resolved to see England first. The chemical experiments, that were then carrying on at Marpurg, made a great noise; and he went thither in 1611, with a view of perfecting himself in a science, of great importance to a physician. Thence he journeyed to Basil, where he took the degree of doctor in physick; and from Basil to London, in which city he resided a year and a half. His friends grew now impatient to have him at home, where he arrived in 1613; and was scarcely settled, when he was made professor of the belles lettres, in the university of Copenhagen.

hagen. In 1615, he was translated to the chair of the Greek professor; and in 1624, to the professorship of physic, which he held to his death. These occupations did not hinder him from practising in his profession, and from being the fashionable physician. The king and court of Denmark always employed him; and Christiern IV, as a recompence of his services, conferred on him a canonry of Lunden. He died in 1654, aged 66.

As much taken up as the life of this physician seems to have been, he found time to marry three wives, and to get sixteen children; and, what is still more, to write and publish above twenty works. He published some pieces on subjects relating to his profession, several works in defence of Aristotle's philosophy, and several concerning the antiquities of Denmark and Norway. For these last he is principally to be regarded, as they are very learned, and set forth many curious things in the Danish tongue: their titles are below [A].

He had a son William, and William had a son Christiern, who both distinguished themselves in the Republic of Letters.

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|-------------------------------------|---------------------------------------|
| [A] 1. "Fasti Danici, 1626," | "numenta Danica, 1650," folio. 6. |
| 2. "A History of Norway, 1633," | "Series Regum Daniæ duplex, & li- |
| 4to. 3. "Litteratura Danica Ac- | "mitum inter Daniam & Sueciam |
| "tiquissima, vulgo Gothica dicta, & | "descriptio, 1642," folio. 7. "Tal- |
| "de prisca Danorum Poesi, 1636," | "shoi, seu Monumentum Stroense in |
| 4to. 4. "Monumentorum Danicorum | "Scania, 1628," 4to. 8. "Monu- |
| "libri VI. 1643," folio. 5. "Lexi- | "mentum Trygvvaldense, 1636," 4to. |
| "con Runicum, & Appendix ad Mo- | All printed at Hafnia, or Copenhagen. |

Anecdotes
of Bowyer,
by Nichols,
p. 401.

WORTHINGTON (WILLIAM), D. D. was born in Merionethshire in 1703, and educated at Oswestry-school, whence he came to Jesus College, Oxford, where he made great proficiency in learning. From college he returned to Oswestry, and became usher in that school. He took the degree of M. A. at Cambridge in 1742; was afterwards incorporated at Jesus College, Oxford, July 3, 1758; and proceeded B. and D. D. July 10, in that year. He was early taken notice of by that great encourager of learning Bp. Hare, then Bishop of St. Asaph, who presented him first to the vicarage of Llanyblodwell, in the county of Salop, and afterwards removed him to Llanrhayader in Denbighshire, where he lived much beloved, and died Oct. 6, 1778, much lamented. As he could never be prevailed upon to take two livings, Bishop Hare gave him a stall at St. Asaph, and a sinecure, to enable

ble him," he said, "to support his charities;" for charitable he was in an eminent degree. Afterwards Archbishop Drummond (to whom he had been chaplain for several years) presented him to a stall in the cathedral of York. These were all his preferments. He was a studious man; and wrote several books, of which the principal are enumerated below [A].

- [A] 1. "An Essay on the Scheme and Conduct, Procedure and Extent, of Man's Redemption; designed for the Honour and Illustration of Christianity. To which is annexed, a Dissertation on the Design and Argumentation of the Book of Job. By William Worthington, M. A. Vicar of Blodwel in Shropshire. London, printed for Edward Cave, at St. John's Gate, 1743," 8vo. 2. "The Historical Sense of the Most famous Account of the Fall proved and vindicated, 17," 8vo. 3. "Instructions concerning Confirmation, 17," 8vo. 4. "A Disquisition concerning the Lord's Supper, 17," 8vo. 5. "The Use, Value, and Improvement, of Various Readings shewn and illustrated, in a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, Oct. 18, 1761, Oxford, 1764," 8vo. 6. "A Sermon preached in the Parish Church of Christ Church, London, on Thursday, April the 21st, 1768; being the time of the Yearly Meeting of the Children educated in the Charity Schools in and about the Cities of London and Westminster, 1768," 4to. 7. "The Evidences of Christianity, deduced from Facts, and the Testimony of Sense, throughout all Ages of the Church, to the present Time. In a Series of Discourses, preached for the Lecture founded by the Hon. Robert Boyle, Esq; in the Parish-church of St. James, Westminster, in the Years 1766, 1767, 1768; wherein is shewn, that, upon the whole, this is not a decaying, but a growing Evidence, 1769," 2 vols. 8vo. 8. "The Scripture Theory of the Earth, throughout all its Revolutions, and all the Periods of its Existence, from the Creation to the final Renovation of all things; being a Sequel to the Essay on Redemption, and an Illustration of the Principles on which it is written, 1773," 8vo. 9. *Irenicum*; or, the Importance of Unity in the Church of Christ considered; and applied towards the healing of our unhappy Differences and Divisions, 1775," 8vo. 10. "An impartial Enquiry into the Case of the Gospel Demoniacks; with an Appendix, consisting of an Essay on Scripture Demonology, 1777," 8vo. This last was a warm attack on the opinion held out by a respectable Dissenting Divine, the Rev. Hugh Farmer, in his "Essay on the Demoniacks, 1775," 8vo; and, having produced a spirited reply, 1778, Dr. Worthington prepared for the press (what by the exprets directions of his will was given to the public after his death) "A further Enquiry into the Case of the Gospel Demoniacks, occasioned by Mr. Farmer's on the subject, 1779," 8vo.

WOTTON (Sir HENRY), an Englishman, eminent for learning and politics, was descended from a gentleman's family by both parents, and was born at Bocton-hall in Kent, March 30, 1568. He was educated first under private tutors at home, and then sent to Winchester-school; whence, in 1584, he was removed to New College in Oxford. Here living in the condition of a gentleman commoner, he had his chamber in Hart-Hall adjoining; and for his chamber-fellow Richard Baker, his coun-

Walton's Life of Sir Henry Wotton, prefixed to "Reliquiæ Wottonianæ," 1685, 4th edit.—Athen, Ox.

tryman, afterwards a knight and a celebrated historian. He did not continue long there, but went to Queen's college, where he became well versed in logic and philosophy; and, being distinguished for wit and learning, was pitched upon to write a tragedy for the private use of that house. The name of it was *Tancredo*: and Walton relates, that "it was so interwoven with sentences, and for the method " and exact personating those humours, passions, and dispositions, which he proposed to represent, so performed, " that the gravest of the society declared, he had in a " slight employment given an early and solid testimony " of his future abilities." In 1588, he supplicated the congregation of Regents, that he might be admitted to the reading of any of the books of Aristotle's logic, that is, be admitted to the degree of Bachelor of Arts; but whether he was admitted to that or any other degree doth not appear, says Wood, from the university registers; although Walton tells us, that about his 20th year he proceeded Master of Arts, and at that time read in Latin three lectures *de oculo*.

After he had left Oxford, he betook himself to travel, and went into France, Germany, and Italy. He stayed but one year in France, and part of that at Geneva; where he became acquainted with Beza and Isaac Casaubon. Three years he spent in Germany, and five in Italy; where both in Rome, Venice, and Florence, he cultivated acquaintance with the most eminent men for learning and all manner of fine arts; for painting, sculpture, chemistry, and architecture; of all which he was a dear lover and an excellent judge. After having spent nine years abroad, and accomplished himself to a very extraordinary degree, he returned to England; and by his wit and politeness so effectually recommended himself to the earl of Essex, as to be first admitted into his friendship, and afterwards to be made one of his secretaries, the celebrated Mr. Henry Cuffe being the other. He personally attended all the councils and employments of the earl, and continued with him till he was apprehended for high treason. Then he fled his country; and was scarcely landed in France, when he heard that his master Essex was beheaded, and his friend Cuffe hanged. He went on to Florence, and was received into great confidence by the grand duke of Tuscany, who, having intercepted letters, which discovered a design to take away the life of James VI. of Scotland, dispatched Wotton thither to give him notice of it. Wotton was on this account, as

well

well as according to his instructions, to manage this affair with all possible secrecy: and therefore, having parted from the duke, he took the name and language of an Italian; and not only so, but, to avoid the line of English intelligence and danger, he posted into Norway, and from that country to Scotland. He found the king at Sterling, and was admitted to him under the name of Octavio Baldi. He delivered his message and his letters to the king in Italian: then stepping up and whispering to his majesty, he told him he was an Englishman, besought a more private conference with him, and that he might be concealed during his stay in Scotland. He spent about three months with the king, who was highly entertained with him, and then returned to Florence, where, after a few months, the news of queen Elizabeth's death, and of king James's accession to the crown of England, arrived.

Sir Henry Wotton then returned to England, and, as it seems, not sooner than welcome. For king James, finding, among other officers of the late queen, Sir Edward, who was afterwards lord Wotton, asked him, "if he knew one Henry Wotton, who had spent much time in foreign travel?" Sir Edward replied, that "he knew him well, and that he was his brother." Then the king asking, "where he then was," was answered, "at Venice or Florence; but would soon be at Paris." The king ordered him to be sent for, and to be brought privately to him; which being done, the king took him into his arms, and saluted him by the name of Octavio Baldi. Then he knighted him, and nominated him ambassador to the republic of Venice; whither he went, accompanied by Sir Albertus Morton his nephew, who was his secretary, and Mr. William Bedel, a man of great learning and wisdom, and afterwards bishop of Kilmore in Ireland, who was his chaplain. He continued many years in king James's favour, and was indeed never out of it for any time, although he had once the misfortune to displease his majesty. The affair is curious, and deserves to be related. At his going ambassador to Venice, as he passed through Germany, he stayed some days at Augsburg; where happening to spend an evening in merriment with some ingenious and learned men, whom he had aforetime known in his travels, one Christopher Flecamore requested him to write some sentence in his Album, which is a book of white paper, the German gentry usually carry about with them for that purpose. Sir Henry Wotton, consent-

ing to the motion, took occasion from some incidental discourse of the company, to write a pleasant definition of an ambassador in these words, "Legatus est vir bonus peregre missus ad mentiendum Reipublicæ causâ:" which he would have interpreted thus, "An ambassador is an honest man sent to *lie* abroad for the good of his country." The word *lie* was the hinge, on which this conceit turned; yet was not so expressed in Latin, as to bear the construction Sir Henry meant to have put upon it: so that when the Album fell afterwards into the hands of Gaspar Scioppius, a zealous Papist, of a restless spirit and most malicious pen, he printed it in a book against king James, as a principle of the religion professed by that king, and his ambassador Sir Henry Wotton; and in Venice it was presently after written in several glass-windows, and spitefully declared to be Sir Henry's. At his coming to the knowledge of king James, he apprehended it to be such an oversight, such weakness, or worse, that he expressed much anger against him; which caused Sir Henry to write two apologies in Latin; one to Velferus at Augsborg, which was dispersed into the cities of Germany and another to the king de Gaspare Scioppio. The former was printed in 1612, the latter in 1613; and they pleased the king so much, that he entirely forgave Sir Henry, declaring publicly, that "he had commuted sufficiently for a greater offence."

After this embassy, he was sent twice more to Venice, once to the States of the United Provinces, twice to Charles Emanuel duke of Savoy, once to the united princes of Upper Germany, also to the archduke Leopold, to the duke of Wittemberg, to the imperial cities of Strasburg and Ulm, and lastly to the emperor Ferdinand II. He returned to England, the year before king James died; and brought with him many servants, of which some were German and Italian artists. About 1623, he had the provostship of Eaton college given him; and, conceiving that the statutes of that college required the provost to be in holy orders, he was made a deacon. He held this place to the time of his death, which happened in 1639. He was buried in the chapel belonging to the college, and in his will appointed this epitaph to be put over his grave, "Hic jacet hujus sententiæ primus auctor, *Disputandi Pruritus Ecclesiæ Scabies*. Nomen alias quære:" that is, "Here lies the first author of this sentence, 'The itch of disputation is the scab of the church.' Seek his name else-
"where."

“where.” He was a great enemy to wrangling and disputes about religion; and used to cut enquiries short with smart replies. To one who asked him, “Whether a Papist may be saved?” he replied, “You may be saved without knowing that: look to yourself.” To another, who was railing at the Papists with more zeal than knowledge, he gave this advice, “Pray, Sir, forbear, till you have studied the points better; for the wise Italians have this proverb, ‘He that understands amiss, concludes worse;’ and beware of thinking, that the farther you go from the church of Rome, the nearer you are to God.” One or two more of his bons mots are preserved. A pleasant priest of his acquaintance at Rome invited him one evening to hear their vesper musick; and, seeing him standing in an obscure corner of the church, sent a boy to him with this question writ upon a scrip of paper, “Where was your religion to be found before Luther?” To which Sir Henry sent back underwritten, “Where yours is not to be found, in the written word of God.” Another evening, Sir Henry sent a boy of the choir with this question to his friend, “Do you believe those many thousands of poor Christians damned, who were excommunicated, because the pope and the duke of Venice could not agree about their temporalities?” To which the priest underwrit in French, “Excusez moi, Monsieur.”

Sir Henry Wotton had proposed, after he was settled at Eaton, to write the “Life of Martin Luther,” and in it “The history of the Reformation,” as it was carried on in Germany. He had made some progress in this work, when Charles I. prevailed with him to lay that aside, and to apply himself to the writing of an history of England. He proceeded to sketch out some short characters, as materials; but died before he had compleated any thing. After his death were published, “*Reliquiæ Wottonianæ*: or, a Collection of Lives, Letters, Poems; with characters of sundry personages; and other incomparable pieces of language and art. By the curious pencil of the ever memorable Sir Henry Wotton,” in 8vo. The fourth edition, printed at London in 1685, 8vo, is the best; because in that were first added upwards of thirty pretty long letters, written to lord Zouch from Vienna and Florence. There was also published, in 1657, thin folio, “The State of Christendom; or, a most exact and curious discovery of many secret passages, and hidden mysteries

“of the Times: by the renowned Sir Henry Wotton,”
Mr. Cowley wrote an elegy upon him.’

Gen. Dict.
From Memoirs com-
municated
by Mr.
Wotton’s
son-in-law,
Mr. W.
Clarke.

Ray’s Phi-
losophical
Letters,
p. 29.
edit. 1718,
in 8vo.

WOTTON (WILLIAM), an English divine of most uncommon parts and learning, was the son of Mr. Henry Wotton, rector of Wrentham in Suffolk, a man of considerable learning also, and well skilled in the Oriental tongues. He was born at Wrentham the 13th of August, 1666; and was educated by his father. He discovered a most extraordinary genius for learning languages; and, though what is related of him upon this head may pass for wonderful, yet it is so well attested, that we cannot refuse it credit. Sir Philip Skippon, who lived at Wrentham, in a letter to Mr. John Ray, Sept. 18, 1671, writes thus of him: “I shall somewhat surprise you with what I have seen in a little boy, William Wotton, five years old the last month, the son of Mr. Wotton minister of this parish, who hath instructed his child within the last three quarters of a year in the reading the Latin, Greek, and Hebrew languages, which he can read almost as well as English; and that tongue he could read at four years and three months old, as well as most lads of twice his age. I could send you many particulars about his rendering chapters and psalms out of the three learned languages into English.” &c. Among Sir Philip’s papers was found a draught of a longer letter to Mr. Ray, in which these farther particulars are added to the above: “He is not yet able to parse any language, but what he performs in turning the three learned tongues into English is done by strength of memory; so that he is ready to mistake, when some words of different signification have near the same sound.—His father hath taught him by no rules, but only uses the child’s memory in remembering words: some other children of his age seem to have as good a fancy and quick apprehension.”—He was admitted of Catherine Hall, Cambridge, in April 1676, some months before he was ten years old; and upon his admission Dr. John Eachard, then master of the college, gave him this remarkable testimony, *Gulielmus Wottonus infra decem annos nec Hammondo nec Grotio secundus*. His progress in learning was answerable to the expectations conceived of him: and Dr. Duport, the master of Magdalen college, and dean of Peterborough, has described it in an elegant copy of verses; “In Gulielmum Wottonum stupendi ingenii & incomparabilis spei puerum vixdam duodecim annorum.”

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He then goes on to celebrate his skill in the languages, not only in the Greek and Latin, which he understood perfectly, but also in the Hebrew, Arabic, Syriac, Chaldee: his skill too in arts and sciences; in geography, logic, philosophy, mathematics, chronology.

In 1679, he took the degree of B. A. when he was but twelve years and five months old; and, the winter following, was invited to London by Dr. Gilbert Burnet, then preacher at the Rolls, who introduced him to almost all the learned: and among the rest to Dr. William Lloyd bishop of St. Asaph, who was so highly pleased with him, that he took him as an assistant in making the catalogue of his library, and carried him the summer following to St. Asaph. Upon his return, Dr. Turner, afterwards bishop of Ely, procured him by his interest a fellowship in St. John's college; and, in 1691, he commenced bachelor of divinity. The same year, bishop Lloyd gave him the sinecure of Llandrillo in Denbighshire. He was afterwards made chaplain to the earl of Nottingham, then secretary of state, who in 1693 presented him to the rectory of Middleton Keynes in Buckinghamshire. In 1694, he published "Reflections upon Ancient and Modern Learning;" and dedicated his book to his patron the earl of Nottingham. To settle the bounds of all branches of literature and all arts and sciences, as they have been extended by both ancients and moderns, and thus to make a comparison between each, was a work too vast, one should think, for any one man, even for a whole life spent in study; yet it was well executed by Mr. Wotton at twenty-eight years of age: and if it did involve him somewhat in the controversy between Boyle and Bentley, that was rather owing to his connexions with Bentley, whose "Dissertations upon Phalaris," &c. were printed at the end of the 2d edition of his book in 1697, than to any thing upon his own account. Boyle himself acknowledged, that "Mr. Wotton is modest and decent, speaks generally with respect of those he differs from, and with a due distrust of his own opinion.—His book has a vein of learning running through it, where there is no ostentation of it." This and much more is true of Wotton's performance; yet it must not be dissembled, that this, as it stands in Boyle's book, appears to have been said, rather for the sake of abusing Bentley, than to commend Wotton. Wotton suffered, as is well known, under the satirical pen of Swift: and this put him upon writing "A Defence of

Examina-
tion of
Bentley's
Dissertation
upon the
Epistles of
Phalaris,
p. 25.

p. 520, 3d
edition.

Moyle's
Posthumous
Works,
Vol. I.
p. 306.

“ the Reflections upon Ancient and Modern Learning, in
“ answer to the objections of Sir William Temple and
“ others”; with “ Observations upon the Tale of a Tub;”
reprinted with a third corrected edition of the “ Reflec-
“ tions, &c. in 1705, 8vo. He says, that this “ Tale is
“ of a very irreligious nature, and a crude banter upon all
“ that is esteemed as sacred among all sects and religions
“ among men;” and his judgement of that famous piece
is confirmed by that of Mr. Moyle, in the following
passage: “ I have read over the ‘ Tale of a Tub.’ There is
“ a good deal of wild wit in it, which pleases by its extra-
“ vagance and uncommonness; but I think it, upon the
“ whole, the profanest piece of ribaldry, which has appeared
“ since the days of Rabelais, the great original of banter
“ and ridicule.”

His “ Reflections” were published, we have said, in 1694. In 1695, he published in the “ Philosophical Transac-
“ tions,” an “ Abstract” of Agostino Scilla’s book concerning marine bodies, which are found petrified in several places at land; and, in 1697, a “ Vindication” of that abstract, which was subjoined to Dr. John Arbuthnot’s “ Examination of Dr. Woodward’s Account of the De-
“ luge,” &c. In 1701, he published, “ The History of
“ Rome from the death of Antoninus Pius to the death
“ of Severus Alexander,” in 8vo. He paid great deference to the authority of medals in illustrating this history, and prefixed several tables of them to his book, taken chiefly from the collections of Angeloni, Morell, and Vaillant. This work was undertaken at the direction of Ep. Burnet, and intended for the use of his lordship’s royal pupil, the Duke of Gloucester; who, however, did not live to see it finished. It was therefore dedicated to the bishop, to whom Wotton had been greatly obliged in his youth, and who afterwards, in 1705, gave him a prebend in the church of Salisbury. This history was esteemed no inconsiderable performance: M. Leibnitz immediately recommended it to his late majesty, then electoral prince of Hanover; and it was the first piece of Roman history which he read in our language.

In 1706, Wotton preached a visitation sermon at Newport-Pagnel in Bucks, against Tindal’s book of “ The
“ Rights of the Christian Church,” and printed it. This was the first answer that was written to that memorable performance; and it was also the first piece which Wotton published as a divine. In 1707, abp. Tenison presented him

him with the degree of doctor of divinity. In 1708, he drew up a short view of Dr. Hickes's "Thesaurus:" the appendix and notes are Hickes's own. In 1714, the difficulties he was under in his private fortunes, for he had not a grain of oeconomy, obliged him to retire into South Wales; where, though he had much leifure, he had few books. Yet, being too active in his nature to bear idleness, he drew up, at the request of Browne Willis, esq; who afterwards published them, the "Memoirs of the Cathedral church of St. David's, in 1717," and of "Lan-daff" in 1719. Here he also wrote his "Miscellaneous Discourses relating to the traditions and usages of the Scribes and Pharisees," &c. which was printed 1718, in 2 vols; 8vo. Le Clerc tells us, that "great advantage may be made by reading the writings of the Rabbins; and that the public is highly obliged to Mr. Selden, for instance, and to Dr. Lightfoot, for the assistances which they have drawn thence, and communicated to those who study the Holy Scripture. Those who do not read their works, which are not adapted to the capacity of every person, will be greatly obliged to Dr. Wotton for the introduction which he has given them into that kind of learning." In 1719, he published a sermon upon Mark xiii. 32, to prove the divinity of the Son of God from his omniscience.

Biblioth.
Ancienne
& Moderne,
Tom. XIV.
p. 212.

After his return from Wales, he preached a sermon in Welch before the British Society in 1722; and was perhaps the only Englishman who ever attempted to preach in that language. The same year, his account of the life and writings of Mr. Thomas Stanley was published at Eysenach, at the end of Scævola Sammarthanus's "Elogia Gallorum." In 1723, he printed in the "Bibliotheca Literaria" an account of the "Caernarvon Record," a manuscript in the Harleian library. This manuscript is an account of several ancient Welsh tenures, and had some relation to the Welsh laws, which he was busy in translating. He undertook that laborious work at the instance of Wake, who knew that the trouble of learning a new and very difficult language would be no discouragement to Dr. Wotton. It was published in 1730, under this title: "Cyfreithjeu Hywel Dda, ac erail; ceu, Leges Wallicæ Ecclesiasticæ & Civiles Hocli Boni, & aliorum Walliæ principum, quas ex variis Codicibus Manuscriptis eruit, interpretatione Latina, notis, & glossario illustravit Gulielmus Wottonus," in folio. But this was a posthumous

Art.
CLARKE,
WILLIAM.

posthumous work: for he died Feb. 13, 1726. He left a daughter, who was the wife of the late Mr. William Clarke canon residentiary of Chichester. After his death came out his "Discourse concerning the confusion of languages at Babel, 1730," in 8vo; as did the same year, his "Advice to a young student, with a method of study for the four first years." He was likewise the author of five anonymous pamphlets: 1. "A Letter to Eusebia, 1707." 2. "The Case of the present Convocation considered, 1711." 3. "Reflections on the present Posture of Affairs, 1712." 4. "Observations on the State of the Nation, 1713." 5. "A Vindication of the Earl of Nottingham, 1714."

What distinguished him from other men chiefly, was his memory: his superiority seems to have lain in the strength of that faculty; for, by never forgetting any thing, he became immensely learned and knowing; and, what is more, his learning (as one expresses it) was all in ready cash, which he was able to produce at sight. He lived at a season when a man of learning would have been better preferred than he was: but it is supposed, that some part of his conduct, which was very exceptionable, prevented it.

WOUVERMAN (PHILIP), an excellent painter of Holland, was born at Haerlem in 1620, and was the son of Paul Wouverman, a tolerable history-painter; of whom, however, he did not learn the principles of his art, but of John Wynants, an excellent painter of Haerlem. It does not appear that he ever was in Italy, or ever quitted the city of Haerlem; though no man deserved more the encouragement and protection of some powerful prince than he did. He is one instance, among a thousand, to prove, that oftentimes the greatest merit remains without either recompence or honour. His works have all the excellences we can wish, high finishing, correctness, agreeable compositions, and a taste for colouring, joined with a force that approaches to the Carracci's. The pieces he painted in his latter time have a grey or bluish cast: they are finished with too much labour, and his grounds look too much like velvet: but those he did in his prime are free from these faults, and equal in colouring and correctness to any thing Italy can produce. Wouverman generally enriched his landscapes with huntings, halts, encampment of armies, and other subjects where
horses

horses naturally enter, which he designed better than any painter of his time : there are also some battles and attacks of villages by his hand. These beautiful works, which gained him great reputation, did not make him rich : on the contrary, being charged with a numerous family, and but indifferently paid for his work, he lived very meanly ; and though he painted very quick, and was very laborious, had much ado to maintain himself. The misery of his condition determined him not to bring up any of his children to painting : in his last hours, which happened at Haerlem in 1668, he burnt a box filled with his studies and designs ; saying, “ I have been so ill paid for my labours, that I would not have those designs engage my son in so miserable a profession.”

W R A Y (DANIEL), was educated at the Charter-house, and was supposed in 1783 to have been the oldest survivor of any person educated there ; whence he went to Queen's-college, Cambridge. His father was Sir Daniel Wray, knt. formerly a soap-boiler in London, but retired from business, and resided in Charter-house-square. His memory is still reflected on with a degree of pleasure by some (*quibusdam perpaucis*) who can revive the long buried ideas of what passed at that school about the year 1716 or 17 ; when Sir Daniel was always ready, if any body was wanted, to beg a half-holiday on Tuesday afternoons. Mr. Wray was many years a deputy-teller of the exchequer under the earl of Hardwicke, but resigned about two years ago ; his great punctuality and exactness in any business he undertook making the constant attendance at the office troublesome to him. He was an excellent critic in the English language ; an accomplished judge of polite literature, of virtue, and the finer arts ; and deservedly a member of most of our learned societies, the Royal, the British Museum, the Antiquarian, &c. at all of which, as his health permitted, he gave constant attendance. He was elected F. A. S. 1740-1, and was one of the vice presidents. He was also F. R. S. and one of the trustees of the British Museum. In the first volume of the *Archæologia*, p. 128, are printed “ Notes on the Walls of ancient Rome,” communicated by him in 1756 ; and “ Extracts from different Letters from Rome, giving an Account of the Discovery of a most beautiful Statue of Venus dug up there 1761.” He was a member of Queen's-college, Cambridge, to the last ; and in his younger days had

had made the tour of France and Italy with two respectable friends, the son of lord chancellor King, and the earl of Morton. He died Dec. 29, 1783. in his 82d year, much regretted by his surviving friends, to whose esteem he was entitled by the many worthy and ingenious qualities which he possessed. There is a large copper medallion of him, a striking representation in profile with his own hair in the antique form, inscribed DANIEL WRAY ANGLVS. AET. XXIV. Exergue, 1726, G. Pozzo F.—Rev. NIL ACTVM REPVTRANS SI QVID SVPERESSET AGENDVM. The qualities of his heart were as distinguished as those of his mind; the rules of religion, of virtue, and morality, having regulated his conduct from the beginning to the end of his days. He was married to a lady of merit equal to his own, the daughter of — Darrel, esq. of Richmond, and may be said to have been, through life, a happy and respectable member of society.

Ward's
Lives of the
professors of
Gresham-
college,
p. 95.

WREN (CHRISTOPHER), a learned and most illustrious English architect and mathematician, was descended from an ancient family of that name at Binchester, in the bishopric of Durham. His grandfather, Francis Wren, citizen of London, was born in 1552, and died in 1624. He left two sons, Matthew and Christopher: Matthew, the elder, shall be spoken of by and by: of Christopher the younger, and father of our architect, it may suffice to observe, that he was fellow of St. John's-college, Oxford, afterwards chaplain to Charles I, and rector of Knoyle in Wiltshire; made dean of Windsor in 1635, and presented to the rectory of Hasely in Oxfordshire in 1638; and that he died at Blechingdon, in the same county, 1658, at the house of Mr. William Holder, rector thereof, who had married his daughter. Being registrar at Windsor to the most noble order of the Garter, he drew up a catalogue of the knights of that order, which is yet extant among the manuscripts of Gonville and Caius-college in Cambridge. He was a man well skilled in all the branches of the mathematics.

Ward,
p. 337.

His son Christopher, who is the subject of this article, was born at Knoyle, Oct. 20, 1632; and, while very young, discovered a surprising turn for learning, especially for the mathematics. He was sent to Oxford, and admitted a gentleman commoner at Wadham-college, at about fourteen years of age; and the advancements he made there in mathematical knowledge, before he was sixteen,

sixteen, were, as we learn from the following testimony of a most able judge, very extraordinary and even astonishing. “*Dr. Christophorus Wren, Collegii Wadhamensis Commensalis generosus, admirando prorsus ingenio juvenis, qui nondum sexdecim annos natus, Astronomiam, Gnomicam, Staticam, Mechanicam, præclaris inventis auxit, ab eoque tempore continuo augere pergit. Et revera is est, a quo magna possum, neque frustra, propediem expectare.*” He took a bachelor of arts degree in 1650, and a master’s in 1652; having been chosen fellow of All-Souls-college. Soon after, he became one of that ingenious and learned society, who then met at Oxford for the improvement of natural and experimental philosophy.

Aug. 1657, he was chosen professor of astronomy in Gresham-college; and his lectures, which were much frequented, tended greatly to the promotion of real knowledge. In 1658, he read a description of the body and different phases of the planet Saturn, which subject he proposed to pursue; and the same year communicated some demonstrations concerning Cycloids to Dr. Wallis, which were afterwards published by the doctor at the end of his treatise upon that subject. About that time also, he solved the problem proposed by Pascal, under the feigned name of John de Montfort, to all the English mathematicians; and returned another to the mathematicians in France, formerly proposed by Kepler, and then solved likewise by himself, of which they never gave any solution. He did not continue long at Gresham-college; for, Feb. 5, 1660-1, he was chosen Savilian professor of astronomy at Oxford, in the room of Dr. Seth Ward. He entered upon it in May; and, in September, was created doctor of civil law: and how far he then answered, or rather exceeded, the expectations of Mr. Oughtred, we may learn from Mr. Isaac Barrow, who, in his oration at Gresham-college the year following, gives him this character:

“*Certissime constat, ut præcociore neminem unquam prætulisse spes, ita nec maturiores quenquam fructus protulisse; prodigium olim pueri, nunc miraculum viri, imo dæmonium hominis; atque, ne mentiri videar, suffecerit nominasse ingeniosissimum & optimum Christophorum Wrennum.*”

Ward, in
Appendice,
No X.

Among his other eminent accomplishments, he had gained so considerable a skill in architecture, that he was sent for the same year from Oxford, by order of Charles

II, to assist Sir John Denham, surveyor-general of his majesty's works. In 1663, he was chosen fellow of the Royal-Society; being one of those who were first appointed by the council, after the grant of their charter. Not long after, it being expected that the king would make the society a visit, the lord Brouncker, then president, by a letter desired the advice of Dr. Wren, who was then at Oxford, concerning the experiments which might be most proper for his majesty's entertainment: to whom the doctor recommended principally the Torricellian experiment, and the weather needle, as being not bare amusements, but useful, and likewise neat in the operation, and attended with little incumbrance. Dr. Wren did great honour to this illustrious body by many curious and useful discoveries in astronomy, natural philosophy, and other sciences, related in the "History of the Royal Society:" where the ingenious author Sprat, who was a member of it, has inserted them from the registers and other books of the society to 1665. Among other of his productions, there enumerated, is a lunar globe; representing not only the spots, and various degrees of whiteness upon the surface, but the hills, eminences, and cavities: and not only so, but, as you turn it to the light, shewing all the menstrual phases, with the manifold appearances, that happen from the shadows of the mountains and valleys. This lunar globe was formed, not merely at the request of the Royal Society, but likewise by the command of Charles II; whose pleasure, for the prosecuting and perfecting of it, was signified by a letter, under the joint hands of Sir Robert Moray and Sir Paul Neile, dated from Whitehall, the 17th of May, 1661, and directed to Dr. Wren, Savilian professor at Oxford. His majesty received the globe with satisfaction, and ordered it to be placed among the curiosities of his cabinet. It is made in solid work, accurately representing the moon's figure from the best tubes. On the pedestal is engraved this inscription, and underneath a scale of miles:

"Carolo Secundo
 "M. B. R. F. R. E. T. H. I. B. R.
 "Cujus amplitudini quia unus non
 "Sufficit
 "Novum hunc orbem Selenofærio
 "Expressum
 "D. D. D.
 "CHR. WREN."

In 1665, he went over to France, where he not only surveyed all the buildings of note in Paris, and made excursions to other places, but took particular notice of what was most remarkable in every branch of mechanics, and contracted acquaintance with all the considerable virtuosi. Upon his return home, he was appointed architect, and one of the commissioners, for the reparation of St. Paul's cathedral; as appears from Mr. Evelyn's dedication to him of "The Account of Architects and Architecture, 1706," folio, where we have the following account. "I have named St. Paul's, and truly not without admiration, as oft as I recall to mind, as I frequently do, the sad and deplorable condition it was in; when, after it had been made a stable of horses, and a den of thieves, you with other gentlemen and myself were by the late king Charles named to survey the dilapidations, and to make report to his majesty, in order to a speedy reparation. You will not, I am sure, forget the struggle we had with some, who were for patching it up any how, so the steeple might stand, instead of new building: when, to put an end to the contest, five days after that dreadful conflagration happened, out of whose ashes this phoenix is risen, and was by providence designed for you." Within a few days after the fire, which began Sept. 2, 1666, he drew a plan for a new city; of which Oldenburg, the secretary of the Royal Society, gave an account to Mr. Boyle. "Dr. Wren," says he, "has drawn a model for a new city, and presented it to the king, who produced it himself before his council, and manifested much approbation of it. I was yesterday morning with the doctor, and saw the model, which methinks does so well provide for security, conveniency, and beauty, that I can see nothing wanting as to these three main articles; but whether it has consulted with the populousness of a great city, and whether reason of state would have that consulted with, is a quære with me," &c.

Upon the decease of Sir John Denham, in March 1688, he succeeded him in the office of surveyor general of his majesty's works. The theatre at Oxford will be a lasting monument of his great abilities as an architect; which curious work was finished by him in 1669. As in this structure the admirable contrivance of the flat roof, being eighty feet over one way, and seventy the other, without any arched work or pillars to support it, is particularly remarkable; it hath been both largely described, and like-

wife

wife delineated, by the ingenious Dr. Plott, in his "Natural History of Oxfordshire." But the conflagration of the city of London gave him many opportunities afterwards of employing his genius in that way; when, besides the works of the crown, which continued under his care, the cathedral of St. Paul, the parochial churches, and other public structures, which had been destroyed by that dreadful calamity, were rebuilt from his designs, and under his direction; in the management of which affair, he was assisted in the measurements, and laying out of private property, by the ingenious Mr. Robert Hooke. The variety of business, in which he was by this means engaged, requiring his constant attendance and concern, he resigned his Savilian professorship at Oxford in 1673; and the year following he received from the king the honour of knighthood. He was one of the commissioners, who, at the motion of Sir Jonas Moore, surveyor-general of the ordnance, had been appointed by his majesty to find a proper place for erecting a royal observatory; and he proposed Greenwich, which was approved of. Aug. 10, 1675, the foundation of the building was laid; which, when finished under the direction of Sir Jonas, with the advice and assistance of Sir Christopher, was furnished with the best instruments for making astronomical observations; and Mr. Flamsteed was constituted his majesty's first professor there.

About this time he married the daughter of Sir Thomas Coghill, of Blechington in Oxfordshire, by whom he had one son of his own name; and she dying soon after, he married a daughter of William Lord Fitz-William, baron of Lifford in Ireland, by whom he had a son and a daughter. In 1680, he was chosen president of the Royal Society; afterwards appointed architect and commissioner of Chelsea-college; and, in 1684, principal officer or comptroller of the works in the castle of Windsor. He sat twice in parliament, as a representative for two different boroughs; first, for Plympton in Devonshire in 1685, and again in 1700 for Melcomb Regis in Dorsetshire. While he continued surveyor-general, he lived in an house in Scotland-yard adjoining to Whitehall; but, after his removal from that office in 1718, he dwelt occasionally in St. James's street, Westminster. He died Feb. 25, 1723, aged 91, and was interred with great solemnity in St. Paul's cathedral, in the vault under the south wing of the choir, near the east end. Upon a flat stone, covering the single vault, which contains his

his body, is a plain English inscription: and another inscription upon the side of a pillar, in these terms:

“Subtus conditur,
 “Hujus Ecclesiæ & Urbis conditor,
 “CHRISTOPHERUS WREN:
 “Qui vixit annos ultra nonaginta;
 “Non sibi sed bono publico.
 “Lector, si monumentum requiris,
 “Circumspice.

“Obiit 25 Feb. ann. MDCCXXIII, ætat. XCI.”

As to his person, he was low of stature, and thin; but by temperance and skilful management, for he was not unacquainted with anatomy and physic, he enjoyed a good state of health, to a very unusual length of life. He was modest, devout, strictly virtuous, and very communicative of what he knew. Besides his peculiar eminence as an architect, his learning and knowledge were very extensive in all the arts and sciences, and especially in the mathematics. Mr. Hooke, who was intimately acquainted with him, and very able to make a just estimate of his abilities, has comprised his character in these few but comprehensive words: “I must affirm,” says he, “that since
 “the time of Archimedes there scarce ever has met in one
 “man, in so great a perfection, such a mechanical hand,
 “and so philosophical a mind.” And a greater than Hooke, even the illustrious and immortal Newton, whose signet stamps an indelible character, speaks thus of him, with other eminent men: “D. Christophorus Wrennus
 “Eques Auratus, Johannes Wallisius S. T. D. & D.
 “Christianus Hugenius, hujus ætatis Geometrarum facile
 “principes.” Mr. Evelyn, in the dedication referred to above, tells him, that “he inscribed his book with his
 “name, partly through “an ambition of publicly declaring the great esteem I have ever had,” says he, “of
 “your virtues and accomplishments, not only in the art of
 “building, but through all the learned cycle of the most
 “useful knowledge and abstruse sciences, as well as of
 “the most polite and shining; all which is so justly to be
 “allowed you, that you need no panegyric, or other history, to eternize them, than the greatest city of the universe, which you have rebuilt and beautified, and are
 “still improving: witness the churches, the royal courts, stately halls, magazines, palaces, and other public structures; besides that you have built of great and magnificent
 Vol. XII.

Preface to
 his Micro-
 graphia.

Princ.
 Math. Nat.
 Phil. p. 20.
 edit. 1687.

“cent in both the universities, at Chelsea, and in the court-try; and are now advancing of the royal marine hospital at Greenwich: all of them so many trophies of your skill and industry, and conducted with that success, that, if the whole art of building were lost, it might be recovered and found again in St. Paul’s, the historical pillar, and those other monuments of your happy talent and extraordinary genius.”

Ward's ap-
pendix, No.
VIII.

The note below [A] contains a catalogue of the churches of the city of London, royal palaces, hospitals, and public edifices, built by Sir Christopher Wren, surveyor general of the royal works, during fifty years, viz from 1668 to 1718.

Among the many public buildings, erected by him in the city of London, the church of St Stephen in Walbroke, that of St. Mary le Bow, the Monument, and the cathedral of St. Paul, have more especially drawn the attention of foreign connoisseurs. “The church of Wal-

[A] St. Paul's cathedral.

Alhallows the Great.
Alhallows, Bread-street.
Alhallows, Lombard-street.
St. Alban, Wood-street.
St. Anne and Agnes.
St. Andrew, Wardrobe,
St. Andrew, Holborn.
St. Antholin.
St. Austin.
St. Bener, Grafschurch.
St. Benet, Paul's-wharf.
St. Benet, Fink.
St. Bride.
St. Bartholomew.
Christ-Church.
St. Clement, East-cheap.
St. Clement Danes.
St. Dionis Back-church.
St. Edmond the King.
St. George, Boroloph-lane.
St. James, Garlick-hill.
St. James, Westminster.
St. Lawrence Jewry.
St. Michael, Basing-hall.
St. Michael Royal.
St. Michael, Queenhith.
St. Michael, Wood-street.
St. Michael, Crooked-lane.
St. Martin, Ludgate.
St. Matthew, Friday-street.
St. Michael, Cornhill.
St. Margaret, Lothbury.

St. Margaret Pattens.
St. Mary Abchurch.
St. Mary, Aldermanbury.
St. Mary le Bow.
St. Mary Magdalen.
St. Mary Somerset.
St. Mary at Hill.
St. Nicholas Cold Abbey.
St. Olave Jewry.
St. Peter, Cornhill.
St. Swithin, Cannon-street.
St. Stephen, Walbrooke.
St. Stephen, Colman-street.
St. Mildred, Breadstreet.
St. Magnus, London-Bridge.
St. Foster's Church.
St. Mildred, Poultry.
Westminster Abbey, *repaired*.
St. Christopher.
St. Dunstan in the East.
St. Mary Aldermazy.
St. Sepulchre's
The Monument.
Custom-House, London.
Winchester-castle.
Hampton-court.
Chelsea-hospital.
Greenwich Hospital.
Theatre at Oxford.
Trinity College Library, Cambridge.
Emanuel College Chapel, Cambridge.
&c. &c.

“broke,”

“broke,” says a certain writer, “so little known among us, is famous all over Europe, and is justly reputed the master-piece of the celebrated Sir Christopher Wren. Perhaps Italy itself can produce no modern building that can vie with this in taste or proportion. There is not a beauty, which the plan would admit of, that is not to be found here in its greatest perfection; and foreigners very justly call our judgement in question, for understanding its graces no better, and allowing it no higher a degree of fame.” The steeple of St. Mary le Bow, which is particularly grand and beautiful, stands upon an old Roman causeway, that lies eighteen feet below the level of the present street; and the body of the church on the walls of a Roman temple. The Monument is a pillar of the Doric order; the pedestal of which is 40 feet high and 21 square, the diameter of the column 15 feet, and the altitude of the whole 202; which is a fourth part higher than that of the emperor Trajan at Rome. It was begun in 1671, and finished in 1677. As to St. Paul’s church, the first stone was laid the 21st of June 1675; and the body of it finished, and the cross set up, in 1711; though many other works, necessary to perfect and adorn the magnificent structure, were done afterwards.

A critical View of the Public Buildings, &c. in and about London and Westminster, p. 12. edit 1734.

Sir Christopher Wren never printed any thing himself, but several of his works have been published by others: some in the “Philosophical Transactions,” and some by Dr. Wallis and other friends; while some are still remaining in manuscript.

WREN (MATTHEW), an English prelate, was the eldest son of Francis Wren, citizen of London, and uncle of Sir Christopher Wren, of whom an account has been just now given. He was at first student, and then fellow, of Pembroke Hall in Cambridge; afterwards chaplain to Andrews bishop of Winchester; then master of Peter-House; then chaplain to Charles I, while he was Prince of Wales; then prebendary of Winchester, and dean of Windsor, in 1628; prebendary of Westminster in 1634, and about the same time bishop of Hereford; soon after translated to Norwich; and thence, in 1638, to Ely. After the meeting of the long parliament, his estate was seized; and himself was imprisoned in the Tower, where he lay for near eighteen years. Upon the restoration of Charles II, he was restored to his bishopric; and

See the first paragraph of the preceding article.

died at Ely house in London, 1664, aged 81. He was interred in a vault under the chapel of Pembroke Hall, which he had rebuilt at his own expence. He was a man of abilities and learning, and distinguished himself by some publications; as, 1. "Incepatio Bar Jesu, five "Polemicæ adsertiones locorum aliquot Sacræ Scripturæ "ab imposturis perversiõnum in Catechesi Racoviana. "Lond. 1660," in 4to, and reprinted in the ninth volume of the "Critici Sacri." 2. "The abandoning "of the Scots Covenant, 1661," 4to. 3. "Epistolæ "Variæ ad viros doctissimos;" particularly to Gerard John Vossius. 4. Two "Sermons;" one printed in 1627, the other in 1662.

He left several sons: the eldest of whom, Matthew, was educated at Cambridge; became secretary to the earl of Clarendon; was burgess for St. Michael in Cornwall, to serve in the parliament that began in May, 1661; and at last secretary to James Duke of York. In this post he continued till his death, which happened in June 1672, when he was about forty-two years of age. He wrote, 1. "Considerations on Mr. Harrington's Commonwealth of "Oceana, restrained to the first part of the preliminaries, London, 1657," in 8vo. To this book is prefixed a long letter of our author to Dr. John Wilkins, warden of Wadham college in Oxford, who had desired him to give his judgement concerning Mr. Harrington's "Oceana." 2. "Monarchy Asserted; or, the state of Monarchical and Popular Government, in vindication of the "Considerations on Mr. Harrington's Oceana, London, "1659," in 8vo. Sir Edward Hyde, afterwards earl of Clarendon, in a letter to Dr. John Barwick, dated at Brussels the 25th of July 1659, and printed in the appendix to the doctor's "Life," was very solicitous, that Mr. Wren

Vita Johannis Barwick, Appendix, No XII. Lond. 1721.

should undertake a confutation of Hobbes's "Leviathan:" "I hope," says he, "it is only modesty in Mr. Wren, that "makes him pause upon undertaking the work you have recommended to him. For I dare swear, by what I have "seen of him, he is very equal to answer every part of it: "I mean, every part that requires an answer. Nor is there "need of a professed divine to vindicate the Creator from "making man a verier beast than any of those of the "field; or to vindicate scripture from his licentious interpretation. I dare say, he will find somewhat in Mr. "Hobbes himself, I mean, in his former books, that "contradicts what he sets forth in this, in that part in "which

“ which he takes himself to be most exact, his beloved
 “ philosophy. And sure there is somewhat due to Aristo-
 “ tle and Tully, and to our universities, to free them from
 “ his reproaches; and it is high time, if what I hear be
 “ true, that some tutors read his Leviathan, instead of the
 “ others, to their pupils. Mr. Hobbes is my old friend,
 “ yet I cannot absolve him from the mischiefs he hath
 “ done to the king, the church, the laws, and the na-
 “ tion; and surely there should be enough to be said to
 “ the politics of that man, who, having resolved all reli-
 “ gion, wisdom, and honesty, into an implicit obedience
 “ to the laws established, writes a book of policy, which,
 “ I may be bold to say, must be, by the established laws of
 “ any kingdom or province in Europe, condemned for im-
 “ pious and seditious: and therefore it will be very hard, if
 “ the fundamentals of it be not to be overthrown. But I
 “ must ask both yours and Mr. Wren’s pardon for enlarging
 “ so much, and antedating those animadversions he will
 “ make upon it.”

WRIGHT (SAMUEL), was born Jan. 30, 1682-3, being eldest son of Mr. James Wright, a Nonconformist minister at Retford, in the county of Nottingham, by Mrs. Eleanor Cotton, daughter of Mr. Cotton, a gentleman of Yorkshire, and sister to the Rev. Mr. Thomas Cotton of Westminster, whose funeral sermon his nephew preached and published. At eleven years old he lost his father, being then at school at Attercliffe in Yorkshire, whence he removed to Darton in the same county, under the care of his grandmother and his uncle Cotton. At sixteen he studied under the care of the Rev. Mr. Jollie, at Attercliffe, whom about the age of 21 he quitted, and went to his uncle’s house at the Haigh, where he officiated as his chaplain; and after his death he came to London, having preached only three or four sermons in the country. He lived a little while in his uncle’s family at St. Giles’s, and thence went to be chaplain to lady Susannah Lort at Turnham-green, and was chosen to preach the Lord’s-day evening lecture at Mr. Cotton’s at St. Giles’s. Being soon after invited to assist Dr. Grosvenor at Crosby-square meeting, he quitted lady Lort and St. Giles’s, and was soon after chosen to carry on an evening lecture in Southwark, in conjunction with the Rev. Mr. Haman Hood; who soon quitting it,

Bibliotheca
 Topographica Britan-
 nica, N.º IX.

it devolved on Mr. Wright, then only 23. On the death of Mr. Matthew Sylvester, 1708, he was chosen pastor of the congregation at Blackfriars, which increased considerably under his care, and where he continued many years, till he removed to Carter-lane, which meeting-house was built for him, and opened by him Dec. 5, 1734, with a Sermon on 2 Chron. vi. 40. His sermons printed singly amount to near forty. But his most considerable work was his Treatise on the New Birth, or, "That being born again, without which it is impossible to enter into the kingdom of God," which had gone through fifteen editions before his death. Dr. Wright is traditionally understood to have been the author of the song, "Happy Hours, all hours excelling." He was remarkable for the melody of his voice, and the beauty of his elocution. Archbishop Herring, when a young man, frequently attended him as a model of delivery, not openly in the meeting-house, but in a large porch belonging to the old place in Blackfriars. He married, in 1710, the widow of his predecessor Mr. Sylvester, daughter of the Rev. Mr. Obadiah Hughes, minister of the Dissenting congregation at Enfield, aunt to the late Dr. Obadiah Hughes, by whom he had one son, since dead, a tradesman in the city, and one daughter, married to a citizen in Newgate-street, a most accomplished woman, but who became the victim of her own imprudence. He died April 3, 1746, at Newington Green, which was his residence. His funeral sermon was preached at Carter-lane meeting by Dr. Milner; and another at the same place by Dr. Obadiah Hughes, who wrote his epitaph.

Athen. Oxon.—Memoirs of Mr. Wycherley by Major Pack.—Original Letters by Mr. Dennis. General Dictionary.

WYCHERLEY (WILLIAM), an eminent English comic poet, and eldest son of Daniel Wycherley of Cleve in Shropshire, Esq; was born about 1640. At fifteen years of age, he was sent to France, in the western parts of which he resided, upon the banks of the Charante, where he was often admitted to the conversation of one of the most accomplished ladies of the court of France, Madame de Montausier, celebrated by Voiture in his "Letters." A little before the restoration of Charles II, he became a gentleman commoner of Queen's College in Oxford: he lived in the provost's lodge, and was entered in the public library under the title of "Philosophiæ studiosus," in July 1660. He left the university without being matriculated, or any degree conferred on him; having, according

according to Wood, been by Dr. Barlow reconciled to the Protestant religion, which he had a little before deserted in his travels. He afterwards entered himself of the Middle Temple; but making his first appearance in town in a reign when wit and gaiety were the favourite distinctions, he soon quitted the dry study of the law, and pursued things more agreeable to his own genius, as well as to the taste of the age. As nothing was likely to take better than dramatic performances, especially comedies, he applied himself to the writing of these; and in about the space of ten years published four: "Love in a Wood, or St. James's Park," in 1672; "The Gentleman-Dancing-Master," 1673; "Plain Dealer," in 1678; and, "Country Wife," in 1683. These were collected and printed together in 1712, 8vo.

Upon the publication of his first play, he became acquainted with several of the wits both of the court and town; and likewise with the dutchess of Cleveland, by whom, according to Mr. Dennis and the secret history of those times, he was admitted to the last degree of intimacy. Villiers duke of Buckingham had also the highest esteem for him: and, as master of the horse to the king, made him one of his equeries; as colonel of a regiment, captain lieutenant of his own company, resigning to him at the same time his own pay as captain, with many other advantages. King Charles likewise shewed him signal marks of favour; and once gave him a proof of esteem, which perhaps never any sovereign prince before had given to an author, who was only a private gentleman. Wycherley happened to fall sick of a fever at his lodgings in Bow-street, Covent Garden, when the king did him the honour to visit him; and, finding his body extremely weakened, and his spirits miserably shattered, he commanded him, as soon as he should be able to take a journey, to go to the south of France, believing that the air of Montpellier would contribute to restore him as much as any thing; and assured him, at the same time, that he would order him 500*l.* to defray the charges of the journey. Wycherley accordingly went into France, and, having spent the winter there, returned to England in the spring, entirely restored to his former vigour both of body and mind. The king, shortly after his arrival, told him, "that he had a son, who he was resolved should be educated like the son of a king; and that he could not chuse a more proper man for his governor than Mr. Wycherley;"

for which service 1500*l.* per annum should be settled upon him.

But Wycherley (such is the uncertain state of all human affairs!) lost the favour of the king and of the courtiers. Mr. Dennis relates, that, immediately after he had received the gracious offer above mentioned from the king, he went down to Tunbridge, to take either the benefit of the waters, or the diversions of the place; when walking one day upon the wells-walk with his friend Mr. Fairbeard, of Grays-Inn, just as he came up to the bookseller's shop, the countess of Drogheda, a young widow, rich, noble, and beautiful, came to the bookseller, and enquired for "The Plain Dealer." "Madam," says Mr. Fairbeard, "since you are for the Plain Dealer, there he is for you:" pushing Wycherley towards her. "Yes," says Wycherley, "this lady can bear plain dealing; for she appears to be so accomplished, that what would be compliment said to others, spoken to her would be plain dealing." "No truly, sir," said the countess, "I am not without my faults, any more than the rest of my sex; and yet I love plain dealing, and am never more fond of it, than when it tells me of them." "Then, madam," says Mr. Fairbeard, "you and the Plain Dealer seem designed by heaven for each other." In short, Wycherley walked with the countess upon the walks, waited upon her home, visited her daily at her lodgings while she was at Tunbridge, and at her lodgings in Hatton-garden, after she went to London: where in a little time he got her consent to marry her; which he did, by his father's command, without acquainting the king.

But this match, so promising in appearance both to his fortunes and to his happiness, was neither more nor less than the actual ruin of both. As soon as the news of it came to court, it was looked upon as an affront to the king, and a contempt of his majesty's orders: and Wycherley's conduct after marriage occasioned this to be resented more heinously; for he seldom or never went near the court, which made him thought downright ungrateful. But the true cause of his absence was not known: in short, the lady was jealous of him to distraction; jealous to that degree, that she could not endure him to be one moment out of her sight. Their lodgings were in Bow-street, Covent-garden, over against the Cock; whither if he at any time went with friends, he was obliged to leave the windows open, that his lady might see there was no woman in company: or she would be immediately in a down-

a downright raving condition. Does not the reader wonder, that he did not beat her, although she was a countess? It is not recorded, but we will suppose that he did. However, she made him some amends, by dying in a reasonable time, and by settling her fortune on him: but his title being disputed after her death, the expence of the law and other incumbrances so far reduced him, that, not being able to satisfy the importunity of his creditors, he was flung into prison. Major Pack says, "I have been assured, that the bookseller who printed his 'Plain Dealer,' by which he got almost as much money as the author gained reputation, was so ungrateful to his benefactor, as to refuse to lend him twenty pounds in his extreme necessities:" which is very surprising and wonderful, considering the known generosity and gratitude of that respectable order among traders.

In that confinement he languished seven years; nor was he released, till James II, going to see his "Plain Dealer," was so charmed with the entertainment, that he gave immediate orders for the payment of his debts; adding withal a pension of 200 l. per annum, while he continued in England. But the bountiful intentions of that prince had not the designed effect, purely through his modesty; he being ashamed to give the earl of Mulgrave, whom the king had sent to demand it, a full account of his debts. He laboured under the weight of these difficulties till his father died; and then too the estate, that descended to him, was left under very uneasy limitations, since, being only a tenant for life, he could not raise any money for the payment of his debts. However, he took a method of doing it, that was in his power, though few suspected it to be his choice; and this was making a jointure. He had often declared, as major Pack says, that "he was resolved to die married, though he could not bear the thoughts of living married again:" and accordingly, just at the eve of his death, married a yong gentlewoman of 1500 l. fortune, part of which he applied to the uses he wanted it for. Eleven days after the celebration of these nuptials, Jan. 1, 1715, he died; and was interred in the vault of Covent-garden church. He is said to have requested very gravely of his wife upon his death-bed, that she "would not take an old man for her second husband."

See 4th letter to Edw. Blount, Esq. in Pope's Works, vol. VIII.

Besides the plays abovementioned, he published a volume of poems in 1704, folio; and, in 1728, his "Post-humous"

“humous Works in prose and verse” were published by Mr. Lewis Theobald, in 8vo.

Life by
Bp. Lowth.

WYKEHAM (WILLIAM OF), an English prelate of most respectable memory, was born at Wykeham in Hampshire, in 1324. His parents were persons of good reputation and character; but in circumstances so mean, that they could not afford to give their son a liberal education. However, this deficiency was supplied by some generous patron, who maintained him at school at Winchester, where he was instructed in grammatical learning, and gave early proofs of his diligence and piety. The latter writers of his life have generally mentioned his removing from Winchester to Oxford, and continuing there almost six years; but they seem to have no sufficient authority for what they say; and it does not appear that he ever had any academical degree, nor is there the least tradition of his having belonged to any particular society there. It has been always supposed, yet rather from a common tradition than from any authentic account, that his first and great benefactor was Nicholas Uvedale, lord of the manor of Wykeham, and governor of Winchester; and that, after he had gone through his school education, he was taken into his patron's family, and became his secretary: and it does appear from ancient writers, that he was secretary to the constable of Winchester castle. He is said to have been afterwards recommended by Uvedale to Edyngdon bishop of Winchester, and by both to have been made known to king Edward III.

His being brought to court, and placed there in the king's service, is related to have been, when he was about two or three and twenty years of age: but the first office, which he appears upon record to have borne, was that of clerk of all the king's works in the manors of Henle and Yeshamstead. His patent for this is dated the 10th of May 1356: and, the 30th of October following, he was made surveyor of the king's works at the castle and in the park of Windsor. It was by his advice and persuasion, that the king was induced to pull down great part of the castle of Windsor, and to rebuild it in the magnificent manner in which upon the whole it now appears; and the execution of this great work was committed entirely to him. Wykeham had likewise the sole direction of the building of Queenborough castle; the difficulties,

ties, arising from the nature of the ground and the lowness of the situation, did not discourage him from advising and undertaking this work; and in the event they only served to display more evidently the skill and abilities of the architect. Wykeham acquitted himself so well in the execution of these employments, that he gained a considerable place in his master's favour, and grew daily in his affections: nevertheless, his enemies gave so malicious a turn to an inscription he put on the palace at Windsor, as exposed him for a little time to the king's displeasure. The words of this inscription are, "THIS MADE WYKEHAM;" and have an ambiguous meaning, signifying either, "Wykeham made this," or "This made Wykeham." Those who wished him ill interpreted them in the former sense; and hinted to the king, that the chief surveyor of that edifice insolently ascribed all the glory of it to himself. His majesty, being highly exasperated, reproached Wykeham with his crime; but was appeased, and even laughed after hearing his answer, he replying, with a smiling air, that his accusers must either be extremely malicious, or extremely ignorant of the laws of grammar, since the true sense of the inscription was this: "I am the creature of this palace: to it I owe the favour with which my sovereign indulges me, and who raised me from a low condition to an exalted fortune."

Henceforth we find the king continually heaping on him preferments both civil and ecclesiastical; for it seems to have been all along his design to take upon him holy orders, though he was not ordained priest till 1362. It would fill a couple of pages to mention the preferments that Wykeham ran through, from his being made rector of Pulham in Norfolk in 1357, which was his first, to his being raised to the see of Winchester in 1366, his advancement in the state all the while keeping pace with his preferment in the church. In 1359, he was constituted chief warden and surveyor of the king's castles of Windsor, Leeds, Dover, and Hadlam; in 1363, warden and justiciary of the king's forests on this side Trent; keeper of the privy seal in 1364; and within two years after secretary to the king. He was in prodigious favour and esteem with the king; as appears from the testimony of Froissart, a contemporary historian, personally acquainted with the affairs of the English court, and at the same time residing there in the service of the king and queen, who expresses

Froissart,
vol. I.
ch. 249.
edit. Paris,
1574.

expresses himself in these very remarkable terms: "At that time," says he, "reigned a priest called William de Wican: which William de Wican had ingratiated himself so far in the king of England's favour, that by him all things were done, and without him was no thing done."

Lowth,
p. 42.

He was nominated to the see of Winchester in 1366, but not consecrated till the year after, on account of some little dispute between the king and the pope. In the bull for consecration, the pope speaks of Wykeham, "as recommended to him by the testimony of many persons worthy of credit, for his knowledge of letters, his probity of life and manners, and his prudence and circumspection in affairs both temporal and spiritual." The superiority of Wykeham's genius to that of other men lying rather in politics and business than in learning, some have taken occasion from thence to represent him as wanting in letters, and next to illiterate: on which account the writer of his life thinks, that this testimony of his learning ought to be insisted upon; and the more, because it appears, on examining, that in the bulls of this kind there is more frequently than otherwise no mention of learning at all. Being now qualified, by his advancement in the church, to receive the highest dignity in the state, he was constituted chancellor of England the same year, 1367: which high post he continued in till March 1370-1, when the king took it from him, upon the representation of the lords and commons in parliament assembled, that the government of the realm had been too long in the hands of the ecclesiastics.

Though Wykeham was so deeply engaged in the affairs of state, and so much taken up in his personal attendance upon the king, yet he was not in the mean time wanting to his episcopal function, or remiss in the care of his diocese. He repaired the palaces and houses belonging to his see, at great expence: he made visitations of his whole diocese: and he was very diligent and active in establishing strict discipline and reforming abuses. The zeal and diligence, with which he pursued the wholesome work of discipline and the reformation of abuses, appears from the proceeding in the visitation of the hospital of St. Cross, at Sparkeford, near Winchester. This famous hospital was founded by Henry de Blois, bishop of Winchester, and brother to king Stephen, in 1132; was nobly endowed; but the revenues, according to custom, were in course

of time villainously embezzled by those whose duty it was to see them properly disposed of. Wykeham was resolved to redress this grievance; yet met with many difficulties and obstructions, and was engaged in a troublesome dispute of more than six years, the affair having been brought before the pope. However, having at last overcome all opposition, he called the delinquents to a severe account; and reinstated the hospital in all its rights, restoring in every respect its primitive use and customs. At the same time that Wykeham was thus engaged in the reformation of these charitable institutions, he was forming the plan of a much more noble and extensive foundation of his own: nevertheless, he was much embarrassed in fixing his choice upon some design. He tells us himself, how he was *Life, p. 92,* obliged to declare with grief, that he could not any where ⁹³ find the ordinances of founders of charities observed according to their true design and intention; and this reflection, affecting him greatly, made him almost resolve to distribute his riches to the poor with his own hands. However, considering what desolation had been made by continual wars and frequent pestilences, and particularly among the clergy, he determined at last to remedy this loss, as far as he was able, by relieving poor scholars in their clerical education; and for that purpose to establish two colleges of students. He seems to have come to this resolution, and in some measure to have formed in his mind his general plan, as early as his becoming bishop of Winchester; for it appears that, in little more than two years after, he had purchased several parcels of ground in the city of Oxford, which make the chief part of the situation of his college there. His college of Winchester, intended as a nursery for that of Oxford, was part of his original plan: for, as early as 1373, before he proceeded any further in his design for the latter, he established a school at Winchester, of the same kind with the former, and for the same purpose.

While Wykeham was pursuing these generous designs, and was now prepared to carry them into execution, he was on a sudden attacked by a party formed against him at court; and in such a manner, as not only obliged him to lay them aside for the present, but might have reduced him to an inability of ever resuming them. This was in the last year of the reign of Edward III; when the duke of Lancaster procured articles of impeachment to be brought against him by certain persons, for divers crimes com-
mitted

mitted by him during his administration of affairs; and prevailed so far against him, as to have the temporalities of his see seized by the king, and himself banished from court. The clergy, however, looked upon these proceedings, not only as injurious to Wykeham, but as an infringement of the liberties of the church; and the people considering him at the same time as a person unjustly oppressed by the exorbitant power of the duke of Lancaster; a tumult ensued in his behalf; and he was restored to the temporalities of his see, and to the king's favour, a few days before the death of that monarch, which happened the 21st of June, 1377. Through the unhappy reign of his successor Richard II, when nothing was seen and heard of but tumults, seditions, and wars, Wykeham is said to have conducted himself with that wisdom and caution, which might be expected from one of his great experience; and being now delivered from the persecution of the duke of Lancaster, and disengaged from his former constant attendance on public affairs, he was resolved to apply himself to the great work of founding his two colleges, which he had designed, and for which he had many years been making preparations. The work which demanded his attention first, was to erect his college at Oxford; the king's patent for the building of which is dated June 30, 1379. He published his charter of foundation the 26th of November following; by which he entitled his college, "Seinte Marie college of Wynchestre in Oxenford." The building was begun in March following, and finished in April 1386. During the carrying on of this work at Oxford, he established in proper form his society at Winchester. His charter of foundation bears date Oct. 20, 1382, in which he gives his college the name of "Seinte Marie college of Wynchestre." In 1387, the year after he had completed his building at Oxford, he began that at Winchester, and finished it in 1393: he intended this school, for such he might have called it more properly, as a nursery from whence to supply his college at Oxford. This college does not go by the name he gave it: it was then vulgarly called "The New-college;" and this, becoming in time a sort of a proper name for it, continues in common use to be so to this day. These were noble charities; and Wykeham enjoyed for many years the pleasure, the greatest to a generous heart that can be enjoyed, of seeing the good effects of his own beneficence. Not long after his death, one of his own scholars, whom he had himself seen educated in both his societies,

cieties, and had probably contributed to raise to a considerable degree of eminence, became an illustrious follower of his great example. This was Henry Chicheley, archbishop of Canterbury; who, besides a chantry and hospital, which he built at Higham Ferrers, the place of his birth, founded likewise "All Souls-college in Oxford," for the maintenance of forty fellows. Shortly after this, Henry VI. founded his two colleges of Eton and King's in Cambridge, entirely upon Wykeham's plan, whose statutes he transcribed, without any material alteration.

In 1382, the bishops and clergy began to be greatly alarmed at the progress which Wickliff's principles and doctrines were daily making, and especially in the university of Oxford. Several professors and doctors, of the first distinction for learning there, began to defend and maintain them in the schools, and to preach them publicly; and in so doing were openly encouraged and supported by the countenance of the magistrates of the university, and particularly by the authority of the chancellor Dr. Robert Rygge. Courtney, archbishop of Canterbury, thought it high time to enquire into this matter, and to take proper measures for putting a stop to this growing sect: for which purpose, and to give all possible weight and solemnity to his proceedings, he summoned several assemblies of the bishops and clergy. The bishop of Winchester assisted at each of the assemblies; and was, after the archbishop, the principal person there. What share he took in the management of this affair, or with what spirit he acted in it, does not at all appear from any authentic evidence, except in this one circumstance, that when the chancellor made his submission to the archbishop, and begged pardon for his offence, the bishop of Winchester strenuously interceded for him, and with much difficulty procured his peace; from whence it should seem, that Wykeham was inclined to mild and gentle methods of proceeding in this important and delicate business. But the bishops in general were not in the same way of thinking: contrary measures were pursued: the Wickliffites were persecuted and dispersed: the seeds of the reformation were sown more widely: and the harvest, by being delayed, became the more plentiful.

This illustrious prelate died at South Waltham, Sept. 27, 1404; and was buried in his own oratory, in the cathedral church of Winchester, in rebuilding and repairing which he laid out immense sums. It is difficult to penetrate into the real character of Wykeham, from any records that are extant concerning him. The monuments,
which

which remain of his acts in various ways, shew his genius to have been strong and universal; and whatever his attainments in letters were, he had at least the good sense to see, that the clergy, though they had almost engrossed the whole learning of that age, yet were very defective in real and useful knowledge. Some have represented him as not without his blemishes; and it is probable that he had, like other men, his imperfections and infirmities, how unwilling so ever his biographer may be to admit them: yet this may incontestibly be said in his favour, that no man ever exceeded him in beneficence and acts of charity; which is a fair presumption that his composition was good.

X.

In vitâ Xenophontis.

In Longævis.

Bibl. Græc. Vol. II.

XENOPHON, an illustrious philosopher, soldier, and writer of antiquity, was an Athenian, and the son of Gryllus, a person of high rank. The time of his birth is nowhere expressly delivered: but Steficlides, as cited by Diogenes Laertius, affirms, that he died the first year of the 105th Olympiad; and Lucian, that he lived above ninety years: whence it is evident, that his birth must have happened in the 82d Olympiad; where Fabricius has fixed it. Few particulars of his early life are known. Laertius tells us, that meeting Socrates in a narrow lane, after he was pretty well grown up, he stopped the philosopher with his staff; and asked him, “where all kind of “meats were to be sold?” To which Socrates made a serious answer: and then demanded of him, “where it was “that men were made good and virtuous?” At which Xenophon pausing, “Follow me then,” said Socrates, “and learn:” from which time he became the disciple of that father of ancient wisdom.

He was one of his most eminent scholars, if not the most eminent, for the dispute lies between him and Plato: but he did not excel in philosophy only; he was also famous for arms and military achievements. In the Peloponnesian war, he was personally engaged in the fight before Delium, the first year of the 89th Olympiad; in which the Boeotians overcame the Athenians. Here Xenophon, in the precipitation of flight, was unhorsed and

and thrown down; when Socrates, who having lost his horse was fighting on foot, took him upon his shoulders, and carried him many furlongs, till the enemy gave over the pursuit. This was the first essay of his military profession: afterwards he became known to the younger Cyrus, by means of Proxenus the Bœotian, who was favoured by that prince, and resided with him at Sardis. Proxenus, then Xenophon's friend, wrote to Athens, to invite him to come to Cyrus. Xenophon shewed his letter to Socrates, desiring his advice. Socrates referred him to the oracle of Delphi, which Xenophon accordingly consulted: but, instead of asking whether he should go to Cyrus, he enquired how he should go to him; for which Socrates reprimanded him, yet advised him to go. Being arrived at the court of Cyrus, he acquired at least as great a share of his favour as Proxenus himself; and accompanied that prince in his expedition to Persia, when he took up arms against his brother Artaxerxes, who had succeeded his father Darius in the kingdom. Cyrus was killed; and Artaxerxes sent the day after to the Grecians, that they should give up their arms. Xenophon answered Phalinus, who brought the order, that "they had nothing left but their arms and valour; that as long as they kept their arms, they might use their valour; but, if they surrender them, they should cease to be masters of themselves." Phalinus replied, smiling, "Young man, you look and speak like a philosopher; but assure yourself, that your valour will not be a match for the king's power." Nevertheless, ten thousand of them were determined to attempt a retreat, and actually effected it, with Xenophon at their head, who brought them from Persia to their own homes, remaining victorious over all who attempted to oppose his passage. The history of this expedition, which happened in the 4th year of the 94th Olympiad, was written by himself; and the work is still extant.

Laert. in
vit. Socratis
—Strabo,
lib. ix.

After this retreat, Xenophon went into Asia with Agesilaus, king of the Lacedæmonians; to whom he delivered for a sum of money the soldiers of Cyrus, and by whom he was exceedingly beloved. Cicero says, that Xenophon instructed him; and Plutarch, that by his advice Agesilaus sent his sons to be educated at Sparta. Agesilaus passed into Asia the first year of the 96th Olympiad, and warred successfully against the Persians; but the year after was called home by the Lacedæmonians, to help his country, which was invaded by the Thebans and

De Oratore
lib. III.
c. 34.
In vit. Age-
silai.

their allies, whom the Persian, with a view of drawing the war from his dominions, had corrupted. During the absence of Xenophon, the Athenians proclaimed a decree of banishment against him; some say, for Laconism, upon his going to Agesilaus; others, because he took part against the king of Persia their friend, and followed Cyrus, who had assisted the Lacedæmonians against them. Whatever was the reason, he was obliged to fly; and the Lacedæmonians, to requite him for suffering in their cause, maintained him at the public charge. Then they built a town at Scilluns, having driven the Eleans from thence, and bestowed a fair house and lands upon Xenophon: upon which he left Agesilaus, and went thither, with his wife Philefia, and his two sons Diodorus and Gryllus. At this place of retirement, he employed himself in planting, hunting, and writing; and led a life truly philosophic, dividing his time between his friends, rural amusements, and letters.

At length, a war arising between the Eleans and Lacedæmonians, the Eleans invaded Scilluns with a great army; and, before the Lacedæmonians came to their relief, seized on the house and lands of Xenophon. His sons, with some few servants, got away privately to Lepreum: Xenophon first to Elis, then to Lepreum to his sons, and lastly with them to Corinth, where he took a house, and continued the remainder of his life. During this time, the Argives, Arcadians, and Thebans, jointly opposed the Lacedæmonians, and had almost oppressed them, when the Athenians made a public decree to succour them. Xenophon sent his sons upon the expedition to Athens, to fight for the Lacedæmonians; for they had been educated at Sparta, in the discipline of that place. This enmity ended in a great battle at Mantinea, in the 2d year of the 104th Olympiad; when Epaminondas, the Theban general, though he had gained the victory, was yet slain by the hand of Gryllus. This Pausanias affirms to have been attested both by the Athenians and Thebans; but the glory was short-lived, for Gryllus himself fell in the same battle. The news of his death reached Xenophon, as he was sacrificing at Corinth, crowned with a garland; who immediately laid down the garland, and demanded in what manner he died? When being informed, that Gryllus was fighting in the midst of the enemy, and had slain many of them, he put on the garland again, and proceeded

ceeded to sacrifice, without so much as shedding a tear, only saying, "I knew that I begot him mortal."

Xenophon, being extremely old, died at Corinth in the first year of the 105th Olympiad; leaving behind him many excellent works, of which a fine collection are happily come down to us. The principal of these are, the "Cyropædia," or the life, and discipline, and actions, of the Elder Cyrus; seven books of the "Expedition of the Younger Cyrus into Persia, and of the retreat of the ten thousand Greeks under himself;" seven books of the "Grecian History;" four books of the "Memorabilia" of Socrates, with the "Apologia Socratis." Cicero tells us, probably grounding his opinion upon what he had read in the third book of Plato "de legibus," that the "Cyropædia" is not a real history, but only a moral fable; in which Xenophon meant to draw the picture of a great prince, without confining himself to truth, except in two or three great events, as the taking of Babylon, and the captivity of Croesus: and in this he has been pretty generally followed, though some have thought otherwise. The "Hellenica," or seven books of Grecian history, are a continuation of Thucydides to forty-eight years farther; and here we may seasonably mention a noble instance of Xenophon's integrity and goodness of nature, who freely gave the public the writings of Thucydides, which he might either have suppressed, or put off as his own. The smaller pieces of Xenophon are, "Agæfilaus;" of which piece Cicero says, "that it alone surpasseth all images and pictures in his praise:" "Oeconomicks;" with which work Cicero was so delighted, that in his younger years he translated it, and, when he was grown old, gave this honourable testimony of it, and the other writings of Xenophon: "Multas ad res perutiles Xenophontis libri sunt, quos legite, quæso, studiose, ut facitis. Quam copiose ab eo agricultura laudatur in eo libro, qui est de tuenda re familiari, qui Oeconomicus inscribitur." "The Republic of the Lacedæmonians," and "The Republic of the Athenians;" "Symposium;" "Hiero, or, of a Kingdom;" "Accounts of the Revenues, of Horses, of Horsemanship;" and "Epistles."

Xenophon was one of the most accomplished persons of antiquity, whether we mean accomplishments of the body, or of the mind. He had an ingenuous modest look, and was handsome beyond expression, as Laertius says; he was skilled in all exercises, in horsemanship, hunting, and in

tactics. He was as perfect in contemplation, as in action; and "the only man of all the philosophers," says Eunapius, "who adorned philosophy with his words and actions." He was the first who committed the disputations of his master Socrates to writing; and he did that with the greatest fidelity, without inserting excursions of his own, as Plato did; whom for that reason, as Aulus Gellius observes, he accuseth of falshood. That there was a great enmity between these two illustrious persons, is related by the same author; who, as a proof thereof, alledges, that neither of them names the other in any of his writings: but, as Vossius has noted, is mistaken in this, since Xenophon mentions Plato once, in the third book of the "Memorabilia Socratis." Innumerable are the eloges, which the moderns have bestowed upon this fine writer: but it will be sufficient if we refer our readers to La Mothe le Vayer [A], Rapin [B], and the noble author of the "Characteristics [C]."

Proem. ad
vit. Philos.

Noc. Attic.
l. xiv. c. 3.

De Hist.
Græcis.

The works of Xenophon have often been printed collectively: by Aldus, with the Greek only, at Venice, 1725, folio; by Henry Stephens, with a Latin version, in 1581, folio; and at Oxford, 1703, Greek and Latin, in five volumes 8vo. Separately have been published the "Cyropaedia, Oxon. 1727," 4to, and 1736, 8vo; "Cyri Anabasis, Oxon. 1735," 4to, and 1747, 8vo; "Memorabilia Socratis, Oxon. 1741," 8vo.

[A] Jugemens sur les anciens & principaux Historiens.
[B] Reflexions sur l'Histoire, xxviii.

[C] Shaftesbury's Characteristics, vol. I. p. 253.

Fabric.
Bibl. Græc.
v. xiv. in
Prefat. and
v. vi. p. 807.

Diarium
Italicum,
p. 365.

XENOPHON, usually mentioned with the epithet EPHESIUS, from the place of his birth, to distinguish him from the above Xenophon SOCRATICUS, is the author of five books "Of the loves of Abrocomus and Anthia," which are intituled "Ephefiaca," although they have no more to do with the town of Ephesus, than the "Ethiopics of Heliodorus," which is a love romance also, have with the affairs of Ethiopia. It is not known when this author lived; but Fabricius is of opinion, that he wrote before Heliodorus. Suidas has made mention of this romance; and, although it was late before it was published for the first time, yet manuscripts of it were known to be extant, Montfaucon spoke of one which he had seen, or at least knew to be, in the library of the monastery of the Holy Virgin at Florence; and Politian had long before inserted a translation

lation of some passages from it in his "Miscellanea." Politian was prodigiously taken with this author, and made no scruple to rank him with the Athenian Xenophon for sweetness and purity of style and manner. Fabricius does not seem to go so far as Politian; but he speaks of him in no less terms than these, "est sane suavis lectu ac delectabilis hic scriptor; dictio pura, elegans, candida, facilis; narratio pressa, aperta, mirabilis, amœna." He adds, that Grotius, if he had read this author, would not have mentioned him as an example of obscene writing, as he has done in his "Commentary" upon Ephes. iv. 29.

Antonio Cocchi, a Florentine, eminent for his skill in polite literature, made a Latin version of the "Ephesiaca;" with which he caused it to be published at London, in 1726, 4to. Suidas has called them ten books of the amours of Abrocomus and Anthia, but either Suidas or his transcribers have blundered; since the work seems to have been completed in the five that are extant. Though Politian has compared the two Xenophons together, yet there is this considerable difference between them, that the Ephesian is sometimes a little inflated, which the other never is; however, to give him his due, he is always agreeable.

XIMENES (FRANCIS), archbishop of Toledo, was born in 1437. Pope Julius II. gave him a cardinal's hat, and king Ferdinand intrusted him with the management of the affairs of state. This prince had many years experience of his abilities and integrity; and thence was induced, by his will, to repose in him the important trust of the regency of Castile; nor did he prove himself unworthy that confidence. To his management it was principally owing, that Charles was permitted to assume the title of king of Spain, while his mother was alive. By his prudent and vigorous conduct, he preserved Navarres, he regulated the finances, and conciliated the affections of a people naturally averse to the government of a foreigner; he carefully endeavoured to make the crown sit easy on the young king, and to render the people happy. His family is generally represented to have been in a low situation; yet he is said, in the midst of his greatness, to have gone one summer to the village where he was born, to have visited his kindred, and to have treated them with all the marks of kindness and affection. His humility upon this head was very unaffected, and broke out sometimes very

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unexpectedly. He was present once, when doctor Nicholas De Paz was explaining the philosophy of Raymund Lully; and in speaking to the question, whether that famous man had the philosopher's stone or not, he took notice of a passage in the Psalms which has been thought to look that way: "he raised up the poor out of the dust, and lifted the needy out of the dunghill, that he may set him with the princes, even with the princes of his people." That portion of scripture, said the cardinal, may be much more naturally interpreted, for instance, in my own case; and then run out in a long detail of his own meanness, and the wonderful manner in which he had been exalted.

Those who lived in and near his time believed he had the gift of prophecy, which arose chiefly from the two brothers Charles and Ferdinand, saying frequently, on the great events of their lives, "This was foretold me by Cardinal Ximenes." It is very certain, that he advised Charles to send his brother out of Spain, and to divide his dominions with him. "This," said he, "will constitute two great houses, and in your turns you may be both Emperors;" which, as he took his advice, actually came to pass: but what came nearer to this point was, the agreement he framed between Ferdinand the Catholic, and his son-in-law Philip. He took the oaths of both of them, and at the time he took them he said, "Remember what I tell you, if you break this oath, you will not long survive it;" which was actually the case with respect to Philip, who broke it, and died soon after. He had a great contempt for what were styled the arts of a court, and would never use them. Don Pedro Porto Carrero, who was with king Charles in Flanders, wrote to him, that he had many enemies there, and advised him to make use of a cypher. He thanked him for his intelligence and friendship, but rejected the expedient: "I have nothing," said he, "that I desire to conceal; and, if I write any thing that is amiss, I will not deprive my enemies of their evidence." He behaved sternly himself to the nobility; but he advised both Ferdinand and Charles not to treat them with rigour. "Ambition," said he, "is their common crime; and you will do well to make submission their only punishment." His coadjutor Adrian was miserably disturbed at the libels that flew about; but Ximenes, who was as little spared, bore them with great temper: "We act," says he, "and we must give the others leave to speak; if what they say is false, we may laugh; if true, we ought to mend." However, he

he sometimes searched the printers and booksellers shops; but, as he gave previous notice, it may be presumed he did not often meet with things that could give offence.

The great object of his care was the revenue of his archbishoprick: with which, however great, he did such things as could scarce be expected from it; especially as one half of it was constantly distributed in alms, about which he was so circumspect, that no fraud could be committed. He was very plain in his habit and in his furniture; but he knew the value of fine things, and would sometimes admire them. He once looked upon a rich jewel, and asked its price. The merchant told him. "It is a very fine thing," said he, "and worth the money; but the army is just disbanded, there are many poor soldiers, and with the value of it I can send two hundred of them home, with each a piece of gold in his pocket." All his foundations, and other acts of generosity, were out of the other moiety. His university of Alcala was a most stupendous foundation, begun and finished in eight years; he endowed there forty-six professorships, and at his death left it a settled revenue of fourteen thousand ducats *per annum*. His regulations must have cost him at least as much thought as his buildings and endowments: he saw clearly, that ignorance was the bane of religion, and the only thing that made the inquisition necessary: for, if men understood the Christian religion, there could be no need to fear either Judaism or Mohammedism.

He was very learned himself, and the great patron and protector of learning: he wrote several pieces of divinity, that were never printed; and also the life of king Wamba, and some notes upon scripture, which are yet preserved. He caused the works of Tostatus to be printed at a vast expence at Venice. "The Complutensian Edition of the Holy Scriptures," which was the first Polyglott ever printed, cost him a prodigious sum. Besides the maintenance of all the learned persons employed in it, he purchased the manuscripts at immense rates. He was also at great charge in publishing the "Mozarabic Liturgy," for which he had so high a veneration, that he established a chapel with twelve canons for receiving this office; and with regard to other foundations we have no room to enumerate them. Upon the whole, we have great reason to believe that he spoke truth upon his death-bed, when he said, that, to the best of his knowledge, he had not misapplied a single crown of his revenue. Philip IV. was at

great pains to have procured his canonization with the popes Innocent X. and Alexander VII. ; but we know not why he did not succeed.

Melchior
Adam, in
vitis Philo-
sophorum.
—Bayle, in
Dict.

XYLANDER (GULIELMUS), a German of great abilities and learning, was born at Augsb^urg, in 1532, of parents who were very honest, but very poor. The love therefore of learning, which he discovered from his infancy, would have been fruitless, if he had not luckily met with a patron. This was Wolfgang Re-linger, a senator of Augsb^urg, who got him supported at the public expence, till the progress he had made in literature procured him admittance into the colleges, where the city maintained a certain number of students. In 1549, he was sent to the university of Tübingen, and afterwards to that of Basil ; where he made himself consummate in the Greek and Latin tongues. Melchior Adam affirms, that he took a master of arts degree at Basil in 1556 ; but Bayle is of opinion, that this date must be mistaken : for he thinks it improbable, that a man, who had employed himself vigorously in study, and was born with such fine natural talents, did not take that lower degree till his 24th year. Add to this, says he, that Xylander made his Latin version of Dion Cassius in 1557 : at which time he was so good a scholar, that he employed but seven months in this work ; for the truth of which he appeals to Mr. Herwat, a senator of Augsb^urg and his patron, to whom he dedicates it. Having given ample proof of his learning, and especially of his uncommon skill in the Greek tongue, he was invited in 1558 to Heidelberg, to take possession of the Greek professor's chair, then vacant. In 1566, the elector palatine Frederic III, and the Duke of Wirtemberg, having called an assembly of the clergy to hold a conference upon the eucharist. about which there were great disputes, Xylander was chosen by the elector as secretary of the assembly, together with Oslander, who was named by the duke : he executed the same office upon a similar occasion in 1581. Excessive application to books is supposed to have brought an illness upon him, of which he died in February 1576, aged forty-three years.

He had a vast knowledge of the Greek language, and he employed it in translating Greek authors into Latin : but his being always very poor, and obliged to labour for bread instead of fame, is the cause of many errors having crept into

into his versions; since, selling his sheets as fast as he wrote them to the booksellers, he was naturally led to be more solicitous about the quantity, than the quality of what was written. Of the many authors which he translated, the chief are, Dion Cassius, Marcus Antoninus, Plutarch, and Strabo.

XYPHILIN (JOHN), a patriarch of Constantinople, who died in 1075, and whom Andrew Scottus and Vossius imagined to be the abridger of Dion Cassius: but they were mistaken; it was not he, but a nephew of his names, as the nephew says himself in the history of Augustus. This nephew made about the end of the eleventh age a compendium of the forty-five last books of Dion, which contain the history of the Emperors to the time of Alexander son of Mamea. It is probable he did not abridge the five and thirty first books, since there remains no trace or testimony of it; and, besides, he assures us, that even in his time, there wanted something of the history of Dion. As to what remains, he has been very exact and faithful in following the sense, and often the very words of his author; as by comparing the abridgement with the original any one may see. He has been printed sometimes with Dion Cassius, and sometimes separately.

Fabric.
Bibl. Græc.
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Y

YALDEN (THOMAS), the sixth son of Mr. John Yalden of Suffex, was born at Exeter in 1671. Having been educated in the grammar-school belonging to Magdalen College, Oxford, he was in 1690, at the age of 19, admitted commoner of Magdalen Hall, under the tuition of Joseph Pullen, a man whose name is still remembered in the university. He became next year one of the scholars of Magdalen College, where he was distinguished by a lucky accident. It was his turn, one day, to pronounce a declamation; and Dr. Hough, the president, happening to attend, thought the composition too good to be the speaker's. Some time after, the doctor, finding him a little irregularly busy in the library, set him an exercise, for

punish-

From Dr.
Johnson's
Lives.

punishment; and, that he might not be deceived by any artifice, locked the door. Yalden, as it happened, had been lately reading on the subject given, and produced with little difficulty a composition, which so pleased the president, that he told him his former suspicions, and promised to favour him. Among his contemporaries in the college were Addison and Sacheverell, men who were in those times friends, and who both adopted Yalden to their intimacy. Yalden continued, throughout his life, to think as probably he thought at first, yet did not lose the friendship of Addison. When Namur was taken by king William, Yalden made an ode. He wrote another poem on the death of the duke of Gloucester. In 1710, he became fellow of the college; and next year, entering into orders, was presented by the society with a living in Warwickshire, consistent with his fellowship, and chosen lecturer of moral philosophy, a very honourable office. On the accession of queen Anne, he wrote another poem; and is said, by the author of the "Biographia," to have declared himself one of the party who had the honourable distinction of High Churchmen. In 1706, he was received into the family of the duke of Beaufort. Next year, he became D. D. and soon after he resigned his fellowship and lecture; and, as a token of his gratitude, gave the college a picture of their founder. He was made rector of Chalton and Cleanville, two adjoining towns and benefices in Hertfordshire; and had the prebends, or sinecures, of Deans, Hains, and Pendles, in Devonshire. He had before been chosen, in 1698, preacher of Bridewell Hospital, upon the resignation of Dr. Atterbury. From this time he seems to have led a quiet and inoffensive life, till the clamour was raised about Atterbury's plot. Every loyal eye was on the watch for abettors or partakers of the horrid conspiracy; and Dr. Yalden, having some acquaintance with the bishop, and being familiarly conversant with Kelly his secretary, fell under suspicion, and was taken into custody. Upon his examination, he was charged with a dangerous correspondence with Kelly. The correspondence he acknowledged; but maintained, that it had no treasonable tendency. His papers were seized; but nothing was found that could fix a crime upon him, except two words in his pocket-book, "thorough-paced doctrine." This expression the imagination of his examiners had impregnated with treason; and the doctor was enjoined to explain them. Thus pressed, he told them that the words had lain

lain unheeded in his pocket-book from the time of queen Anne, and that he was ashamed to give an account of them; but the truth was, that he had gratified his curiosity one day, by hearing Daniel Burgess in the pulpit, and those words were a memorial hint of a remarkable sentence by which he warned his congregation to "beware of thorough-paced doctrine, that doctrine, which, coming in at one ear, paces through the head, and goes out at the other." Nothing worse than this appearing in his papers, and no evidence arising against him, he was set at liberty. It will not be supposed, that a man of this character attained high dignities in the church; but he still retained the friendship, and frequented the conversation, of a very numerous and splendid body of acquaintance. He died July 16, 1736, in the 66th year of his age. His "Hymn to Darkness" seems to be his best performance, and is, for the most part, imagined with great vigour, and expressed with great propriety. His "Hymn to Light" is not equal to the other. On his other poems it is sufficient to say, that they deserve perusal, though they are not always exactly polished, and the rhymes are sometimes very ill sorted, and though his faults seem rather the omissions of idleness than the negligences of enthusiasm.

YOUNG (EDWARD), an English poet and divine, was born at Upham, near Winchester, in June 1681. His father, Edward Young, chaplain to King William and queen Mary, and dean of Sarum, died in 1705, aged 62; after having published, in 1702, 2 vols. of Sermons, in 8vo. Edward, the son, was placed upon the foundation at Winchester college, and thence removed, in 1703, to New College, Oxford, but not as a Wykehamite, being superannuated. In 1708, he was chosen into a Fellowship at All-Souls. In 1714, he became Bachelor of Laws; in 1719, Doctor. When he first began to be distinguished, is not very easy to ascertain. When Queen Anne, most unpopularity, made the ten peers, he, in order to reconcile the people to at least one of them, published, in 1712, "An epistle to the right Hon. George Lord Lansdowne." When Addison published "Cato" in 1713, Young had the honour of prefixing to it a recommendatory copy of verses. On the appearance of Young's poem "On the Last Day," Addison did not return the compliment: but "The Englishman of Oct. 29, 1713," published soon after, and probably written by or under Addison, speaks handsomely of it.

Young's

Young's father had been acquainted with Thomas Wharton, Esq; afterwards marquis of Wharton, who, after he became ennobled, did not drop the son of his old friend. In him, during the short time he lived, Young found a patron; and, in his dissolute descendant, a friend and companion. The old marquis died in 1715; the young one went to Ireland in 1717, whither it is probable that Young attended him. From "The Englishman" it appears that a Tragedy by Young was in the theatre so early as 1713; "Busiris" was not brought upon Drury-Lane stage till 1719. This was followed, in 1721, by "The Revenge:" which he dedicated to the Duke of Wharton. This same year, 1721, at this wild duke's desire, and upon his Grace's promising to advance him in the world, in consideration of his not taking two livings of 200l. and 400l. in the gift of All-Souls College, did Young actually attempt to get into parliament at Cirencester, and persevered even to stand a contested election. It is said, that he was ashamed of his connection and patronage all the latter part of his life.

In 1719, he published "a Paraphrase on part of the book of Job." Of his "Satires," it is not obvious to fix the dates: they were originally published separately in folio, and some passages fix the appearance of the first to about 1725; the fifth came out in 1727; the sixth in 1728: they were afterwards gathered into one publication, under the title of "The Universal Passion;" and are undoubtedly the best of his works, though Swift is recorded to have said of them, "that they should either have been more angry, or more merry." About 1727, he entered into orders; and, April 28, was appointed chaplain to the King. His tragedy of "The Brothers," which was already in rehearsal, he immediately withdrew from the stage; and the managers are said to have resigned it with some reluctance to the delicacy of the new Clergyman. July 30, he was presented by his college to the rectory of Welwyn in Hertfordshire; and, April 1739, married lady Elizabeth Lee, daughter of the earl of Lichfield, and widow of colonel Lee, of whom he was deprived in 1740.

Immediately after this mournful event, "The Night Thoughts" were begun; and, by these extraordinary poems, written after he was sixty, it was his desire to be principally known, as appears from his intituling the four volumes which he published himself. "The Works of the Author of the Night Thoughts." Notwithstanding the farewell,

which

which in these poems he seems to have taken of all ambitious views, he dipped again into politics, where he had always been dabbling. In 1745, he addressed "Reflections on the public situation of the kingdom" to the Duke of Newcastle. It does not appear that these views ever forsook him: for, in 1750, he wrote to abp. Secker about preferment; and, in 1761, at the age of 80, was actually appointed clerk of the closet to the Princess dowager. He died in April 1765.

He was the author of many things in prose and verse, which we have not specified. He published, particularly, in prose, "The Centaur not fabulous, in six letters to a friend on the Life in Vogue, 1754;" and, "Conjectures on Original Composition," addressed to Richardson, author of "Clarissa," in 1759."

Z.

ZACUTUS, an eminent Spanish physician, was born at Lisbon in 1575, and is usually called Lusitanus. He studied both philosophy and medicine at Salamanca and Conimbrica, and took his degree of doctor 1594 at Saguntum, now called Morvedre, a famous university in Spain. After this, he practised physic at Lisbon, till 1624; when, by an edict of Philip IV. who governed Spain with an high hand, the whole race of Jews were interdicted the kingdom. Zacutus, being a Jew, betook himself to the Low Countries, practising chiefly at Amsterdam and the Hague; at the former of which places he died, as Astruc relates, in 1641, aged 66. It must however be at the very end of that year, and in the date of the old style, if it be true: for the last letter, among the "Epistolæ Clarorum Virorum," addressed to himself, and prefixed to his works, is dated the 5th of April 1642. It was sent indeed from Remberg in Poland; and thus, by reason of the distance, might possibly be written before the news of his death reached that place. His works, written in Latin, were printed at Lyons in France, 1649 2 vols folio. Before the second is placed what he calls "Introitus ad Praxin," or an introduction to practice: wherein he sets forth the qualities of a physician, moral as well as intellectual; and

Vit. Oper.
Præf.

De Lue
Vener. lib.
VI.

and shews, not only what are the qualifications necessary to the art, but also what are the duties necessary to the man.

ZEUXIS, a very famous painter of antiquity, flourished about 400 years before Christ, or about the 95th Olympiad. The particulars relating to his country are a little confused: for though Tully, Pliny, and Ælian, agree in affirming that he was of Heraclea, yet they have not, among the numerous cities of that name, told us the Hereclea in which Zeuxis was born. Pliny represents the art of painting, the rudiments of which had been discovered by Apollodorus, to have been carried to considerable perfection by this painter. Some authors relate, that he found out the manner of disposing lights and shades; and he is allowed to have excelled in colouring. Aristotle censured this defect in his paintings, that the manners or passions were not expressed in them: nevertheless Pliny declares the direct contrary with regard to the picture of Penelope; “in which Zeuxis,” says he, “seems to have painted the manners.”

This painter amassed immense riches; and he once made a shew of them at the Olympic games, where he appeared in a cloak embroidered with gold letters expressing his name. When he found himself thus rich, he would not sell his works any longer, but gave them away. Was not this generous? and did it not shew a noble moderation, which knew when it had enough? You will not attribute it to either generosity or contempt of money, when you hear his reason: it was, and he declared it frankly, that no price could be set upon them. His Helen was the picture which made the greatest noise. Before he had left off selling his works, he used to make people pay for seeing them; but he insisted always upon ready money for shewing his Helen: “which,” says Ælian, “gave occasion to the wags to call her Helen the courtesan.” He did not scruple to write underneath this picture the three verses of the Iliad, in which Homer represents Priam and the venerable sages of his council confessing, that the Greeks and Trojans were not to blame for having exposed themselves to so many calamities for the love of Helen; her beauty equalling that of the goddesses. It cannot be very well determined, whether this Helen of Zeuxis be the same as that which was at Rome in Pliny’s time; or that, which he painted for the inhabitants of Crotona, to be hung up in the temple of Juno. What he required of the

people

people of Crotona, with respect to this picture, is singular enough. They had prevailed upon him to come among them, by giving him a large sum, in order to paint a great number of pictures, with which they intended to adorn this temple; and when he told them, that he intended to draw the picture of Helen, they were extremely well satisfied, knowing that his chief excellence lay in painting women. For this purpose, he desired to see the most beautiful girls of their city: upon which they took him to the place where the young boys were learning their exercises, where he had a fair opportunity of seeing whether they were handsome and well-shaped in every part, they being naked; and as he seemed much pleased on this occasion, they gave him to understand, that he might judge from thence whether there were any beautiful girls in their city, since the sisters of those boys, whom he thought most beautiful, were among them. He then desired to have a sight of such as possessed the greatest charms; and the council of the city giving orders for all the maidens to come to one place, in order that Zeuxis might make choice of such as he thought fittest for his purpose, he pitched upon five; and, copying the greatest excellences of each, drew from thence the picture of Helen. Cicero, who informs us of these particulars, in the place above cited, leaves his readers to guess, that the painter would see these five young beauties naked; but Pliny says this expressly, and even that he saw them in this condition, before he pitched upon the five in question. He does indeed tell us, that Zeuxis worked for the Agrigentines, and not the Crotoniates, and does not say who was the person represented by this picture; but, excepting this, it appears that he relates the same story with Cicero. These five maidens were greatly applauded by the poets, their beauty having been preferred by him, who was justly considered as the greatest judge of beauty; and their names accordingly did not fail of being consecrated to posterity, although they are not now to be found.

In loco
supra citato.

Many curious particulars are recorded of this painter. His dispute with Parrhasius for the prize in painting, and how he lost it, is related by Pliny in the following manner. Zeuxis had painted some grapes so very naturally, that the birds used to come and peck them; and Parrhasius painted a curtain so artfully, that Zeuxis, mistaking it for a real curtain which hid his rival's work, ordered it to be drawn aside, that he might see Parrhasius' painting: but, finding his mistake, he confessed himself vanquished; since

he

Var. Hist.
Lib. xiv.
c. 17.

he had only imposed upon birds, whereas Parrhasius had misled even those who were masters of the art. Another time, he painted a boy loaded with grapes, when the birds flew again to this picture, at which he was vexed; and frankly confessed, that it was not sufficiently finished; since, had he painted the boy as perfectly as the grapes, the birds would have been afraid of him. Archelaus, king of Macedon, made use of Xeuxis's pencil for the embellishment of his house; upon which Socrates made this reflection, as it is preserved by Ælian. "Archelaus," said he, "has laid out a vast sum of money upon his house, but nothing upon himself: whence it is, that numbers come from all parts of the world to see his house, but none to see him; except those, who are tempted by his money and presents, and who will not be found among the worthiest of men."

One of Xeuxis's finest pieces was a Hercules strangling some dragons in his cradle, in the presence of his frightened mother: but he himself esteemed chiefly his athleta or champion, under which he made a verse that became afterwards famous, *viz.* "that it would be easier to envy, than to imitate that picture." It is probable, that he valued his Alcmena, since he presented it to the Agrigentines. He did not set up for a swift painter: he used to say to those who reproached him with slowness, that "he was indeed a long time in painting, but that it was also to last a long time." Lucian has given us a description of a picture of Xeuxis, which deserves to be read: it is of a female centaur. We are told that Xeuxis, having painted an old woman, laughed so heartily at the sight of this picture, that he died. This circumstance is related by Verrius Flaccus, under the word *Pictor*; but it is probably fabulous. More particulars may be found concerning this painter, in Junius "de *Pictura Veterum*;" and also in Mr. Bayle's "Dictionary," under the word *Zeuxis*, from whence this account is chiefly taken.

Z I N Z E N D O R F. See M O R A V I A N S.

Fabric.
Bibl. Græc.
v. X. p. 241.

Z O N A R A S (JOHN), a Greek historian, exercised considerable employments, under the emperors of Constantinople; but, wearied with worldly matters, at length became a monk, and died in the early part of the twelfth century. He wrote "Annals from the beginning of the World down to the year 1118:" an indigested compilation, such

such as might be expected from an ignorant and credulous monk. However, they are of some use, so far as Roman affairs, and those particulars of his own time, are concerned; for he has copied Dion Cassius, and even recorded some particulars which are not to be found in Dion. He was also the author of several pieces in the religious way, one of which we will mention, because it may seem rather curious: "*Oratio ad eos, qui naturalem et involuntarium feminis effluxum immunditiam existimant; Græce & Latine;*" in "*Jure Græco Romano,*" Lib. V. p. 351.

ZOROASTER, or Zerdusht, the reputed founder, but more truly reformer, of the Magian religion, lived under the reign of Darius Hystaspes. The common opinion of the Persian and Arabic writers is, that he either was a Jew, or went very early into Judea; where he received his education under one of the prophets, with whom he lived as servant, and, emulous of glory, set up for a prophet afterwards himself. The two reigning heresies before his birth were Zabiism and Magism; the former far more gross than the latter, and consequently more prevalent among the multitude. Hence they were fallen into wrong notions of the deity, and gross errors in their manner of worshipping him; living also in continual fear of that evil spirit, whom they conceived to be the enemy of their species, and the continual disturber of the world. Zerdusht, whom some believe to have had his learning and his divinity out of the books of Moses and other sacred books of the Jews, took pains to root out all these notions, and to make the people easier than they had been, by propagating reasonable opinions. He taught them, that the Supreme Being was independent and self-existent from all eternity; that light and darkness, good and evil, were continually mixed, and in a struggle, not through impotency in the Creator, but because such was his will, and because this discordancy was for his glory; that, in the end, there would be a general resurrection, and a day of retribution, wherein such as had done well, and lived obedient to the law of God, should go with the angel of light into a realm of light, where they should enjoy peace and pleasure for evermore, and those who had done evil should suffer, with the angel of darkness, everlasting punishment in a land of obscurity, where no ray of light or mercy should ever visit them; and that thenceforward light

and darkness should be incapable of mixture to all eternity.

He took great pains to persuade his disciples of all the attributes of the divinity, especially wisdom and justice; in consequence of which he assured them, that they had none to fear but themselves, because nothing could render them unworthy of the divine favour, but their vices. Of all virtues he esteemed what the Greeks call philanthropy, and the apostles brotherly love, the greatest; for which reason he exhorted all his followers to acts of charity and beneficence, sometimes alluring them by promises, at other times driving them as it were by threatenings. The credenda of his religion were not numerous, or perplexed; though, according to the mode of the East, he sometimes made use of parabolic relations. He gave his disciples likewise a liturgy, which they hold to have been brought to him from heaven; and therefore refuse to make any alterations in it, though the language is grown obsolete and little understood. The Magi, or priests, were, according to his institution, of three ranks; the duty of the first was to read the holy offices daily in the chapels, and to paraphrase on and explain the contents of his books. Over these were superintendents; and, above all, the Archimagus, which office Zerdusht himself assumed; and resided in the city of Balch, at the sack of which he was slain. The Zend, or Zende-vasta, containing the institutes of his religion, consists of one and twenty parts or different treatises, which is the reason that we have so many different accounts of it: it is written in the old Persic or Zund character. The 16th treatise contains his life, wherein the whole mystery of his character as a prophet, and the methods he made use of for the propagation of his religion, are set forth at large: the 20th treats of the virtues of drugs, and how they may be applied. Thus his writings contain not only the religion, but the learning of the Magi: and he recommended it to all his successors, to be perfect masters of all useful knowledge.

We conclude our account of this extraordinary person with observing, that he is said to have predicted the coming of the Messiah in plain and express words; and that the wise men out of the East, who came to worship our Saviour on account of his star, were his disciples.

¹ZOSIMUS, an ancient historian, who lived at the end of the fourth, and the beginning of the fifth century, was

was a man of quality and place, having the title of count, and being advocate of the treasury. There are extant of his six books of history, in the first of which he runs over the Roman affairs in a very succinct and general manner, from Augustus to Dioclesian: the other five books are written more largely and diffusively, especially when he comes to the time of Theodosius the Great, and of his children Arcadius and Honorius, because he then wrote of what he had seen. He goes but little beyond the siege of Rome by Alaric, and the sources of division between him and Honorius: and indeed we have but the beginning of the sixth book, the rest being lost. It has been pretty generally supposed, that Zosimus did little more than abridge Eunapius's "History of the Cæsars," which supposition was grounded, as Photius relates, on the great resemblance between the one and the other, except in those places where Stilico was concerned, whom Zosimus did not abuse as Eunapius did. Zosimus was a Pagan, and a most zealous one too; whence we find him frequently inveighing with great bitterness against the Christian princes, particularly against Constantine the Great and the elder Theodosius. Photius says, "that he barks like a dog at those of the Christian religion;" and few Christian authors till Leunclavius, who translated his history into Latin, made any apology for him. "To say the truth," says La Mothe le Vayer, "although this learned German defends him very pertinently in many things, shewing how wrong it would be to expect from a Pagan historian, like Zosimus, other sentiments than those he professed; or that he should refrain from discovering the vices of the first Christian emperors, since he has not concealed their virtues; yet it cannot be denied, that in very many places he has shewn more animosity than the laws of history permit." Then having produced some instances to these purposes, he goes on thus: "We shall less wonder at the aversion of Zosimus to Christians, when we consider what a deference he paid to all the superstitions of idolatry; which made him relate many tales, that I should have thought unworthy of history, if, as I have already observed, the like were not to be found in those who have written with the greatest reputation—It is reasonable then to own, that infidelity has made Zosimus insert many things, either in favour of his altars, whose destruction he was unwilling to see, or against ours, which he could not endure; and

Phot. Bibli-
oth. cod. 98.
—Fabric.
Bibl. Græc.
vol. VI.
p. 581.

Jugemens
sur les an-
ciens His-
to-riens.

“ this so much to the prejudice of his history, that we
 “ might therefore be led to despise it, if it did not contain
 “ a great number of curious and entertaining things, which
 “ are to be found no where else.

His style, in the judgement of Photius, is recommendable for its purity, and that agreeable sweetness, which almost always accompanies what is written intelligibly. His sentences are short, and his phrase concise; as it is natural to expect from one who brings into a narrow compass, what others had treated more diffusely. It is also for this reason, that Photius observes his language to be almost without figures, which are not proper for the manner of writing which he pursued: he likewise abstained from speeches, and all those ornaments which only become the great historian and orator. The six books of his “ History” have been published, with the Latin version of Leunclavius, at Frankfort, 1590, with other minor historians of Rome, in folio; at Oxford, 1679, in 8vo; and at Ciza the same year, under the care of Cellarius, in 8vo. This last edition was dedicated to Grævius, and reprinted at Jena, 1714, in 8vo.

ZUCCHERO (TADDEO), an Italian painter, was born at St. Angelo in Vado, in the duchy of Urbin, in 1529; and was initiated in his art by his father, who was an ordinary painter. At fourteen years of age, he was carried to Rome, and placed under Pietro Calabro; whose wife was so covetous, that she almost starved him, and forced him to look out for another master. However, he went to no other, but contented himself with contemplating Raphaël’s works and the antique sculptures: he improved himself also greatly by the study of anatomy. He excelled chiefly in a florid invention, a genteel manner of design, and in the good disposition and œconomy of his pieces; but was not so much admired for his colouring, which was generally unpleasant, and rather resembled the statues than the life. He never worked out of Italy: Rome, Tivoli, Florence, Caparola, and Venice, were the places where he distinguished himself; but left many pieces unfinished, being snatched away in his prime, in 1566.

ZUCCHERO (FREDERICO), an eminent painter, and brother of Taddeo, was born 1543, and carried to the Jubilee at Rome in 1550; when he was placed under his brother Taddeo, who was then one of the most famous
 painters

painters in Italy. He afterwards set up for a master-painter, and finished many of his brother's pieces. Pope Gregory XIII. employed him: when Zucchero, having a difference with some of his officers, drew a picture of slander, afterwards engraved by Cornelius Cort, in which he represented those who had offended him with asses ears. He exposed it publicly over the door of St. Luke's Church; but was obliged to leave Rome, in order to avoid the Pope's indignation. He worked in France for the cardinal of Lorrain, and in the Escorial for Philip II, without giving content to either the one or the other. He was more fortunate in England, where he drew the picture of queen Elizabeth, and did some other pieces that were very much commended. At last, returning to Italy, and having worked some time in Venice, Pope Gregory recalled and pardoned him. Soon after, he set up the Academy of painting, by virtue of a brief obtained from this pope; of which being chosen the first prince himself, he built a noble apartment for their meeting. He went afterwards to Venice, to print some books he had written on painting; from thence passed on to Savoy; and, in a journey to Loretto, died at Ancona in 1609. He differed but little from his brother in his style and manner of painting; though in sculpture and architecture he was far more excellent.

ZUINGLIUS (ULRICUS), an able and zealous reformer of the church, who laid the foundation of a division from Rome in Switzerland, at the same time that Luther did the same in Saxony, was born at Wildehausen in Switzerland in 1487. He was sent to school at Basil early, and thence removed to Bern, where he learned the Greek and Hebrew tongues. He studied philosophy at Vienna, and divinity at Basil, where he was admitted doctor in 1505. He began to preach with good success in 1506, and was chosen minister of Glaris, a chief town in the canton of the same name, where he continued till 1516. Then he was invited to Zurich, to undertake the principal charge of that city, and to preach the word of God there; and upon the preaching of Luther, which began in 1517, shewed himself very favourable to that reformer; for, though he refused to read his books himself, having been otherways instructed in those matters, yet he recommended them to his hearers.

Du Pin's
Biblioth.
of Eccle-
siastical
Authors,
Cent. xvi.

About that time a Franciscan of Milan, being sent from Leo X, as general visitor of his order, came to publish indulgences at Zurich, and preached according to the usual manner; namely, "That the pope had granted an absolute pardon of sins to those who purchased such indulgences with money, and that men might by this means deliver souls infallibly from purgatory:" when Zuinglius, after the example of Luther, declaimed powerfully not only against the preacher, but even against the indulgences, or at least the use that was made of them. Hugh, bishop of Constance, supposing that he was displeased only with the abuse of them, exhorted him to go on, and promised him his patronage; but Zuinglius went farther, and solicited the bishop, and the pope's legate in Switzerland, to favour the doctrine he was about to establish, and which he called *Evangelical Truth*. The bishop and the legate refusing to hearken to his proposals, he told them, that he would oppose the errors of the court of Rome, and propagate his own doctrines, in spite of them; and thus continued to preach, from 1519 to 1523, not only against indulgences, but other articles of the Catholic church.

Zuinglius made no less progress with the Reformation in Switzerland, than Luther did in Saxony, yet carried himself with more moderation and prudence; for, though by four years preaching he had prepared the magistrates and people, and knew that they were disposed to cast off the doctrine and discipline of the church of Rome, and to receive his new opinions, yet he would not attempt to make any alterations in the external worship without the concurrence of the civil powers, and to that end caused an assembly to be called to the senate of Zurich in 1523, that the differences among preachers in matters of religion might be composed. The senate, by their edict, invited all ecclesiastics of their canton, and gave the bishop of Constance notice of it, that he might either be present by himself or his deputies; and the assembly met at the day appointed. Here Zuinglius declared, "that the light of the gospel having been much obscured, and almost extinguished by human traditions, several persons of late had endeavoured to restore it by preaching the word of God in its purity; that he himself was one of that number; and though he had for five years past taught nothing but what was contained in holy scripture, yet he had been treated as an heretic

" and

“and seducer; that it was for this reason he had desired
 “to give an account of his doctrines before the senate of
 “Zurich, and the bishop of Constance or his deputies;
 “and, that they might the more easily understand them, he
 “had drawn them out into sixty-seven propositions.”
 The doctrine, contained in these propositions, may be reduced to the following articles: 1. “That the gospel is
 “the only rule of faith.” 2. “That the church is the
 “communion of saints.” 3. “That we ought to acknowledge no head of the church but Jesus Christ.”
 4. “That all traditions are to be rejected.” 5. “That
 “there is no other sacrifice but that of Jesus Christ.”
 6. “That we have need of no other intercessor with God
 “but Jesus Christ.” 7. “That all sorts of meat may be
 “eaten at all times.” 8. “That the habits of monks
 “smell of hypocrisy.” 9. “That marriage is allowed to
 “all the world, and no man obliged to make a vow of
 “chastity; and that priests are not at all debarred from
 “the privilege of being married.” 10. “That excommunication ought not to be inflicted by the bishop alone,
 “but by the whole Church; and that only notorious
 “offenders ought to be excommunicated.” 11. “That
 “the power, which the pope and bishops assume to themselves, is aſſrant pride, and hath no foundation in
 “scripture.” 12. “That none can forgive sins but
 “God; and that confession of sins to a priest is only to
 “beg his ghostly advice.” 13. “That the scripture teaches
 “no ſuch place as purgatory.” 14. “That the character,
 “which the sacraments are ſaid to impreſs, is a modern
 “invention.” 15. “That the ſcripture acknowledges
 “none for prieſts and biſhops, but ſuch as preach the
 “word of God.”

He alſo offered to deliver his judgement about tythes, the revenues of the church, the condition of infants not baptized, and about confirmation, if any perſon ſhould be willing to diſpute with him upon thoſe points. John Faber, one of the three deputies whom the biſhop of Conſtance had ſent, and his chief vicar, answered, that he was not come to diſpute about ceremonials and cuſtoms, which had for many ages been uſed in the church; nor did he think fit to debate about that affair then, but would refer it to the general council, which was to meet ſhortly according to the conſtitution of the diet of Nuremberg. Zuinglius replied, “that they ought not to regard,

“ how long a thing has been or has not been in use, but
 “ to observe only, whether or no it be agreeable to truth,
 “ or the law of God, to which custom could not be op-
 “ posed ; and that there were learned men in the present
 “ assembly, who could very well determine the matters in
 “ question, without referring them to a council, since
 “ even private Christians, enlightened by the spirit of
 “ God, could discern between those that did and did
 “ not understand the scripture.” The result of this
 conference was in favour of Zuinglius: for the senate
 ordained by an edict, “ that he should go on to teach
 “ and preach the word of God, and the doctrine of the
 “ gospel, after the same manner that he had hitherto
 “ done ; and that no pastors, either in the city or country,
 “ should teach any thing that could not be proved by
 “ the gospel, and should also abstain from accusations of
 “ heresy.”

After an edict so favourable, the doctrines of Zuinglius, which most of the pastors had before embraced, were preached under the name of Evangelical Truth in almost all the churches of the canton of Zurich ; but, because the outward worship was contrary to their doctrines, images still remaining, and mass being celebrated, and they durst not abolish it without authority, Zuinglius, to perfect his design, engaged the senate to call a new assembly in October the same year, when the bishops of Constance, Coire, and Basil, with the university of the latter city, and the twelve cantons of Switzerland, were invited to send their deputies. The senate assembled upon the day appointed, debates were held upon the points in question ; and the result was an edict, by which the priests and monks were forbidden to make any public processions, to carry the holy sacrament, or to elevate it in the church, that it might be worshiped : reliques were taken out of the churches, and it was forbidden to play upon organs, to ring the bells, to bless palm-branches, salt, waters, or tapers, and to administer the supreme unction to the sick : in short, a good part of the outward worship and ceremonies of the church of Rome were at that time abolished in the canton of Zurich.

While all these things were transacting, Zuinglius wrote several books in defence of his doctrines, which were published between 1522 and 1525 inclusive. April, 1525, he petitioned the senate of Zurich, to abolish the mass and the adoration of the elements in the sacraments ;
 and

and he easily obtained what he petitioned. He explained the eucharist, and prescribed a form in celebrating the Lord's Supper, not only different from that of the church of Rome, but from that of Luther also; and this engaged him in violent disputes and animosities even with his brethren, who were jointly labouring with him in the great work of reformation. Mean while, the other Swiss cantons, disallowing the proceedings of that of Zurich, assembled at Lucern in 1524, and decreed, that none should change the doctrines which had been established for 1400 years; that they should not teach the doctrines of Zuinglius; and that the magistrates should take care of the execution of this decree. They sent deputies at the same time to the senate of Zurich, to complain of the innovations they had made in their canton; who returned a firm answer, and stood with resolution to what they had done. They then called an assembly at Baden in 1526, where the most ingenious and able advocates of each side had the liberty of saying what they could, in justification of their respective doctrines; and accordingly Oecolampadius maintained the part of Zuinglius, while Eckius was representative for the Catholics. Other assemblies were afterwards called; but things, instead of approaching nearer to peace and good order, tended every day more and more to tumult and civil discord. At length the parties had recourse to arms; and Zuinglius, well horsed and compleatly equipped, was slain in one of these rencounters, while he attended the army as a citizen and pastor, if not as a general and commander, which the Papists affirmed. He died in 1531, and was heard, upon receiving his death-wound and falling, to utter these words: "What a misfortune is this? well, they can indeed kill the body, but they cannot kill the soul."

He was a man of fine parts and uncommon learning; and, considering that he was a Reformer, his zeal was tempered with a good degree of prudence. He held several notions peculiar to himself, and different from those of Luther, which produced no small misunderstanding between them; for Luther was not at all well affected to Zuinglius; nor did Zuinglius pay the least deference to Luther. His notion of the Eucharist was so distinct from that of the other Reformers, as to give afterwards a name to his followers. He maintained also a system of his own concerning original sin, and contended for the salvation of infants dying without baptism, as well as of virtuous Pagans; both which points were rejected generally by the

Pre-

Protestants of his time. His works amounted to 4 vols. in folio, the greatest part of which were written in German, and afterwards were translated into Latin; they were printed at Basil in 1544, at Zurich in 1581, and at Basil again in 1593. His doctrines were afterwards spread into France, with some alterations by Calvin, Beza, and others, who were commonly called Calvinists; while the disciples of Zuinglius, who lived in Switzerland, retained the name of Sacramentarians. This occasioned a late noble author, speaking of Protestant ecclesiastical policy, to express himself in the following manner: "This policy," says he, "had no being, till Luther made his establishment in Germany; till Zuinglius began another in Switzerland, which Calvin carried on, and, like Americus Vesputius, who followed Christopher Columbus, robbed the first adventurer of his honour."

Boling-
broke on the
Study of
History,
Letter IV.

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F I N I S.

A D D E N D U M.

Since the article of Dr. Robertson was printed, the following candid Letter from the original publisher of that article has been given to the publick [A].

“ In the short memoir of Dr. Robertson written by him-
self, and faithfully published from his own manuscript, he
has stated “ that the earl of Ilay and other visitors called Mr.
“ Sterling, Principal of the college of Glasgow, to a severe
“ account for the public money that he had embezzled,
“ which amounted to so much as to erect many stately
“ edifices for the use of the university.”

Gent. Mag.

1784,

P. 575.

“ I am glad to have cause to suspect the truth of this im-
putation, upon such good authority as that of Dr. Leech-
man, the present Principal of the college there; and think
it no more than justice to the character of Mr. Sterling to
say, that Dr. Leechman in a very handsome letter, which
I lately received from him, writes to me as follows;

“ (1). That himself and the professors there never heard
“ that Principal Sterling was accused before the visitors of
“ having *embezzled* the public money; and there is no
“ order for refunding it in the regulations which they
“ delivered to the college subscribed by all their names.

“ (2). That it appears from the college records, that in
“ the year 1722 (four years before the visitation), certain
“ specified college funds were appropriated for building
“ dwelling houses for the professors; and it further ap-
“ pears, from subsequent college accounts, that the funds
“ thus set apart were applied to the purpose of building six
“ dwelling houses.

“ (3). That, considering Principal Sterling’s acknow-
“ ledged character, even by those who opposed his
“ measures in college politics, it is highly improbable that
“ any such charge would be exhibited against him. I
“ never saw Principal Sterling; he was dead many years
“ before I was a member of the college; but I have had
“ opportunities for many years since I came into the
“ college to converse with his contemporary professors, and
“ with those of them who had been generally of opposite
“ sentiments to him as to national and college politics, and
“ therefore cannot be suspected of partiality to him. But
“ I never heard any of them (tho’ they blamed particular

[A] In p. 95. l. 24. for “ Marmore,” r. “ Mamore.”

“ steps of his conduct), so much as insinuate that he was
 “ a selfish interested man, who did not scruple to enrich
 “ himself at the expence of the public : on the contrary,
 “ they acknowledged that he was a zealous friend of the
 “ society, according to his views ; and that he was so far
 “ from being disposed to embezzle the college revenue,
 “ that he was extremely careful to save it, and to apply
 “ the savings to the public purposes of promoting litera-
 “ ture, and such things as might be useful or ornamental ;
 “ and indeed there still remain incontestible proofs of this
 “ from our college records ; for during the time of
 “ his being Principal, partly by savings of the revenue,
 “ and chiefly by the interest of his great friends at court,
 “ he obtained new grants from the crown, by which he
 “ doubled the number of professors with settled salaries.”

“ I profess to have equal esteem for the candor and probity both of Dr. Robertson and Dr. Leechman ; and am satisfied that the one would not wilfully exculpate a guilty character, and that the other would not criminate an innocent one. From this representation of Dr. Leechman's, I am inclined to think, that Dr. Robertson has made a mistake in the general recollection of events, so long ago as 1726, or that he may have been wrong informed as to the conclusion of those differences which, about that time, subsisted in the college of Glasgow : but I have not the least suspicion of his writing a wilful falsehood, which, I will venture to say, he was utterly incapable of ; nor can I impute it to the operation of any resentment, notwithstanding the hard treatment he received, while I am persuaded he was a worthy man, of great candor and good temper, of much generosity and openness of mind. Nor is Dr. Leechman backward to bear the same testimony to the character of Dr. Robertson.

“ As I communicated to the publick the account of Dr. Robertson, in which his own manuscript was literally adhered to ; so I wish not to suppress, as I have leave to publish, the counter evidence of Dr. Leechman in respect to Principal Sterling's supposed *embezzlement* of any part of the revenues of the college of Glasgow.

June 30, 1784.

JOHN DISNEY.”

A P P E N D I X

O F

A D D I T I O N A L L I V E S.

ANSTIS (JOHN), an able herald, was born at St. Neot's in Cornwall, Sept. 28, 1669, being son of John Anstis, of that place, by Mary, daughter and coheir of George Smith. He was admitted at Exeter-college, Oxford, 1685, and three years after at The Middle Temple; represented the borough of St. Germans, 1702, 1703, 1704, in parliament, where he distinguished himself against the bill for occasional conformity, for which he got ranked in the list of the Tackers, printed about that time. He was appointed Deputy-General of the Auditors of the Imprest, 1703, which office he never executed; one of the principal commissioners of prizes, 2 Anne; Garter King at Arms, 13 Anne; in which place he died, March 4, 1743-4; and was buried the 23d following, in a vault in the parish church of Dulo in Cornwall. He published, in 1706, "A Letter concerning the honour of Earl Marshal," 8vo; in 1720, "The Form of the Installation of the Garter," 8vo; in 1724, "The Register of the most noble Order of the Garter, usually called the Black Book, with a specimen of the Lives of the Knights," 2 vols. folio; and, in 1725, "Observations introductory to an historical Essay on the Knighthood of the Bath," 4to, intended as an Introduction to the History of that Order, for which the Society of Antiquaries had begun to collect materials. His "Aspi-logia, a discourse on Seals in England," with beautiful draughts, almost fit for publication, of which Mr. Drake read an abstract to the Society in 1735-6. and two folio volumes of drawings of sepulchral monuments, stone circles, crosses, and castles, in the three kingdoms, were purchased,

Anecdotes
of Bowyer,
by Nichols,
p. 108.

chased, with a MS. "History of Launceston," and many other curious papers (particularly a good collection of epitaphs and other inscriptions in England, and many in Wales, all *fac similes*), at the sale of Mr. Anstis's library of MSS. 1768, by Thomas Astle, esq. F. R. and A. SS. Besides these, he left in MS. two large folio volumes on the Office, &c. of Garter King at Arms, and of Heralds in general; memoirs of the Talbot, Carew, Granville, and Courtney families; the Antiquities of Cornwall; "Collections relating to the parish of Coliton in Devonshire," containing matters relative to the tithes of that church (of which his son George Anstis was vicar), in a dispute before the court of Exchequer in 1742, now (1784) in Dr. Ducarel's library; and also large collections relative to All-Souls College, Oxford, by whom they were bought. Sixty-four pages of his Latin answer to "The Case of Founders Kinsmen" were printed in 4to. with many coats of arms. His "Curia Militaris, or a treatise on the Court of Chivalry, in three books," of which Mr. Reed has the preface and contents: the whole possibly which was ever published (if published at all), was printed in 1702, 8vo. His eldest son John Anstis, esq. who had been educated as a gentleman commoner at Corpus Christi college, Oxford, was, at the revival of the order of the Bath in 1725, joined to his father in the office of Garter; and had the additional office of genealogist and register of the Bath. At the opening of Dr. Radcliffe's library, 1749, he was, with several other members of that university, created LL.D. He died a bachelor, Dec. 5, 1754; and was succeeded in his estate by his brother George above mentioned, besides whom he had another brother in holy orders. He possessed a well-chosen collection of books, and numerous MSS. on heraldic subjects by his father.

ASHTON (CHARLES), one of the most learned critics of his age, elected master of Jesus-college, Cambridge, July 5, 1701, was installed in a prebend of Ely on the 14th of the same month. His great knowledge in ecclesiastical antiquities was excelled by none, and equalled by few; as his MS. remarks upon the Fathers, and corrections of the mistakes of translators, will sufficiently shew. His critical skill in the writers of the classics is well known to many persons now living. Dr. Taylor always spoke with raptures of his correction of the inscription

scription to Jupiter Urios, which he looked on as the happiest thing, and the most to the credit of the doer and the art itself, that he knew of; and Mr. Chishull on the same occasion calls him "Aristarchus Cantabrigienfis summè eruditus." He lived to a good old age, but in the latter part of his life seldom appeared abroad.

There were many valuable pieces of his published in his life-time, but without his name [A]. It is too honourable for the parties not to be mentioned, that it used to be observed, that all the other colleges, where the fellows choose their master, could not shew three such heads, as the only three colleges where the masters are put in upon them; viz. Bentley of Trinity, by the crown; Ashton of Jesus, by the bishop of Ely; and Waterland of Magdalen, by the earl of Suffolk.

[A] Among these are, 1. "Locus "Roman year, made by Cæsar." Ib. "Justin Martyris emendatus in Apol. 1. N° III. p. 29. 3. "Origen. de Oratione," 4to. published by the late Rev. Mr. Reading, keeper of Sion college library. 4. "Hieroclis in Aurea Carmina Pythagoreæ Comment. Lond. 1742," 8vo. published, with a Preface, by Dr. Richard Warren, archdeacon of Suffolk.

ASHTON (THOMAS), educated at Eton, and elected thence to King's College Cambridge, 1733, was probably the person to whom Mr. Horace Walpole addressed his Epistle from Florence, in 1740, under the title of "Thomas Ashton, Esq; tutor to the Earl of Plymouth." He was presented to the rectory of Aldingham in Lancashire in 17...; which he resigned in March 1749: and on the 3d of May following was presented by the provost and fellows of Eton to the rectory of Sturminster Marshall in Dorsetshire. He was then M. A. and had been chosen a fellow of Eton in December 1745. In 1752 he was collated to the rectory of St. Botolph, Bishopsgate; in 1759, took the degree of D. D.; Dec. 10, 1760, he married Miss Amyand; and, in May, 1762, was elected preacher at Lincoln's-Inn, which he resigned in 1764. In 1770 he published, in 8vo, a volume of "Sermons on several occasions;" to which was prefixed an excellent metzotinto by Spillbury, from an original by Sir Joshua Reynolds, and this motto, "In sto præpositis, oblitus præteritorum." Dr. Ashton died March 1, 1775, at the age of fifty-nine, after having for some years survived a severe

Anecdotes of Bowyer, by Nichols, p. 422.

Doddsley's Poems, vol. III.

severe attack of the palsy. His Discourses, admirable as they are in themselves, were rendered still more so by the excellence of his delivery. Hence he was frequently prevailed on to preach on public and popular occasions. He printed a Sermon on the Rebellion in 1745, 4to; and a Thanksgiving Sermon on the close of it in 1746, 4to. In 1756, he preached before the Governors of the Middlesex hospital, at St. Anne's, Westminster; a Commencement Sermon at Cambridge in 1759; a Sermon at the annual meeting of the Charity Schools in 1760; one before the House of Commons, on the 30th of January, 1762; and a Spital Sermon at St. Bride's on the Easter Wednesday in that year. All these, with several others preached at Eton, Lincoln's Inn; Bishopsgate, &c. were collected by himself in the volume above-mentioned, which is closed by a "Concio ad Clerum habita Cantabrigiæ in Templo Beatae Mariæ, 1759, pro gradu Doctoratus in Sacra Theologia." His other publications were, 1. "A Dissertation on 2 Peter, i. 19. 1750." 8vo. 2. In 1754, the famous Methodist Jones preached a Sermon at Bishopsgate Church; which being offensive to Dr. Ashton, he preached against it; and some altercation happening between the two Divines, some pamphlets were published on the occasion; and one, intituled "A Letter to the Rev. Mr. Thomas Jones, intended as a rational and candid answer to his Sermon preached at St. Botolph, Bishopsgate," 4to, was probably by Dr. Ashton. 3. "An Extract from the Case of the obligation of the Electors of Eton College to supply all vacancies in that Society with those who are or have been Fellows of King's College, Cambridge, so long as persons properly qualified are to be had within that description. London, 1771." 4to, proving, that aliens have no right at all to Eton Fellowships, either by the foundation, statutes, or archbishop Laud's determination in 1636. This is further proved in, 4. "A Letter to the Rev. Dr. M. [Morell] on the question of electing aliens into the vacant places in Eton College. By the author of the Extract, 1771." 4to. 5. "A Second Letter to Dr. M."—The three last were soon after republished, under the title of, "The Election of Aliens into the vacancies in Eton College an unwarrantable practice. To which are now added, Two Letters to the Rev. Dr. Morell; in which the cavils of a writer in the General Evening Post, and others, are considered and refuted. Part I. By a late Fellow of King's-college, Cam-

"Cambridge. London, 1771." 4to. Part II. was never published.

BACON (PHANUEL), rector of Balden in Oxfordshire, and vicar of Bramber in Suffex, was of Magdalen-college, Oxford, where he took the degree of M. A. April 17, 1722; B. D. April 29, 1731; D. D. Dec. 7, 1735. He possessed an exquisite fund of humour; was a famous punster; and wrote an admirable poem, called "The Artificial Kite," first printed in 1719, and preserved in the Gentleman's Magazine for 1758. In the year 1757, he published no less than five dramatic performances; viz. 1. "The Taxes." 2. "The Insignificants." 3. "The Trial of the Twin-killers." 4. The "Naval Quack." 5. "The Oculist." He died at Balden, Jan. 2, 1783. Gent. Mag. 1783, p. 92.

BERNOUILLI (DANIEL), member of all possible academies, &c. born at Groningen, Feb. 9, 1700; died in March 1782. Intended for trade—his pride, on solving a difficult problem in a very short time, taken down by his father's saying to him, instead of the praise he expected, "Ought not you to have answered it at once?"—passed some time in Italy, and at 24 refused to be president of an academy meant to have been established at Genoa; passed some years at St. Petersburg, with great credit, and in 1733 returned to Basil, where he successively filled the chair of physic, natural and speculative philosophy. In his first work, "Exercitationes Mathematicæ," he took the only title he then had, viz. "Son of John Bernouilli," and never would suffer any other to be added to it. This work appeared in Italy, with the Great Inquisitor's privilege added to it, and it classed Bernouilli in the rank of inventors. He gained or divided nine prizes, which were contended for by the most illustrious mathematicians in Europe, from the Academy of Sciences. The only man who has had success of the same kind is Euler, his countryman, disciple, rival, and friend. His first prize he gained at 24 years of age. In 1734 he divided one with his father: but this hurt the family union; for the father construed the contest itself into a want of respect; and the son did not sufficiently conceal that he thought (what was really the case) his own piece better than his father's. Besides this, he declared for Newton, against whom his father had contended all his life. In 1740, Mr. Bernouilli divided the prize "on Maty's Review, Nov. 1783, from the Elogé read at the Academy of Sciences.

“the Tides of the Sea,” with Euler and Maclaurin. The academy at the same time crowned a fourth piece, whose only merit was that of being Cartesian; but this was the last public act of adoration paid by it to the authority of the author of the Vortices, which it had obeyed, perhaps, too long. In 1748, Mr. Daniel Bernouilli succeeded his father in the Academy of Sciences, and was himself succeeded by his brother John; this place, since its first erection, *i. e.* 84 years, never having been without a Bernouilli to fill it. He was extremely respected at Basil; and to bow to Daniel Bernouilli, when they met him in the streets, was one of the first lessons which every father gave every child. He used to tell two little adventures, which he said had given him more pleasure than all the other honours he had received. He was travelling with a learned stranger, who, being pleased with his conversation, asked his name: “I am Daniel Bernouilli,” answered he, with great modesty; “And I,” said the stranger (who thought he meant to laugh at him), “am Isaac Newton.” Another time he was giving a dinner to the famous Koenig the mathematician, who boasted, with a sufficient degree of self-complacency, of a difficult problem he had resolved with much trouble. Bernouilli went on doing the honours of his table, and, when they went to drink coffee, presented him with a solution of the problem more elegant than his own.

Gent. Mag.
1783.
p. 1063.

BETHAM (EDWARD, B. D.) received his education at Eton, of which seminary he was a distinguished ornament; was elected from thence to King's-college, Cambridge, in 1728, of which he became a fellow in 1731; was some time burfar, and by the provost and fellows, when senior fellow, was presented to the living of Greenford, in Middlesex. In 1771, the provost and fellows of Eton elected him to a vacant fellowship in that society. So unexceptionable was his life, that he may truly be said to have made no enemy in the progress of it. Of manners gentle, of friendship most susceptible, of knowledge extensive, he acquired the praise and commendation of all men. His fortune was not extensive, yet his liberality kept more than equal pace with it, and pointed out objects and things to which it was impossible for his nature to resist lending his assistance. In his life-time he gave 2000l. for the better maintaining the botanical garden at Cambridge, thereby encouraging a study which did peculiar honour

honour to his taste, and materially benefited mankind. So humane was his disposition, that he founded and endowed a charity-school in his own parish; and this most nobly in his life-time, when avarice might have forbid it, or the fear of want might have excepted against it. He was exemplary for his meekness of mind, for his complacency, moderation, and affability: no pride, except that of being an honour to human nature, manifested itself in him. As in his life he indicated the most extensive liberality, so at his death he exhibited a lasting record of his gratitude. Impressed with the highest sense of the munificence of the Royal Founder of Eton, within whose walls he had imbibed the first seeds of education, he by his will directed a statue of marble, in honour of Henry VI. to be erected at the expence of 600*l*. And, in order infallibly to carry his purpose into execution, he contracted a few months before his death with Mr. Bacon to execute it; so very grateful was his disposition, that he could not content himself without this instance of displaying it; an example worthy of imitation.

BLETERIE [A] (JOHN PHILIP RENÉ DE LA), Dictionnaire
Historique,
Caen, 1783.
born at Rennes, entered early into the congregation of the Oratory, and was there a distinguished professor. The order against wigs occasioned his quitting it; but he retained the friendship and esteem of his former brethren. He went to Paris, where his talents procured him a chair of eloquence in the College Royal, and a place in the academy of Belles Lettres. He published several works, which have been well received by the public: 1. "The Life of the Emperor Julian, Paris, 1735, 1746," 12mo. a curious performance [B], well written, and distinguished at once by impartiality, precision, elegance, and judgement. 2. "The History of the Emperor Jovian, with Translations of some works of the Emperor Julian, Paris, 1748," 2 vols, 12mo [C], a book no less valuable than the former, by the art with which the author has selected, arranged, and established facts, and by the free and varied turns of the translator. "The Life of Jovian," however, seems much inferior to that of "Julian." But "the difference," says Mr. Pelissiot, "may be owing to the character of those two persons, who in fact are very dissimilar." 3. "A

[A] It is thus printed with a single
T in his "Histoire de Julien."

[B] Translated into English, under
the inspection of Mr. Bowyer, in 1746.

[C] Abridged, by Mr. Duncombe, in
the "Select Works of the Emperor
Julian, 1784," 2 vols. 8vo.

"Translation of some Works of Tacitus, Paris, 1755," 2 vols. 12mo. "The Manners of the Germans," and "The Life of Agricola," are the two pieces comprised in this version, which is equally elegant and faithful. Prefixed is a "Life of Tacitus," which is also worthy of this writer, by the strength of its sentiments, and the animation of its style. For this historian, the Abbé de la Bleterie had a kind of predilection; he spoke of him incessantly to his friends. "To Tacitus," said he, "I am much indebted; I ought, therefore, in justice to dedicate to his glory the remainder of my life." 4. "Tiberius, or the six first books of the Annals of Tacitus, translated into French, Paris, 1768," 3 vols. 12mo. This work has undergone some just criticisms. It is written in a vulgar, affected style, and we very seldom discover in it the elegant historian of Julian. It occasioned at the time these two lines:

"Des Dogmes de Quesnel un triste prosélyte

"En bourgeois du Marais fait parler Tacite [D]."

This translation is in other respects sufficiently exact.

5. "Letters occasioned by the Account of Quietism given by M. Phelypeaux, 1733," 12mo. This pamphlet, which is scarce, and very well written, contains a defence of the conduct of Madam de Guyon. 6. "Some Dissertations [E] in the Memoirs of the Academy of Belles Lettres," well esteemed. 7. "Most humble Remonstrances of M. de Montrempuis;" "an obscure and indifferent work," says M. Pelissot, "in favour of a peccant, who had made himself ridiculous by an absurd and unlucky adventure." The Abbé de la Bleterie died at an advanced age, in 1772. He was a man of learning, attached to religion, and his morals did not belie his principles. His knowledge being solid and diversified, rendered his conversation useful and interesting. With sound rather than brilliant talents, endowed with more judgement than imagination, he had the merit of knowing how to choose his friends, and how to retain them.

[D] Of Quesnel's tenets a sad devotee
Has made a burgher, Tacitus, of thee.

[E] One of these is abridged in Mr. Duncombe's translation of the "Select Works of Julian," vol. II. p. 365.

Memoirs,
by Dr. Du-
crol, pre-
fix'd to the
History of
the Abbey
of Bec,

BOURGET (DOM. JOHN), was born at the vil-
lage of Beaumains near Falaise, in the diocese of Seez, in
1724. He was educated at the grammar-school at Caen,
whence he was removed to that University, and pursued
his studies with great diligence and success till 1745, when
he

he became a Benedictine Monk of the abbey of St. Martin de Seez, then *en regle*, that is, under the direction of a conventual abbot. Some time after this, Dom. Bourget was appointed Prior Clausstral of the said abbey, and continued six years in that office, when he was nominated Prior of Tiron en Perche: whence being translated to the abbey of St. Stephen at Caen, in the capacity of sub-prior, he managed the temporalities of that religious house during two years, as he did their spiritualities for one year longer; after which, according to the custom of the house, he resigned his office. His superiors, sensible of his merit and learning, removed him thence to the abbey of Bec, where he resided till 1764. He was elected an Honorary Member of the Society of Antiquaries of London, Jan. 10, 1765; in which year he returned to the abbey of St. Stephen and Caen, where he continued to the time of his death. These honourable offices, to which he was promoted on account of his great abilities, enabled him not only to pursue his favourite study of the History and Antiquities of some of the principal Benedictine abbeys in Normandy, but likewise gave him access to all their charters, deeds, register-books, &c. &c. These he examined with great care, and left behind him in MS. large and accurate accounts of the abbeys of St. Peter de Jumieges, St. Stephen, and the Holy Trinity at Caen (founded by William the Conqueror and his Queen Matilda), and a very particular History of the abbey of Bec. These were all written in French. The "History of the Royal Abbey of Bec" (which he presented to Dr. Ducarel in 1764) is only an abstract of his larger work. This ancient abbey (which hath produced several archbishops of Canterbury and other illustrious prelates of this kingdom) is frequently mentioned by our old historians. The death of our worthy Benedictine (which happened on New-year's day 1776) was occasioned by his unfortunate neglect of a hurt he got in his leg by falling down two or three steps in going from the hall to the cloister of the Abbey of St. Stephen at Caen, being deceived by the ambiguous feeble light of a glimmering and dying lamp that was placed in that passage. He lived universally esteemed, and died sincerely regretted by all those who were acquainted with him; and was buried in the church of the said abbey, Jan. 3, 1776.

BURROW

Gent. Mag. 1782, p. 551. B U R R O W (Sir JAMES), master of the crown-office, was elected F. R. S. 17... , F. A. S. 1751. On the death of Mr. West, in 1772, he was prevailed on to fill the president's chair at the Royal Society till the anniversary election, when he resigned it to Sir John Pringle; and Aug. 10, 1773, when the Society presented an address to his Majesty, he received the honour of knighthood. He published 2 volumes of "Reports," 1766, two others in 1771 and 1776; and a volume of "Decisions of the Court of King's Bench, upon Settlement Cases, from 1732 to 1772" (to which was subjoined "An Essay of Punctuation"), in 3 parts, 4to. 1768, 1772, 1776. The "Essay" was also printed separately, in 4to. 1773. He published, without his name, "A few Anecdotes and Observations relating to Oliver Cromwell and his family, serving to rectify several errors concerning him," published by Nicol. Comn. Papadopoli, in his "Historia Gymnasii Pativini. 1763," 4to. An elegant whole length portrait of Sir James was engraved after Devis by Bafire, 1780. He died Nov. 5, 1782.

Monthly
Review,
vol. XLIX.
p. 483.

CAPELL (EDWARD), a gentleman well known by his indefatigable attention to the works of Shakspeare, was a native of the county of Suffolk, and received his education at the school of St. Edmund's Bury. In the dedication of his edition of Shakspeare, in 1768, to the duke of Grafton, he observes, that "his father and the grandfather of his grace were friends, and to the patronage of the deceased nobleman he owed the leisure which enabled him to bestow the attention of twenty years on that work." The office which his grace bestowed on Mr. Capell was that of deputy inspector of the plays, to which a salary is annexed of 200l. a year. So early as the year 1745, as Mr. Capell himself informs us, shocked at the licentiousness of Hanmer's plan, he first projected an edition of Shakspeare, of the strictest accuracy, to be collated and published, in due time, "ex fide codicum." He immediately proceeded to collect and compare the oldest and scarcest copies; noting the original excellences and defects of the rarest quartos, and distinguishing the improvements or variations of the first, second, and third folios. But while all this mass of profound criticism was tempering in the forge, out comes, in defiance of all dull order, a self-armed Aristarchus, almost as lawless as any of his predecessors, vindicating his claim to public notice by his established

established reputation, the authoritative air of his Notes, and the shrewd observations, as well as majesty, of his Preface. His edition, however, was the effort of a poet, rather than of a critic; and Mr. Capell lay fortified and secure in his strong holds, entrenched in the black letter. Three years after (to use his own language) he "set out his own edition, in ten volumes, small octavo, with an introduction." There is not, among the various publications of the present literary æra, a more singular composition than that "Introduction." In style and manner it is more obsolete, and antique, than the age of which it treats. It is Lord Herbert of Cherbury, walking the new pavement in all the trappings of romance; but, like Lord Herbert, it displays many valuable qualities accompanying this air of extravagance, much sound sense, and appropriate erudition. In the title-page of "Mr. William Shakspeare, his Comedies, Histories, and Tragedies," it was also announced and promulgated, "Whereunto will be added, in some other Volumes, Notes, critical, and explanatory, and a Body of Various Readings entire." "The Introduction" likewise declared, that these "Notes and Various Readings" would be accompanied with another work, disclosing the sources from which Shakspeare "drew the greater part of his knowledge in mythological and classical matters, his fable, his history, and even the seeming peculiarities of his language—to which," says Mr. Capell, "we have given for title, The School of Shakspeare." Nothing surely could be more properly conceived than such designs, nor have we ever met with any thing better grounded on the subject of "the learning of Shakspeare" than what may be found in the long note to this part of Mr. Capell's Introduction. It is more solid than even the popular "Essay" on this topic. Such were the meditated achievements of the critical knight-errant, Edmund Capell. But, alas! art is long, and life is short. Three and twenty years had elapsed, in collection, collation, compilation, and transcription, between the conception and production of his projected edition: and it then came, like human births, naked into the world, without Notes or Commentary, save the critical matter dispersed through the Introduction, and a brief account of the origin of the fables of the several plays, and a table of the different editions. Certain quaintnesses of style, and peculiarities of printing and punctuation, attended the whole

of

of this publication. The outline, however, was correct. The critic, with unremitting toil, proceeded in his undertaking. But while he was diving into the classics of Caxton, and working his way under ground, like the river Mole, in order to emerge with all his glories; while he was looking forward to his triumphs; certain other active spirits went to work upon his plan, and, digging out the promised treasures, laid them prematurely before the publick, defeating the effect of our critic's discoveries by anticipation. Steevens, Malone, Farmer, Percy, Reed, and a whole host of literary ferrets, burrowed into every hole and corner of the warren of modern antiquity, and over-ran all the country, whose map had been delineated by Edward Capell. Such a contingency nearly staggered the steady and unshaken perseverance of our critic, at the very eve of the completion of his labours, and as his editor informs us—for, alas! at the end of near forty years, the publication was posthumous, and the critic himself no more!—We say then, as his editor relates, he was almost determined to lay the work wholly aside. He persevered, however (as we learn from the Rev. Editor, Mr. Collins), by the encouragement of some noble and worthy persons; and to such their encouragement, and his perseverance, the public was, in 1783, indebted for three large volumes in 4to [A], under the title of “Notes and various readings of Shakspeare; together with the School of Shakspeare, or Extracts from divers English Books, that were in print in the Author's time; evidently shewing from whence his several Fables were taken, and some parcel of his Dialogue. Also farther Extracts, which contribute to a due understanding of his Writings, or give a Light to the History of his Life, or to the Dramatic History of his Time. By Edw. Capell.”

Besides the works already mentioned, Mr. Capell was the editor of a volume of ancient poems called “Prolusions;” and the alteration of “Antony and Cleopatra,” as acted at Drury Lane in 1758. He died Jan. 24, 1781.

[A] It may be proper just to mention, that a charge has been brought, by the reverend editor, of ‘a regular system of plagiarism’ against the edi-

tors of Shakspeare; of which a full and candid detail may be seen in the Monthly Review, vol. XLIX. p. 485.

Gent. Mag.
1783.
p. 716.

CARTER (FRANCIS), F. S. A. author of “A Journey from Malaga to Gibraltar, 1776,” 2 vols. 8vo, with plates, sold separately; reprinted in 2 vols. 8vo. “1778,”

"1778," with the plates inserted. The many coins engraved in this work were from the collection of the celebrated Spanish medallist Flores, whose cabinet Mr. Carter had purchased on his death, and disposed of the duplicates to Dr. Hunter. Mr. Carter died Aug. 1, 1783, when he had just completed (and had actually printed the first sheet of) "An historical and critical account of early printed Spanish Books;" in which, to use his own words, his intent was, "to write an historical and critical account of the most early printed volumes in the Spanish language, which had fallen into my possession during thirty years diligently collecting them, both in Spain, in France, and England. Of the lives of the authors he proposed to give a summary account, with occasional specimens of the style and manner of their writings, and strictures on the state and progress of learning and poetry, from the days of John II. king of Castile down to the present age: to appearance an humble and easy task, but which will be found in the execution to require no small labour, judgement, and experience, and be evidently of great advantage to those who wish to enrich their libraries with the best Spanish works, and be informed of the reputation, merit, and rank, each author holds in the literary world." We have to lament that this was never finished.

CERVETTO, father to the celebrated violincello Gent. Mag. 1783, p. 95. performer of that name, and an extraordinary character in the musical world, came to England in the hard frost, and was then an old man. He soon after was engaged to play the bass at Drury-lane theatre, and continued in that employment till a season or two previous to Mr. Garrick's retiring from the stage. He died June 14, 1783, in his 103d year. One evening when Mr. Garrick was performing the character of Sir John Brute, during the drunkard's muttering and dozing till he falls fast asleep in the chair (the audience being most profoundly silent and attentive to the admirable performer), Cervetto (in the orchestra) uttered a very loud and immoderately-lengthened yawn! The moment Garrick was off the stage, he sent for the musician, and with considerable warmth reprimanded him for so ill-timed a symptom of somnolency, when the modern Naso, with great address, reconciled Garrick to him in a trice, by saying, with a shrug, "I beg ten thousand pardon! but I always do so ven I am

"ver

"*ver muss pleasure!*" Mr. Cervetto was a constant frequenter of the Orange Coffee-house, and was distinguished among his friends of the galleries by the name of *Neser*.

See Wood
Fasti, vol. II.
and Cata-
logue of
Graduates.

Wood, Ath.
Oxon.

CHAMBERLAYNE (JOHN), son to the author of "The Present State of England," and continuator of that useful work, was admitted into Trinity College, Oxford, 1685; but it doth not appear that he took any degree. He translated, 1. from French and Spanish, "The manner of making tea, coffee, and chocolate, London, 1685," 8vo. 2. From Italian into English, "A Treasure of Health, London, 1686," 8vo. written by Castor Durant de Gualdo, physician and citizen of Rome. 3. "The arguments of the books and chapters of the Old and New Testament, with practical Observations; written originally in French, by the Reverend Mr. Ostervald, professor of divinity, and one of the ministers of the church at Neuttschatel in Swisserland: and by him presented to the Society for promoting Christian Knowledge," 3 vols. 8vo, Lond. 1716, &c. Mr. Chamberlayne was a member of that society. 4. "The Lives of the French Philosophers, translated from the French of M. de Fontenelle, republished since in 1721, under the title of 'Memoirs of the Royal Academy of Sciences in Paris, epitomized, with the Lives of the late members of that society,' 8vo. 5. "The Religious Philosopher; or, the right use of contemplating the works of the Creator, &c." translated from the original Dutch of Dr. Nieuwentyt, in 3 vols. 8vo. adorned with cuts, Lond. 1718, &c. reprinted several times since in 8vo, and once in 4to. 6. "The History of the Reformation in and about the Low-Countries, translated from the Low Dutch of Gerard Brandt, in four volumes, fol. Lond. 1721, &c. 7. "The Lord's Prayer in 100 Languages," 8vo. 8. Dissertations historical, critical, theological, and moral, on the most memorable events of the Old and New Testaments; wherein the spirit of the Sacred Writings is shewn, their authority confirmed, and the sentiments of the Primitive Fathers, as well as the modern Criticks, with regard to the difficult passages therein, considered and compared, vol. I. comprising the events related in the Books of Moses: To which are added Chronological Tables, fixing the date of each event, and connecting the several Dissertations together, 1723," fol. He likewise was F. R. S. and communicated three pieces,

pieces, inserted in "The Philosophical Transactions," one, concerning the effects of thunder and lightning at Sampford Courtney in Devonshire, Oct. 7, 1711. 2. ^{No 336,} "An account of the Sunk-islands in the Humber, recovered from the sea." 3. "Remarks on the Plague at ^{p. 528.} Copenhagen in 1711." It was said of him that he understood sixteen languages; but it is certain, that he was ^{No 361.} master of the Greek, Latin, French, High and Low Dutch, ^{p. 1114.} Portugueze, and Italian. Though he was well qualified for employment, he had none, but that of Gentleman-Usher to George Prince of Denmark. After a useful and well-spent life, he died in the year 1724. He was a very pious and good man, and earnest in promoting the advancement of religion, and the interest of true Christianity: for which purpose, he kept a large correspondence abroad. ^{p. 279.}

CHETWODE (KNIGHTLY), a gentleman of good family, and fellow of King's College, Cambridge, is thus noticed in a MS. of Mr. Baker: "Knightley Chetwood, ^{Nichols's} extraordinariè electus, born at Coventry, came into the ^{Select Col-} place of Tho. Brinley; chaplain to the lord Dartmouth; ^{lection of} to the princess of Denmark, and to king James II.; ^{Poems,} prebend of Wells; rector of Broad Rissington, Gloucester- ^{vol. I. p. 29.} shire; and canon of York [Nov. 20, 1688]; nominated ^{Harl. MSS.} bishop of Bristol by king James just before his abdica- ^{7038.} tion; went afterwards chaplain to all the English forces ^{p. 221.} into Holland under the earl of Marlborough 1689; commenced D. D. 1691." The nomination to the see of Bristol was on Bp. Trelawny's translation to Exeter, but king James quitted the kingdom before the election could pass the seals. He was installed dean of Gloucester April 6, 1707; and died, in that station, April 4, 1720.

Dr. Chetwode wrote a "Life of Lord Roscommon," which still remains in MS. in the library of St. John's College, Cambridge, and which furnished Fenton with the particulars he has related of that nobleman; it is said, however, "to be very ill written, full of high-church cant and common-place observations." He was author of a learned "Dissertation prefixed to Dryden's Virgil," in 1697; and of several little poems in the "Select Collection." Dr. Chetwode had an hereditary claim to an ancient English barony, which was fruitlessly prosecuted by his son, who died, at an advanced age, Feb. 17, 1752.

Gent. Mag.

1784,

p. 418.

Concluding
Chapter of
vol. I.

DAVIS (HENRY EDWARDS), son of Mr. John Davis, of Windsor, was born July 11, 1756, and educated at Ealing, Middlesex, whence he removed to Baliol college, Oxon, May 17, 1774, and took his degree about Jan. 1778, as B. A. In the spring of that year he distinguished himself amongst the earliest examiners of some remarkable assertions, and insinuations yet more extraordinary, introduced in the "History of the Decline and Fall of the Roman Empire." So much accurate knowledge, and a judgement so well matured as that "Examination" discovered, has been rarely found at the age of 21. The historian, in his "Vindication," exerted very considerable efforts, though strongly assailed by veterans in literature, to defend himself against his juvenile opponent. Mr. Davis, in his "Reply," manifested no ordinary degree of candour and firmness. Such proofs of learning, sagacity, and zeal for the Christian cause, drew the particular attention of men, eminent by their public station, their talents, and acquired advantages, and still more distinguished by their virtue and piety. In 1780, having entered into full orders, he was established, in a manner peculiarly to his honour, in a fellowship of his college; and, for some time before his death, was tutor; an office which he discharged with solicitude and constancy, too great for the sensibility of his mind and the delicacy of his constitution. A lingering illness removed him from the society of his many estimable friends, and deprived the public of his expected services. Affected by the strongest and tenderest of those motives which endear life and subdue fortitude, he sustained the slow approaches of dissolution, not only resigned, but chearful; supported by the principles of that truth he had well defended. Feb. 10, 1784, without any apparent change between a placid slumber and death, he expired. He was buried at Windsor, which was the place of his birth. He had cultivated a taste for elegant literature, particularly in poetry. Though his voice was not strong, his elocution was distinct, animated, unaffected, and pathetic. The chearfulness and vivacity of his conversation, the warmth and benevolence of his heart, fixed by principle, and animated by sentiment, rendered him, in his private character, alike amiable and worthy of esteem. To the useful repository which furnishes this article, he was an occasional contributor; though perhaps the particulars cannot now be ascertained, except that, in the Magazine for April 1782, p. 181, a letter

signed C. and D. pointed out a very erroneous representation, for such it is presumed it will appear to impartial readers, in a passage of Mr. Gibbon concerning Gennadius. Of this the discovery belongs to Mr. Davis; though in the drawing of it, as the signature imports, a learned friend was concerned.

His merit and abilities have been acknowledged by some of the first men in literature; and his many amiable qualities in private life cannot be more strongly marked than by the regret with which his intimate friends look back upon those days when his presence contributed to their comfort and happiness. It may be added, that, before his publication of the "Examination," he had given several proofs of an early genius; and as in this he resembled some eminent men, so he did also in another respect, being from his infancy of a very tender and delicate constitution. His apprehension was quick, and his judgment correct; and in his application he was indefatigable. Among other virtues, may be reckoned his earnest desire of reconciliation, where any difference separated a person from him, and the greatest eagerness to assist by good offices even his severest opponents. At the university he was called forth to preach upon some public occasions. His destination for the church was followed by these happy consequences, a zeal for religion, and sufficient knowledge to defend it. Of this there remains a convincing proof in his "Examination," an attack ingenious, spirited, and successful, against a writer of great popularity, whose work, however deservedly admired for much valuable matter, was calculated to propagate some very dangerous and insidious notions in the reader. We know not what can give greater credit to Mr. Davis's publication, than the laboured and artful "Vindication" in answer to it; which however, though powerfully recommended by the beauties of the style, leaves full conviction on the mind of the attentive and impartial reader of the necessity and utility of the "Examination;" a performance which attracted the notice of very many learned men, who expressed to the author the most flattering marks of approbation: and, moreover, a Great Personage was pleased to testify his sense of it by a very considerable present; which was given in a manner particularly honourable to Mr. Davis. This account cannot be useless of a person, who by his studies and example contributed to the support of those principles, which alone could sustain him in some of the most afflicting and trying situations of life.

Gent. Mag.
1782,
p. 433.

DEFESCH (WILLIAM), a German, and some time chapel-master at Antwerp, was in his time a respectable professor on the violin, and leader of the band for several seasons at Marybone-gardens. His head was engraved as a frontispiece to some musical compositions published by him; and his name is to be found on many songs and ballads to which he set the tunes for Vauxhall and Marybone-gardens. He died, soon after the year 1750, at the age of 70.

Gent. Mag.
1783,
p. 980.

D'ALEMBERT (Mons.), Secretary to the French academy, &c. &c. one of the ablest mathematicians of the age, died Oct. 27, 1783. What is rather extraordinary, he joined to his profound and truly astonishing skill in the abstract sciences all the accomplishments of an elegant, vivacious, and entertaining writer. He was one of the principal editors of the "Encyclopædia;" and, besides his numerous mathematical works, which will transmit his name to the remotest posterity, though within the reach of very few readers, he has produced seven volumes of "Melanges Littéraires," containing various tracts on different topics. In these productions, learning, genius, and wit, seem to go hand in hand, like the Graces, forming an immortal wreath for the author. It is impossible to bestow a sufficient encomium on his translation of "Excerpta from Tacitus." He has equalled the arduous precision of the original, and attained what a prodigious number of literati before him attempted in different languages without success. He was honoured with the patronage and friendship of several monarchs, a circumstance that could never awake the least symptom of vanity in his untainted heart. The Empress of Russia, wishing to entrust him with the education of the Grand Duke her son, proposed to settle on him 4000*l.* per ann. for life, besides the rank of ambassador extraordinary while he should reside at her court. D'Alembert thanked her Imperial Majesty, but declined her intended favour in modest and submissive terms. This fact is well known, and will ever be recorded as a singular instance of philosophical fortitude, against the incentives of gold and ambition. He was not a moral impostor like Rousseau, who, under the specious gloss of a fantastical wisdom, concealed the most ridiculous pride and intolerable conceit. D'Alembert had not the pedantic parade of virtue, but possessed the actual substance;
and

and while in his intellectual faculties he appeared a superior being, in all his worldly concerns he discovered the meekness of a lamb, and the simplicity of a dove.

DODSWORTH (ROGER), son of Matthew Dodsworth, registrar of York cathedral, and chancellor to abp. Matthews, was born July 24, 1585, at Newton Grange, in the parish of St. Oswald, in Rydale, Yorkshire; died in August 1654; and was buried at Rufford, Lancashire. "of wonderful industry, but less judgement; "always collecting and transcribing, but never published "any thing." Such is the report of him by Wood; who in the first part of it, Mr. Gough observes, drew his own character. "One cannot approach the borders of this county," adds this incomparable Topographer, in his account of "Yorkshire," without paying tribute to the memory of that indefatigable collector of its antiquities, Roger Dodsworth, who undertook and executed a work, which, to the antiquaries of the present age, would have been the stone of Tydides. 122 volumes of his own writing, besides original MSS. which he had obtained from several hands, making all together 162 volumes folio, now lodged in that grand repository of our ancient muniments the Bodleian library, at Oxford, are lasting memorials what this county owes to him, as the two volumes of the "Monasticon" (which, though published under his and Dugdale's names conjointly, were both collected and written totally by him) will immortalize that extensive industry which has laid the whole kingdom under obligation. The patronage of General Fairfax (whose regard to our antiquities, which the rage of his party was so bitter against, should cover his faults from the eyes of antiquaries) preserved this treasure, and bequeathed it to the library where it is now lodged. Fairfax preserved also the fine windows of York cathedral; and when St. Mary's tower, in which were lodged innumerable records both public and private relating to the Northern parts, was blown up during the siege of York, he gave money to the soldiers who could save any scattered papers, many of which are now at Oxford; though Dodsworth had transcribed and abridged the greatest part before. Thomas Tomson, at the hazard of his life, saved out of the rubbish such as were legible; which, after passing through several hands, became the property of Dr. John Burton of York,

Atterbury's
Epistolary
Correspondence,
vol. III.
p. 260.

Brit. Top.
vol. I.
p. 375.

Wood's
Fasti II. 11.
Drake,
p. 575.

being 1868, in thirty bundles. Wallis says, they are in the cathedral library. Fairfax allowed Dodsworth a yearly salary to preserve the inscriptions in Churches.

Archæol.
vol. I.
p. 168.

Fairfax died in 1671; his nephew Henry Fairfax, Dean of Norwich, gave Roger Dodsworth's 160 volumes of collections to the university of Oxford; but the MSS. were not brought thither till 1673, and then in wet weather, when Wood with much difficulty obtained leave of the vice-chancellor to have them brought into the muniment-room in the school-tower, and was a month drying them on the leads. "I never," says Hearne in a transport of antiquarian enthusiasm, "look upon these volumes without the utmost surprize and wonder; and I cannot but bless God that he was pleased out of his infinite goodness and mercy to raise up so pious and diligent a person, that should by his blessing so effectually discover and preserve such a noble treasure of antiquities as is contained in these volumes: most of them written in his own hand, and the genealogical tables, and the notes on them, done with that exquisite care and judgement, that I cannot but think otherwise of this eminent person than the author of the 'Athenæ Oxonienses.' For it plainly appears to me, that his judgement and sagacity were equal to his diligence; and I see no reason to doubt but that, if he had lived to write the antiquities of Yorkshire (as he once designed it), it would have appeared in a very pleasing and entertaining method, and in a proper and elegant style, and set out with all other becoming advantages."

Pref. to
Leland's
Collectanea.

Life by
Dr. Johnson.

DUKE (RICHARD), was bred at Westminster and Cambridge; and Jacob relates, that he was some time tutor to the duke of Richmond. He appears from his writings to have been not ill qualified for poetical compositions; and being conscious of his powers, when he left the university he enlisted himself among the wits. He was the familiar friend of Otway; and was engaged, among other popular names, in the translations of Ovid and Juvenal. In his "Review," though unfinished, are some vigorous lines. His poems are not below mediocrity; nor has Dr. Johnson found much in them to be praised. With the wit he seems to have shared the dissoluteness of the times; for some of his compositions are such as he must have reviewed with detestation in his later days, when he

he published those Sermons which Felton has commended. Perhaps, like some other foolish young men, he rather talked than lived viciously, in an age when he that would be thought a Wit was afraid to say his prayers; and whatever might have been bad in the first part of his life, was surely condemned and reformed by his better judgement. In 1683, being then M. A. and fellow of Trinity College in Cambridge he wrote a poem on the marriage of the Lady Anne with George Prince of Denmark. He took orders; and, being made prebendary of Gloucester, became a proctor in convocation for that church, and chaplain to Queen Anne. In 1710, he was presented by the bishop of Winchester to the wealthy living of Witney in Oxfordshire, which he enjoyed but a few months. Feb. 10, 1710-11, having returned from an entertainment, he was found dead the next morning. His death is mentioned in Swift's "Journal."

EULER (LEONARD) was born at Basil, on the 14th of April 1707; he was the son of Paul Euler, and of Margaret Brucker (of an illustrious family in letters), and spent the first year of his life at the village of Richen, of which place his father was minister. Being intended for the church, his father, who had himself studied under James Bernouilli, taught him mathematics, with a view to their proving the ground-work of his other studies, and in hopes that they would turn out a noble and useful *secondary* occupation; but they were destined to become a principal one; and Euler, assisted and perhaps secretly encouraged by John Bernouilli, who soon discovered that he was to be the greatest scholar he should ever turn out, soon declared his intention of devoting his life to the pursuit; an intention, which the wise father did not thwart, and which the sensible son did not so adhere to, as not to connect with it a more than common improvement in every other kind of useful learning, inasmuch that in his latter days men were wont to wonder how with such a superiority in one branch, he could have been so near eminence in all the rest. Upon the foundation of the Academy of Sciences at St. Petersburg, in 1723, by Catherine I, the two younger Bernouilli had gone thither, promising, when they set out, to endeavour to procure Euler a place in it: they accordingly wrote to him soon after, to apply his mathematics to physiology; he did so, and studied physic under

the best physicians at Basil, but at the same time, i. e. in 1727, published a dissertation on the nature and propagation of sound; and an answer to the question on the masting of ships, which the Academy of Science at Paris judged worthy of the *accessit*. Soon after this, he was called to St. Petersburg, and declared adjutant to the mathematical class in the academy, a class, in which, from the circumstances of the times (Newton, Leibnitz, and so many other immortals having just ceased to live), no easy laurels were to be gathered. Nature, however, who had organized so many mathematical heads at one time, was not yet tired of her miracles; and she added Euler to the number. And, indeed, he was much wanted; the science of the *calculus integralis*, hardly come out of the hands of its creators, was still too near the stage of its infancy not to want to be made more perfect. Mechanics, dynamics, and especially hydrodynamics, and the science of the motion of the heavenly bodies, felt the imperfection. The application of the differential calculus, to them, had been sufficiently successful; but there were difficulties whenever it was necessary to go from the fluxional quantity to the fluent. With regard to the nature and properties of numbers, the writings of Fermat (who had been so successful in them), and together with these all his profound researches, were lost. Engineering and navigation were reduced to vague principles, and were founded on a heap of often contradictory observations, rather than a regular theory. The irregularities in the motions of the celestial bodies, and especially the complication of forces which influence that of the moon, was still the disgrace of geometers. Practical astronomy had still to wrestle with the imperfection of telescopes, insomuch, that it could hardly be said that any rule for making them existed.— Euler turned his eyes to all these objects; he perfected the *calculus integralis*; he was the inventor of a new kind of calculus, that of Sines; he simplified analytical operations; and, aided by these powerful helpmates, and the astonishing facility with which he knew how to subdue expressions the most intractable, he threw a new light on all the branches of the mathematics. But at Catherine's death the academy was threatened with extinction, by men who knew not the connection which arts and sciences have with the happiness of a people. Euler was offered and accepted a Lieutenantcy on board one of the Empress's ships, with the promise of speedy advancement. Luckily things

things changed, and our Doctor-Captain again found his own element, and was named Professor of Natural Philosophy in 1733, in the room of his friend John Bernouilli. The number of memoirs which Euler produced prior to this period is astonishing[A], but what he did in 1735 is almost incredible. An important calculation was to be made, without loss of time; the other academicians had demanded some months to do it. Euler asked three days—in three days he did it; but the fatigue threw him into a fever, and the fever left him not but without the loss of an eye, an admonition, I think, would have made ordinary men more sparing of the other. The great revolution, produced by the discovery of fluxions, had entirely changed the face of mechanics; still, however, there was no compleat work on the science of motion, two or three only excepted, of which Euler felt the insufficiency. He saw, with pain, that the best works on the subject, viz. “Newton’s Principia,” and “Herman’s Phoronomia,” concealed the method by which these great men had come at so many wonderful discoveries, under a synthetic veil. In order to lift this up, Euler employed all the resources of that analysis which had served him so well on so many other occasions; and so uniting his own discoveries to those of other geometers, had them published by the academy in 1736. To say that clearness, precision, and order, are the characters of this work, would be barely to say, that it is, what without these qualities no work can be, classical of its kind. It placed Euler in the rank of the first geometricians then existing, and this at a time when John Bernouilli was still living. Such labours demanded some relaxation; the only one which Euler admitted was music, but even to this he could not go without the spirit of geometry went there with him. They produced together the essay on a new theory of music, which was published in 1739, but not very well received, probably, because it contains too much geometry for a musician, and too much music for a geometrician. Independently, however, of the theory, which is built on Pythagorean principles, there are many things in it which may be of service, both to the composer, and maker of Instruments. The doctrine, likewise, of the *genera* and the modes of

[A] On the theory of the more remarkable curves—the nature of numbers and series—the calculus integrabilis—the movement of the celestial bodies—the attraction of spheroidical-elliptical bodies—the famous solution of the isoperimetrical problem—and an infinity of other objects, the hundredth part of which would have made an ordinary man illustrious.

music is here cleared up with all the clearness and precision which mark the works of Euler. In 1740, his genius was again called forth by the academy of Paris (who, in 1738, had adjudged the prize to his paper on the nature and properties of fire) to discuss the question of the tides, an important question, but which demanded a frightful number of calculations, and an entire new system of the world. This prize Euler did not gain alone; but he divided it with Maclaurin and D. Bernouilli, forming with them a triumvirate of candidates, which the altars of science had not often beheld. The agreement of the several memoirs of Euler and Bernouilli, on this occasion, is very remarkable. Though the one philosopher had set out on the principle of admitting vortices, which the other rejected, they not only arrived at the same end of the journey, but met several times on the road; for instance, in the determination of the tides under the frozen zone. Philosophy, indeed, led these two great men by two different paths; Bernouilli, who had more patience than his friend, sanctioned every physical hypothesis he was obliged to make by painful and laborious experiment. These Euler's impetuous genius scorned; and, though his natural sagacity did not always supply the loss, he made amends by his superiority in analysis, as often as there was any occasion to simplify expressions, to adapt them to practice, and to recognize, by final formulæ, the nature of the result. In 1741, Euler received some very advantageous propositions from Frederic the second (who had just ascended the Prussian throne), to go and assist him in forming an academy of sciences, out of the wrecks of the Royal Society founded by Leibnitz. With these offers the tottering state of the St. Petersburg academy under the regency made it necessary for our philosopher to comply. He accordingly illumined the last volume of the "*Mélanges de Berlin*" with five essays, which are, perhaps, the best things in it, and contributed largely to the academical volumes, the first of which was published in 1744. No part of his multifarious labours is, perhaps, a more wonderful proof of the extensiveness and facility of his genius, than what he executed at Berlin, at a time when he contrived that the Petersburg acts should not suffer from the loss of him. In 1744, Euler published a complete treatise of isoperimetrical curves. The same year beheld the theory of the motions of the planets and comets; the well-known theory of magnetism, which gained the Paris prize; and the much-amended translation of Robins's

"Treatise

“Treatise on Gunnery.” In 1746, his “Theory of Light and Colours” overturned Newton’s “System of Emanations;” as did another work, the, at that time triumphant, “Monads of Wolfe and Leibnitz.” And now navigation was the only branch of useful knowledge, for which the labours of analysis and geometry had done nothing. The hydrographical part alone, and that which relates to the direction of the course of ships, had been treated by geometers conjointly with nautical astronomy. Euler was the first who conceived and executed the project of making this a complete science. A memoir on the motion of floating bodies, communicated to the academy of St. Petersburg in 1735, by M. le Croix, was what gave him the first idea. His researches on the equilibrium of ships furnished him with the means of bringing the stability to a determined measure. His success encouraged him to go on, and produced the great work which the academy published in 1749, in which we find, in systematic order, the most sublime things in the theory of the equilibrium and motion of floating bodies, and on the existence of fluids; this was followed by a second part, which left nothing to be desired on the subject, except the turning it into a language easy of access, and divesting it of the calculations which prevented its being of general use. Accordingly, in 1773, from a conversation with Admiral Knowles, and other assistance, out of the “Scientia Navalis,” 2 vols. 4to. was produced, the “Theorie complete de la Construction et de la Manœuvre des Vaisseaux.” This work was instantly translated into all languages, and the author received a present of 6000 livres from the French king: he had before had 300 l. from the English parliament, for the theorems, by the assistance of which Meyer made his lunar tables.

And now it was time to collect, into one systematical and continued work, all the important discoveries on the infinitesimal analysis, which Euler had been making for 30 years, and which lay dispersed in the memoirs of the different academies. This, accordingly, our professor set about; but he prepared the way by an elementary work, containing all the previous requisites for this study. This is called “An Introduction to the analysis of infinitesimals,” and is a work in which the author has exhausted all the doctrine of functions, whether algebraical or transcendental, by shewing their transformation, their resolution, and their development. This introduction was soon followed

followed by the author's several lessons on the "calculus" "integralis" and "differentialis." Having engaged himself to Count Orlov, to furnish the academy with papers sufficient to fill their volumes for twenty years after his death, our philosopher is likely to keep his word, having presented seventy papers, through Mr. Goloskin, in the course of his life, and left two hundred and fifty more behind him; nor is there one of these but what contains a discovery, or something that may lead to one. The most ancient of these memoirs form the collection this year published, under the title of "*Opuscula Analytica*." Such was Mr. Euler's labours, and these his titles to immortality! His memory shall endure till Science herself is no more! Few men of letters have written so much as Mr. Euler; no geometrician has ever embraced so many objects at one time, or has equalled him, either in the variety or magnitude of his discoveries. When we reflect on the good such men do their fellow-creatures, we cannot help indulging a wish (vain, alas! as it is) for their illustrious course to be prolonged beyond the term allotted to mankind. Euler's, though it has had an end, was a very long and a very honourable one; and it affords us some consolation for his loss, to think that he ran it exempt from the ordinary consequences of extraordinary application, and that his last labours abounded in proofs of that vigour of understanding, which marked his early day, and which he preserved to his end. Some swimmings in the head, which seized him on the first days of September 1783, did not prevent his laying hold of a few facts, which reached him through the channel of the public papers, to calculate the motions of the aerostatical globes; and he even compassed a very difficult integration, which the calculation had engaged him in [B]. But the decree was gone forth: on the 7th of September he talked with Mr. Lexell, who had come to dine with him, of the new planet, and discoursed with him upon other subjects, with his usual penetration. He was playing with one of his grand-children at tea-time, when he was seized with an apoplectic fit. "I am dying," said he before he lost his senses; and he ended his glorious life a few hours after, aged seventy-six years, five months, and three days. His

[B] This reminds us of the illustrious Boerhaave, who kept feeling his pulse the morning of his death, to see whether it would beat till a book he was eager to see was published, read the

book, and said, "Now the business of 'life is over.'"—Such men seem not to die, but to be translated to the place where they resume their occupations.

latter

latter days were tranquil and serene. A few infirmities excepted, which are the inevitable lot of an advanced age, he enjoyed a share of health, which allowed him to give to repose. Euler possessed, to a great degree, what is commonly called erudition; he had read all the Latin classics; was perfect master of ancient mathematical literature, and had the history of all ages, and all nations, even to the minutest facts, ever present to his mind. Besides this, he knew much more of physic, botany, and chemistry, than what one would expect, from any man who had not made these sciences his peculiar occupation. "I have seen," says Mr. Fufs, "strangers go from him with a kind of surprize mixed with admiration; they could not conceive how a man, who, for half a century, had seemed taken up in making and publishing discoveries in natural philosophy and mathematics, could have found means to preserve so much knowledge, that seemed useless to himself, and foreign to the studies he was engaged in. This was the effect of a happy memory, that loses nothing of what has ever been entrusted to it; nor was it a wonder that the man who was able to repeat the whole *Æneis*, and to point out to his hearers the first and last verses of every page of his own edition of it, should not have lost what he had learned, at an age when the impressions made upon us are the strongest [c]. Nothing equals the ease with which, without expressing the least degree of ill-humour, he could quit his abstruse meditations, and give himself up to the general amusements of society. The art of not appearing wise above one's fellows, of descending to the level of those with whom one lives, is too rare in these days not to make it a merit in Euler to have possessed it. A temper ever equal, a natural and easy cheerfulness, a species of satirical wit, tempered with urbane humanity, the art of telling a story archly, and with simplicity, made his conversation generally sought after. The great fund of vivacity, which he had at all times possessed, and without which, indeed, the activity which we have just been admiring could

[c] "Another proof of the strength of his memory and imagination deserves to be related. Being engaged in teaching his grandchildren geometry and algebra, and obliged, in consequence, to initiate them in the extraction of roots; he was obliged to give them numbers,

which should be the powers of other numbers; these he used to make in his head; and one night, not being able to sleep, he calculated the six first powers of all the numbers above twenty, and, to our great astonishment, repeated them to us several days after."

“ not have existed, carried him sometimes away, and he
 “ was apt to grow warm; but his anger left him as quickly
 “ as it came on, and there never has existed a man to
 “ whom he bore malice. He possessed a precious fund of
 “ rectitude and probity. The sworn enemy of injustice,
 “ whenever or by whomsoever committed, he used to
 “ censure and attack it, without the least attention to the
 “ rank or riches of the offender.—Recent examples of this
 “ are in the recollection of all who hear me. As he was
 “ filled with respect for religion, his piety was sincere, and
 “ his devotion full of fervour.—He went through all his
 “ Christian duties with the greatest attention. Euler loved
 “ all mankind, and if he ever felt a motion of indignation,
 “ it was against the enemy of religion, particularly against
 “ the declared apostles of infidelity. He defended revela-
 “ tion against the objections of these men, in a work
 “ published at Berlin, in 1747.

“ He was a good husband, a good father, a good
 “ friend, a good citizen, a good member of private
 “ society!

“ Euler was twice married, and had thirteen children,
 “ four of whom only have survived him. The eldest son
 “ is well known as his father’s assistant and successor; the
 “ second is physician to the Empress; and the third is a
 “ Lieutenant-Colonel of artillery, and director of the
 “ armory at Sesterbeck. The daughter married Major Bell.
 “ From these children he had 38 grandchildren, 26 of
 “ whom are still alive. Never have I been present at a
 “ more touching sight than that exhibited by this venerable
 “ old man, surrounded, like a patriarch, by his numerous
 “ offspring, all attentive to make his old age agreeable,
 “ and enliven the remainder of his days, by every
 “ species of kind solicitude and care. It would be vain,
 “ Madam, and Sirs, for me to attempt to describe to you
 “ these touching scenes of domestic felicity; several of ye
 “ have yourselves been eye-witnesses of them; ye, espe-
 “ cially, gentlemen, who make it your boast to have had
 “ him for your master. Here we stand, five of us in
 “ number! has there ever existed a man of letters, who
 “ could glory himself in having seen so many of his scho-
 “ lars the members of so learned a society [c]? Why is
 “ not

[c] “ Properly speaking, there are eight members of the academy who were instructed by Mr. Euler, to wit, Mr. J. A. Euler, Kotelnikow, Roumoufsky,

"not it given us to testify to the world at large the tender and eternal affection we all of us feel for him, both as a master and a man? an affection but faintly portrayed in the feeble drawing I have been able to make of his numerous excellences. Weep, then, over him, with the sciences, who owe him so much; with the academy, who never yet suffered so great a loss; with his family, of which he was the glory and the support. My tears shall mingle with yours, and the remembrance of the benefits I personally received be ever present to my mind."

The catalogue of his works in the printed edition follows, and make 50 pages, 14 of which contain the MS. works.—The printed ones consist of works printed separately, and works to be found in the several Petersburg acts, in 38 volumes, (from 6 to 10 papers in each volume)—in the Paris acts—in 26 volumes of the "Berlin acts" (about 5 papers to each volume);—in the "Acta Eruditorum," in two volumes;—in the "Miscellanea Taurinensia;—in vol. IX. of the society of Ulyssingue—in the "Ephemerides de Berlin;" and in the "Memoires de la Société Œconomique for 1766."

mousky, Krafts, Lexell, Inschodfow, Golovin and myself, but three were abroad when I spoke.

"O, my dear friends, and brothers, from whose eyes I beheld the tear of sensibility drop fast as I was reading this address, which my heart had dictated to me, on that day I could only

grasp your hands, for grief had entirely bereft me of my voice; but I shall never forget this token of your sincere affliction, and it gives me pleasure to do this public justice to the love ye then shewed towards our dear and incomparable master."

FANCOURT (SAMUEL), a native of the West of England, was, at the beginning of the present century, pastor of a congregation of Protestant Dissenters in Salisbury, where he had a number of pupils for near 20 years. Whether he had not first a congregation in some town of less note in the West, we are not able to say. Thus much is certain, that professing a creed very different from the opinions of Calvin, as appears by his numerous publications [A], he incurred the displeasure of those zealous Calvinists who, whether right or wrong in their orthodox tenets, disgraced the common Christianity by their practice. Among our author's antagonists were, a Mr. Morgan, a Mr. Norman, a Mr. Bliss, a Mr. Millar, and a Mr. Eliot. The Establishment and the Dissenters had an equal share

Gent. Mag.
1784.
p. 273.

[A] His publications, as collected from the Catalogue of his Circulating Library, in 2 vols. 8vo. 1748, where they are ranged in chronological order, are enumerated in Gent. Mag. 1784, p. 274.

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in the controversy; which turned on the divine pre-science, the freedom of the human will, the greatness of the divine love, the doctrine of reprobation.

Driven from a comfortable settlement to the great metropolis, where he acquired no new one as a teacher, Mr. Fancourt, about the year 1740 or 1745, set on foot the first circulating library for gentlemen and ladies, at a subscription of a guinea a year for reading; but in 1748 extended to a guinea in all, for the purchase of a better library, half to be paid at the time of subscribing, the other half at the delivery of a new catalogue then in the press, and twelve-pence a quarter beside, to begin from Michaelmas 1745, to the then librarian. Subscriptions were to be paid without further charge to the proprietors, but to pay only from the time of subscribing; out of which quarterly payments were to be deducted the rent of the rooms to receive the books and accommodate subscribers, a salary to the librarian to keep an open account, and to circulate the books; a stock to buy new books and duplicates as there was occasion; the expence of providing catalogues, and drawing up writings for settling the trust. This trust was to be vested in 12 or 13 persons chosen by ballot out of the body of proprietors; and the proposer, Mr. Fancourt himself, was to be the first librarian, and to continue so as long as he discharged his office with diligence and fidelity. Every single subscription entitled the subscriber to one book and one pamphlet at a time, to be changed *ad libitum* for others, and kept *ad libitum*, if not wanted by other subscribers. Mr. Fancourt advertised himself in these proposals as a teacher of Latin, to read, write, and speak it with fluency in a year's time or less, at twelve guineas a year, one guinea a month, or twelve pence an hour, allowing five or six hours in a week. There never was a scheme set on foot for the benefit of the public, on which that public did not think themselves authorized to criticize and interfere into a degree of impertinence. The great hypercritic of Mr. Fancourt's design was the late Dr. C. Mortimer. Not to trace the poor librarian through every shifting of his quarters, he fixed at last at the corner of one of the streets in the Strand, where encumbered with a helpless and sick wife, turned out of fashion and out-planned by a variety of imitators, and entangled with a variety of plans, not one of which could extricate him from his perplexities, though with superficial subscribers, who sought their own accommo-

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dation more than his advantage or relief, this good man, who may be said to have first circulated knowledge among us, now hackneyed by innumerable monthly publications, abridgements, and beauties, almost beyond the bounds of the largest public library to contain, sunk under a load of debt, unmerited reproach, and a failure of his faculties, brought on by the decay of age, precipitated by misfortunes. His library became the property of creditors, and he retired in humble poverty to Hoxton-square, where so many of his brethren live in affluence, and some of them relieved his necessities, till he closed a life of usefulness in his 90th year, June 8, 1768. As a preacher, though neither what is now called popular, nor pastor of a London congregation, the writer of this article remembers to have heard him with pleasure, when engaged to fill up those vacancies which were occasioned by accident, or the restless ambition of the pastor of a congregation not many miles from town; and he will ever regret how few imitators the manly eloquence and reasoning of Mr. Fancourt have in this giddy age, when so few preachers of every denomination take pains in their compositions or delivery.

FOSTER (JOHN), an excellent classic scholar, was born in 1731, at Windsor, the propinquity of which to Eton was fortunately for him the motive for sending him to that college for his education, where, at a very early age, he manifested great abilities, and, in an uncommon manner, baffled all the hardships which other boys in their progress usually encounter. He, however, had two considerable advantages; the first, being received as a pupil by the late Rev. Septimius Plumptree, then one of the assistants; and the second, that he was noticed by the reverend and very learned Dr. John Burton, vice-provost of Eton; by the abilities of the former in the Greek language, and of the latter in the Hebrew, Mr. Foster profited exceedingly. It was a matter highly pleasing to them, that they did not throw their seed on a barren soil; whatever instruction he received, he cultivated incessantly; and it is but justice to add, he in a great measure excelled his contemporaries. His learning and his sobriety recommended him to many friends while he continued at Eton, which was till 1748, when he was elected at King's College in Cambridge; a college to which, as Mr. Pote observes in his advertisement to his "Registrum Regale," Eton annually sendeth forth her ripe fruit. Mr. Foster here improved

Gent. Mag.
1783,
p. 1005.

proved himself under the late provost Dr. Wm. George, a Grecian and a scholar. At the expiration of three years he there (as usual) became a fellow, and shortly afterwards was sent for to Eton by the late Dr. Edward Barnard, to be one of his assistants. Great honour was sure to attend Mr. Foster by this summons, for no man distinguished better, or could form a stronger judgement of his abilities and capacity, than Dr. Barnard: and such was his attention to the school, that he made it his primary consideration, that it should be supplied with assistants the most capable and the most deserving. Dr. Barnard not only chose with judgement, but managed with delicacy. There was a pleasantry in his conversation, which led to the point, and rendered the detestable practice of flagellation almost unnecessary. Dr. Barnard could rally the affections of his scholars in a most peculiar manner. He excited love, and he could impress fear, with wonderful management. Boys that would have been hardened by the infliction of punishment cringed from his rebuke; the smarts would wear off, but his reprobation never could. The sons of the first nobility were committed to his care, who afterwards made the greatest figure in the world; by a mere knowledge of the classics they could not have done so; but the Doctor in their early days worked upon their feelings. There was a dignity in his manner, a certain greatness in his mode, which excited, whilst it instilled, the principles of a gentleman. It is to be observed, Dr. Barnard had not ploughed through the inferior offices of assistant and under-master [A]; he came at once fresh to the business, and, delighted with the situation, his mind was given to the duties of his office; he worked by persuasion, and he cer-

[A] "This (says the ingenious writer, who is quoted more at large p. 671), I cannot admit as an advantage to one master or a prejudice to the other: Dr. Barnard's not having been an assistant, and Dr. Foster's having passed through that customary gradation. The late master of Harrow, Dr. Sumner, so elegantly celebrated by his pupil Sir William Jones, was an assistant master of Eton. So was the present very learned and able master, who so well sustains the honour of that rising colony. The office of an assistant master of Eton is very improperly called a dudgey: the teachers of the lowest class (though Dr. Foster was from the first a master

in the upper school) necessarily instruct, in the intervals between school hours, pupils of the highest; so that the difference is rather in honours and emoluments, than in the abilities required, or the liberality of the employment. Nor is passing through subordinate ranks ever thought to diminish the usefulness or authority of those who are to preside, as they may the better acquire experience and a knowledge of the subjects of their future government. His exertions cost him dear, and certainly exhausted the vigour of his health, and cut short the expectation of a life endeared to literature, and of solid merit."

tainly had a great acquaintance with men and manners. The little distractions which disturb the school now and then were less frequent in his time than since [B]; he restrained the rebellious ardour by such a strain of nervous eloquence, as defeated it at its dawn; in short, few masters, except the great Dr. Snape, exceeded him in politeness, in management, in delicacy, or in attention. At the resignation of this great master, which happened Oct. 25, 1765, being chosen provost on the death of Dr. Sleech, he exerted his whole interest for Dr. Foster to succeed him in the mastership, and by his weight in the college he carried his point. But it did not prove fortunate for his successor, or for the seminary [c]; the temper, the manner, the persuasion,

[B] "It is an error (says the writer already cited) that the disturbances at Eton were insignificant in the time of his predecessor: one of the greatest that ever happened in my time (and I went from the lowest seat in the school very nearly through it) took place under Dr. Barnard: and Dr. Foster was left in the situation of contending against a settled evil, of which the ferment was hardly suppressed:

— incedens per ignes

Suppositos cineri doloso.

The high and deserved celebrity of the school, and the reputation of Dr. Barnard, had immensely filled it: and families of the first rank and fortune gave it even more than usual preference. Sons of such families, in the fervour of youth, the pride of expectation, the ebriety of domestic indulgence, could not bear discipline, nor could such circumstances endure either the evil or the remedy. Absurd exceptions respecting his birth and the business of his father (who was a man, as I have heard and could partly judge, of strong natural understanding) were cherished; and as similar prejudices have operated in the highest instances, not to have been born a gentleman was supposed to imply want of liberality of manners.

[c] The substance of this article, having been originally printed in the Gentleman's Magazine, 1783, p. 1005, produced some excellent remarks on these two celebrated scholars, from a gentleman who had "the honour and happiness to be educated under both." So much of this letter

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as is confined to the character of Dr. Foster, shall here be transcribed; referring our reader to the original article for a parallel between the two excellent masters. "Just to his own talents, and faithful to the institution of which he sustained the dignity, Dr. Foster exerted himself by discipline, by reward, by liberal and impartial commendation, to diffuse the splendor of Grecian glory in an age which gave but too many marks of declining taste and vitiated manners. With the classics of our own age and country, he was perhaps not so familiar as his distinguished predecessor; though Shakspeare, Milton, Akenfide, and that truly classical poem on Cyder, our "English Georgic," were not unfrequently introduced, to illustrate similar passages of antiquity, or notice the conformity of kindred genius. Many judicious observations, happily insinuating the principles of a correct and pure taste, and animating to a love of virtue, were suggested daily by Dr. Foster. His favourite, above all productions of the Roman poetry, was the "Georgics," though, in a detached view, he considered many of those parts of Lucretius where the philosopher drops his Epicurean subtleties and soars into the poet, as perfect models in diction and sentimental harmony. He had much esteem for the nervous character and originality of manner of Plautus; but above all was his delight in the simply and sweetly great, the sublime, the ardently patriotic Demosthenes. The force of invention, the chastity of diction, the skill and energy of argument,

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suasion, the politeness, the knowledge of the world, which Dr. Barnard so eminently displayed, did not appear in his successor. His learning justly entitled him; but learning is not the sole ingredient to constitute the master of such a school; more, much more, is required. And Dr. Foster appeared to a greater disadvantage, immediately succeeding so great a man. Nor could he long support himself in his situation; his passions undermined his health, and, notwithstanding his abilities as a scholar, his government was defective, his authority insufficient, and he judged it best to resign, that he might not destroy a fabric which he found himself unequal to support. He wisely chose to withdraw himself, rather than to suffer a foundation, to which he was under so great obligations, to be

the powers of composition, the divine enthusiasm of that noblest and most perfect of orators, he felt, he analysed, he represented, in a manner suitable to his strong and acute discrimination, his consummate knowledge of the language, and his true sensibility. He was, indeed, a lover of truth, virtue, and freedom: the glorious resistance of the Corsicans, and whatever in modern or ancient history could cherish the flame of social duty, the sense of unbending rectitude, openness and simplicity of manners, he was fond of impressing on our minds, and suggesting for our exercises. I speak not as if this were his exclusive praise: others before and since will have their merited portion: but I think it hardly possible that his zeal in these great points of education can be more than equalled, or his judgement excelled. His memory was great, and, joined with a clear and firm intellect, prevented any embarrassment in his ideas from the immensity of his reading. He was a strict and equal disciplinarian; mild to natural infirmity, which he pitied and screened from the ridicule of youthful companions of quicker parts. Instances have been known of his discovery of talents under unpromising appearances, and giving to such minds the cultivation adapted to differences of temper so peculiarly nice and latent. Severe against all immorality, he was inexorable in his rigour against the fatal meanness of a lie; not fond of the ludicrous, though not insensible to humour. Some may recollect an instance of his commending the ingenuity of a burlesque exercise composed on a seri-

ous theme, but at the same time, with Spartan exactness, punishing the fault of having substituted the ridiculous for the useful. He was nearly of the same opinion with Blackwell on the style of the New Testament, at least so far as to vindicate many expressions by the best authority that have been hastily suspected of barbarisms. Of the divine morality of those sacred writings, and the advantage of an unmixed authoritative system of morals, he was a strenuous asserter. He distributed many books as encouragements to the proficiency of his scholars. These were many of them very beautiful and of excellent editions; and though possibly the greater part of them fell amongst those who may not make the highest figure in the world, as industry and exertion often move in a less conspicuous sphere, I believe there are gentlemen now high in public life, one particularly, who can remember with pleasure these honourable trophies. If his knowledge of the world was not remarkable; if it was not his temper to break forth in vivid and pungent sallies of formidable wit; if he wanted some of those exterior advantages of deportment which boys do not usually learn at school, if their master should happen to possess them, and without which, should they never be acquired, society may be enriched with truer and more lasting ornaments, he had simplicity, a composed self-possessing gravity, and in his heart a source of unaffected benevolence, which never failed to attract the love and esteem of those who are touched by the emanations of goodness."

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ruined. Dr. Foster however did not retire unrewarded; his Majesty, on the death of Dr. Sumner in 1772, bestowed on him a canonry of Windfor. But this he did not long enjoy; his health carried him to the German Spa, where he died in September the year following; and where his remains were interred, but afterwards removed to Windfor, and re-deposited near those of his father, who had been mayor of the corporation.

The following epitaph, composed by himself, is to be seen on a neat tomb erected in the church-yard of that place:

“ Hic jaceo

JOHANNES FOSTER, S. T. P.

Vindesoriæ natus anno Domini 1731;

Obiit anno 1773.

Literas, quarum rudimenta Etonæ hauseram,
Cantabrigiæ in Coll. Regali excolui,
Etonæ postea docui.

Qui fuerim ex hoc marmore cognosces,

Qualis vero, cognosces alicubi;

Eo scilicet supremo tempore,

Quo egomet, qualis et ut fueris, cognoscant.

Abi viator, et fac sedulo

Ut ibidem bonus ipse tunc appareas.”

Dr. Foster published “ An Essay on the different Nature
“ of Accent and Quantity, with their Use and Application
“ in the Pronunciation of the English, Latin, and Greek
“ Languages; containing, an Account and Explanation
“ of the Ancient Tones, and a Defence of the present
“ System of Greek Accentual Marks, against the Objections
“ of Isaac Vossius, Henninius Sarpedonius, Dr. Gally,
“ and others.” In this learned Essay, which sufficiently ex-
alted his character as a scholar, not only Bentleian
acuteness and variety of learning are conspicuous, but
justness of composition, elegance with spirit, and ingenuous
and exemplary candour. It was printed for Mr. Pote in
1762. Divers exercises of the Doctor’s are extant in MS.
which also do him peculiar honour.

FRANKLIN (THOMAS), D.D. chaplain in ordi- Gent. Mag.
1784,
p. 238.
nary to his Majesty, was the son of Richard Franklin,
well known as the printer of an anti-ministerial paper
called “ The Craftsman,” in the conduct of which he re-
ceived great assistance from Lord Bolingbroke, Mr. Pulte-

ney, and other excellent writers, who then opposed Sir Robert Walpole's measures. By the advice of the second of these gentlemen, young Franklyn was devoted to the church, with a promise of being provided for by the patriot, who afterwards forgot his undertaking, and entirely neglected him. He was educated at Westminster-school, from whence he went to the university of Cambridge, where he became fellow of Trinity College, and was some time Greek professor. In Dec. 1758, he was instituted vicar of Ware and Thundridge, which, with the lectureship of St. Paul, Covent-Garden, and a chapel in Queen-street, were all the preferments he held till he obtained the rectory of Braisted in Kent. This gentleman was possessed of no inconsiderable share of learning and poetical abilities, and was long a favourite in the literary world. His translations of Phalaris, Sophocles, and Lucian, equally evince his learning and his genius, as they are not more distinguished for fidelity in the version, than congeniality with the spirit of the admirable originals. Dr. Franklyn, like Mr. Foote, suffered a translation from the French to be printed in his name; but the "Orestes" and "Electra" are supposed to be all that were really by him. It was a translation of Voltaire's Works, to which also Dr. Smollett's name appears. His own dramatic compositions, of which the principal are the tragedies of "The Earl of Warwick" and "Matilda," are universally known, and deservedly esteemed by the public; so that his death, which happened March 15, 1784, may be considered as a loss to the republic of letters.

Gent. Mag.
1783,
p. 1063.

FURNEAUX (PHILIP), D.D. was born of reputable though not opulent parents, at Totness, in the county of Devon, about the latter end of Dec. 1726; had his grammar learning in the free-school of that town, first under the care of the rev. Mr. Rowe, and afterwards under the rev. Mr. Wills, at the same time with the late learned Dr. Kennicott, who was a few years a senior, and between whom there was in their youth a great intimacy and friendship formed, which continued through life. From Totness Dr. Furneaux came to London, to finish his education (in the expence of which he was assisted by an exhibition from the trustees of Coward's will), and studied under Mr. John Eames two years, and after Mr. Eames's decease three years more under Dr. David Jennings, completing

pleting his academical studies in 1746. He was soon after chosen assistant to the rev. Mr. Henry Read, at the meeting-house in St. Thomas's, and, in conjunction with the rev. Mr. Prior, joint Sunday evening lecturer at Salters-Hall, in the room of the rev. Mr. Pickering. In Sept. 1753, he succeeded the rev. Mr. Moses Lowman, as pastor of the dissenting congregation at Clapham in Surrey, which he raised to one of the most opulent and considerable amongst the Protestant Dissenters. He remained in that service upwards of 23 years, but was deprived of his capacity of usefulness in the year 1777, by the loss of his mental powers, under which deplorable malady (which we are well assured was derived from his family [A], and not from too close application to his studies) he continued to the time of his decease. A very handsome subscription of 100 l. a year was kept up by the principal members of his church and their friends; and Earl Mansfield was a handsome contributor. His library was also sold for his benefit, 1780, by Leigh and Sotheby. In 1770, or 1771, he published "Seven Letters to the hon. Mr. Justice Blackstone, concerning his Exposition of the Act of Toleration," to the 2d edition of which was subjoined the celebrated speech of Lord Mansfield in the cause between the city and Dissenters of the house of lords, and which Dr. Furneaux wrote from memory; but it was so correct as to receive the approbation of his lordship, who had no notes on that occasion. In 1773, he also published an "Essay on Toleration," with a particular view to an application which had then lately been made by the Dissenting ministers to parliament, for relief in the affair of subscription, without success, but which by a subsequent act they have obtained. These tracts were his only publications, some single sermons excepted. He was a man of great abilities, natural and acquired; and, as his talents were always communicable to his friends for their improvement or entertainment, his unhappy seclusion from the world was to them an irreparable loss, as they trust his removal from it, which happened Nov. 23, 1783, is to himself an everlasting gain.

[A] His sister died in the same melancholy circumstance some years ago.

GEDDES (JAMES), the eldest son of an old and respected family in the shire of Tweedale in Scotland, born about 1710, received the first rudiments of learning in his father's family, under the direction of private tutors. His

genius was quick, and he took great pleasure in reading, so that he soon made considerable progress in the learned languages, and the elements of philosophy. As soon as he understood Latin and Greek, he entered with remarkable spirit into the sentiments of the ancient writers, and discovered an ardent desire for a more intimate acquaintance with them. He afterwards studied the different branches of philosophy at the university of Edinburgh, and particularly applied to mathematical learning, in which he made uncommon proficiency, under the tuition of the late learned M^r Clairin. After he had acquired a competent knowledge of philosophy, his thoughts were turned to the law, which he proposed to make the peculiar study and profession of his life. After the usual course of preparatory study for this employment, he was admitted advocate, and practised at the bar for several years with growing reputation; but he did not arrive to the greatest eminence in his profession, as he was cut off by a lingering consumption before he was forty years of age. His character was amiable and worthy in all respects. He retained through his whole life that keen relish for ancient literature, which he had imbibed in his youth: and what time he could spare from the duties of his profession, and the necessary affairs of his family, was devoted to the study of the ancients, poets, philosophers, and historians. The fruit of these studies was “An Essay on the Composition, and Manner of Writing of the Antients, particularly Plato, Glasgow, 1748,” 8vo. He left papers sufficient to make another volume, but whether they have since been published or not, we are not uncertain.

From the Sermon at his Funeral, by Mr. Rippon; and the communications of his executors.

GIFFORD (ANDREW), D. D. son of Emanuel [A], and grandson of Andrew [B] Gifford, was born Aug. 17, 1700; and educated at Tewksbury, in Gloucestershire, under

[A] Born Nov. 7, 1641. He was an eminent Baptist minister at the Pithay meeting, Bristol. Of his useful labours, and various persecutions, a large account is given in the third volume of Crosby's “History of the Baptists.” He died on his birth-day, in 1724, at the age of 80.

[B] Born April 23, 1673. His character, as well as that of his wife, may be learned by the following inscription on his grave-stone in the Baptist burying ground at Bristol:

“Here lieth all that was mortal of
“a faithful and wise servant of Christ,
“Emanuel, son of that truly apostoli-
“cal man of God, Andrew Gifford;
“with whom, in his youth, he first
“suffered and then laboured xviii
“years in the vineyard; and not long
“after him was, according to his wish,
“suddenly called to receive his hire,
“in the fifty-first year of his age;
“October 4, 1724. Here also sleep
“the remains of his beloved wife
“Eleanor, the survivor of all the suf-
“ferers

under the rev. Mr. Jones, author of the "History of the Canon of Scripture;" whose seminary was deservedly in high repute, and produced, amongst many shining men, the late learned and respectable Abp. Secker, Bp. Butler, and Dr. Chandler. Mr. Gifford finished his studies under the famous Dr. Ward, who, in a very sensible and instructive letter, dated June 6, 1723, to the rev. Emanuel Gifford, gives this honourable testimonial concerning his pupil, "I have the pleasure to tell you, that since your son has been with me, he has pursued his studies with great application, and in my apprehension to good advantage." He was baptized, joined to his father's church at Bristol, and dismissed thence to the Baptist Church Meeting in Devonshire-square, London, some time before July 23, 1723. In 1725, the people at Nottingham enjoyed his labours, perhaps the very first of them; at this time he was very popular, as appears by the cautions given him in the letters of his worthy friend the rev. Mr. Noble of Bristol, written at that time. Afterwards he was invited to London, and was ordained, Feb. 5, 1729-30. In the first parts of his ministry, it was his practice to write, and (it is believed) to read, a considerable part of his sermons; but afterwards, when his abilities were enlarged, and his sphere of action became more extensive, he delivered his previous meditations without notes; and, upon the whole, thought, after many years experience, that this was the best method of preaching. His intimacy with Sir Richard Ellys, bart. the learned author of "Fortuita Sacra," consisting of critical notes upon certain texts of scripture, commenced about 1731, when he became his chaplain, taking the lead in family worship, especially in morning and evening prayer. Sir Richard, who was one of the heartiest friends Mr. Gifford ever had amongst the Protestant Dissenters, continued him in his office till his death, and his lady did so afterwards, making him an annual present of forty guineas, till about the year 1745, when she was married again. A sermon of his, preached and printed in the year 1734, occasioned by the High Wind in 1703, is very respectfully dedicated to this great and good man. In 1754, he was presented with a Diploma, creating him D.D. (from the Marischal

"ferers in Newgate, in the last century, for the sake of a good conscience: eminent for piety, industry, prudence, patience, and meekness.

"is that people whose God is the Lord! with which words, she calmly bid adieu to time, Feb. 24, 1738, in the seventy-sixth year of her pilgrimage."

"These died in the faith. Happy

X x 4

College

College at Aberdeen, whence Dr. Gill received his about six years before.) He had a particular delight in antiquities. It is said that his own private collection of coins, which was one of the most curious in Britain, was purchased by the late king George II. as an addition to his own cabinet; and that a thorough acquaintance with ancient coins and manuscripts was his forte. His fitness for his station, and his being a member of the Society of Antiquaries, were the occasion; but the personal friendship of Lord Chancellor Hardwicke, Archbishop Herring, the Speaker Onslow, and his unshaken patron Sir Richard Ellys, were the cause, under providence, of his being appointed Assistant Librarian at the British Museum in 1757. He was remarkably suited to this post [c]. Here his opportunities for improvement were very much enlarged, and, having a talent to receive and communicate knowledge with all the ease of an unaffected politeness, his acquaintance amongst the nobility and gentry soon became prodigiously large. Some of them did him the honour of a mutual exchange of friendly visits, and others of the first rank discovered their respect for him, either by an occasional attendance on his ministry, or by an obliging correspondence and intimacy. Amongst these were the Marquis of Lothian, the Earl of Halifax, Lord Dartmouth, Lady Buchan, Lady Huntingdon, &c.

As a minister of the Gospel, he was lively and evangelical; he was an hearty friend to the doctrines of free grace; and his system corresponded with the confession of faith

[c] In shewing the Museum, the Doctor paid every necessary and polite attention to the company; and so laid himself out, that it was thought an additional pleasure to go through the house, when it was his turn to be in waiting. Being master of his work, he had an endless variety, with which he amused and charmed; and those who have most frequently attended him, are the most forward to make this remark. But if at any time it happened, that a vain or thoughtless person behaved with an impropriety that demanded censure; like a gentleman, and a Christian, he would, in proper time, very gently administer a rebuke. In this he was sparing. But one day, some gentlemen were seeing the Museum, amongst whom there was a suppliant youth, who hardly spoke a

sentence without taking the Lord's name in vain. The Doctor had his eye upon him all the while; and asking the Doctor, "Whether they had not a certain very ancient manuscript there?" He told him "they had;" and when they came to it, he asked the young man, "if he could read it?" and being answered in the affirmative, the Doctor turned to a paragraph, and wished him to read it. The words were these, "Thou shalt not take the name of the Lord thy God in vain." The irreverent youth read; he blushed, and the countenances of his companions were marked with a conviction of the impropriety of his behaviour, and with an approbation of the polite manner in which the rebuke was administered.

put forth by the Elders of the Baptist churches in and about London, in 1677, and 1689. He was master of the pathetic, and persuasion dwelt on his lips. His heart was in the work; and upon some occasions particularly, it might have been said of him, as it was of one of the blessed reformers, "*Vividus vultus, vividi oculi, vivida manus, denique omnia vivida.*" If ever any man was all alive in the public service, Dr. Gifford was the man; and he retained his evangelical favour in his stated and occasional [D] labours, even to the very last, with but very little abatement; insomuch that, when he was above eighty years of age, he was more active and zealous than many young men of twenty-five. It was thus he kept up a numerous auditory, and made every one say, what indeed appears true, "that the Doctor would die popular." The persons he baptized. The persons he baptized many years ago, were 600; of late he kept no exact account: and eleven persons, or more, he sent out into the work of the ministry. The doctor's friendly and pastoral visits were chearful and serious. In the administration of baptism and the Lord's supper, he seemed to go beyond himself. At baptisms, he was lively and excellent. He used to say, when he was poorly, and in prospect of administering this ordinance, "I shall get well, I hope, if I can but go and baptize." Sometimes, when he came up out of the water, he stood and addressed the audience; and the last time that ever he performed this sacred rite, he stood at the head of the Baptistry, though his gown and his other cloaths were wet around him, and sang a hymn with the people; this would not have been prudent for some ministers, it may be; but the Doctor was a veteran in the service, and has often declared, "he never took cold by baptizing, that he knew of, in his life." The last time he administered the Lord's supper, June 6, 1784, he went to the table very weak and low, and was not able to pour out the wine. On the next evening, June 7, he preached a sermon to the Friendly Society which meets at Eagle street; conversed very freely with some of the members of the society, and then parted from them, saying with a chearful voice, "Farewell;" then he came back to the vestry again, and, just putting in his head, said once more, "Farewell."

[D] For the last twenty-five years in connexion with several ministers of his life, he preached an evening lecture once a month, at Little St. Helen's, the Independent persuasion.

This

This was the last time he was ever in the Meeting. He bore his afflictions as a Christian, and exemplified that patience in them, which he recommended to others. Affectionately addressing himself to those who were around him, he placidly departed this life, June 19, in the 84th year of his age. He left the people of his charge, deeply interested in their affections, and so they were in his. An ample proof of his love to them he has given, by making his six deacons the executors of his last will and testament; and by the handsome legacy of 400*l.* to the Church meeting in Eagle Street, in whose service he ended his days. He had two sons by his first wife, Martha Ware, and one son by his second wife, Grace Paynter; all these died in their infancy; and in the Doctor's death, after a very long line of respectable descent [E], the name of Gifford (in his family) dies: but lives in the affectionate remembrance of his congregation, and in the Baptist Academy at Bristol, now under the care of the Rev. Messrs. Evans and Newton, where the Doctor has caused an elegant room to be erected, called GIFFORD'S MUSEUM, in which are to be deposited his books, pictures, and manuscripts, with a vast variety of curiosities [F], &c. He wished to have taken an active part in procuring a charter and an endowment for this seminary as a College; but the modesty of the present tutors would not permit them to forward so vast a design. Dr. Gifford was buried, agreeably to his own desire, very early in the morning, at the burial ground of Bunhill-fields; where his tomb will be thus marked in his own words:

H. S. E. A. G. D. D. F. P.

VIX. ANN. LXXXIV. MDCCLXXXIV.

[E] The late Dr. Gifford possessed a curious vellum roll, with illuminated arms, of "The Genealogie of the ancient and worthy family of Gifford of Halberton and of Brightley, in the county of Devon, whence Humphry

"Gifford of London, gent. is lineally descended, being exactly continued to the year 1646"

[F] See an account of some of these in Gent Mag. 1784, p. 485.

Coze's Travels into Russia, vol. II. p. 170.

GMELIN (Dr. SAMUEL), professor at Tubingen, and afterwards member of the Imperial Academy of Sciences at St. Petersburg, commenced his travels in June, 1768; and having traversed the provinces of Moscow, Voronetz, New Russia, Azof, Casan, and Astracan, he visited in 1770 and 1771, the different harbours of the Caspian; and examined with peculiar attention those parts of the Persian provinces which border upon that

that sea, of which he has given a circumstantial account in the three volumes of his travels already published. Actuated by a zeal for extending his observations, he attempted to pass through the Western provinces of Persia, which are in a perpetual state of warfare, and infested by numerous banditti. Upon this expedition he quitted, in April, 1772, Einzillee, a small trading place in Ghilan, upon the Southern shore of the Caspian; and, on account of many difficulties and dangers, did not, until Dec. 2, 1773, reach Sallian, a town situated upon the mouth of the river Koor. Thence he proceeded to Baku and Kuba, in the province of Shirvan, where he met with a friendly reception from Ali Feth Khan, the sovereign of that district. After he had been joined by twenty Uralian Cossacs, and when he was only four days journey from the Russian fortress Kiisar, he and his companions were, on the 5th of February, 1774, arrested by order of Usmei Khan, a petty Tartar prince, through whose territories he was obliged to pass. Usmei urged as a pretence for this arrest, that thirty years ago several families had escaped from his dominions, and had found an asylum in the Russian territories; adding, that Gmelin should not be released until these families were restored. The professor was removed from prison to prison; and at length, wearied out with continued persecutions, he expired, July 27, at Achmet-Kent, a village of Mount Caucasus; his death was occasioned partly by vexation for the loss of several papers and collections, and partly by disorders contracted from the fatigues of his long journey. Some of his papers had been sent to Kiisar during his imprisonment; and the others were not without great difficulty rescued from the hands of the barbarian who had detained him in captivity. The arrangement of these papers, which will form a fourth volume of his travels, was at first consigned to the care of Guldenstaedt, but upon his death has been transferred to the learned Pallas.

GOADBY (ROBERT), carried on a very large and extensive business as a printer and bookseller, at Sherborne, in Dorsetshire. Few men have been more generally known in the West than he was, and few had more friends or more enemies. To the freedom of his sentiments on religious and political subjects, and to the openness with which he declared them, he was indebted for both. Truth was the object of his researches: nor did he scruple to avow a change

Gent. Mag.
1783.
p. 1063.

of

of opinion when he was satisfied in his own mind that the notions which he had before formed were erroneous. His knowledge was considerable, and he was well versed in several languages. The "Illustration of the Holy Scriptures" is a book that has been very generally read, and widely circulated. Notwithstanding its large size, three bulky volumes in folio, it has been perused by many thousands with great attention, and with real pleasure and improvement. When it first appeared, it had the singular recommendation of being the only English commentary on the sacred volumes that was written on a rational plan, and that boldly ventured to deviate from popular systems of Trinitheists and Calvinists. In exposing the errors of those systems it had a very considerable share. Nor was its author to be deterred from continuing to circulate his work by the threatenings of those who disliked it, or the harsh language which they chose to adopt respecting it. Conscious of its sentiments being such as appeared to him to be just, he was not to be intimidated. That he was influenced by a love of truth in this publication, he gave a remarkable and convincing proof: this was, that he took great care to correct in the latter editions such tenets and remarks as appeared to him to be erroneous in the first. Among other considerable alterations which took place in the latter editions of the "Illustration," were the introduction and adoption of many of the admirable observations of the Rev. Dr. Hugh Farmer, on the curious and difficult subjects of miracles, demoniacs, &c. That able divine has thrown great light on these important subjects in his several publications respecting them, of which improvements Mr. Goadby did not fail to make the proper use. Mr. Goadby was the author and compiler of several other useful publications. In particular, he published, both in folio and duodecimo, "A Rational Catechism; or, The Principles of Religion drawn from the Mind itself." He also compiled and printed a useful book, intituled, "The Christian's Instructor and Pocket Companion, extracted from the Holy Scriptures." This had the good fortune to meet with the approbation of Bishop Sherlock, and was very well received by the public.—It should be observed, that the above book is at present imperfect, the author having only completed that part of his design which belongs to the Old Testament: ill health, and other avocations, prevented his completing the other part of his design, which he intended to do by extracting and bringing into one view the texts

in the New Testament, on similar subjects, in the same manner as he had done those in the Old. In 1777, when the execution of Dr. Dodd made a great noise, he published a pamphlet, in which he endeavoured to prove, that the notion too generally entertained, that his fate was hard, on account of the character he bore, and the many good qualities he possessed, was erroneous.

Mr. Goadby was also the conductor of several miscellaneous and periodical publications, which, being sold extremely cheap, and very widely circulated, had a considerable good effect, and proved the means of disseminating a great deal of useful knowledge among persons whose opportunities of gaining information were few and scanty. In the West of England, in particular, his publications were read by great numbers, who scarcely ever read any thing else, and were calculated to excite a desire of useful knowledge, that could not fail to be highly beneficial. To the praise of Mr. Goadby, it should be observed, that he carefully excluded from his publications every thing of an immoral and irreligious tendency. Of liberty, both religious and political, he was a distinguished and consistent assertor. In proof of the former, it will be sufficient to mention the liberal and rational principles on this subject which he inculcated in his "Illustration" and other publications, as well warmly maintained whenever they became the subject of conversation. His attachment to political liberty and the English constitution was very conspicuous on many occasions. His weekly paper, intituled "The Sherborne Mercury," was uniformly conducted in a manner friendly to the liberties of Englishmen. In particular, he had a just idea of the importance of the liberty of the press; and the celebrated axiom of Mr. Hume, "That the liberties of the press and the liberties of the people must stand and fall together," was a favourite one with him. With a manly boldness, he never scrupled to avow his sentiments on important political points, and would frequently, through the channel of his paper, as well as in his other publications, enforce upon his countrymen the importance of a proper attention to the preservation of their liberties from the attacks of those who were hostile to them. To the poor he was a constant and generous friend. Their distresses frequently engaged his attention, and were sure to meet with a liberal relief. On some occasions he brought upon himself a great deal of trouble by the zeal with which he pleaded their cause. Nothing was more abhorrent to his

his nature than cruelty, and he always spoke of it with the utmost detestation. His acts of beneficence were very numerous, while he lived; and by his will he left a sum in the stocks, the interest of which is annually distributed among the poor of the town in which he lived. Of the beauties of nature he was a warm and attentive admirer. As a proof of this, he left 40s. a year to the vicars of Sherborne for ever, on condition of their preaching an annual sermon, upon the first Sunday in May, when the beauties of nature are generally in the highest perfection, on the wonders of the creation. The inscription on his tombstone, placed there in consequence of his own direction, is another proof that the infinite varieties of vegetation engrossed a considerable share of his attention. It stands in the church-yard of Osborne, a small village situated about a mile from Sherborne, and is as follows:

“ In memory
Of Mr. ROBERT GOADBY,
Late of Sherborne, Printer, who departed this
Life, August 12, 1778, aged 57.
Death is a path that must be trod,
If Man would ever come to God.
The fir-tree aspires to the sky,
And is clothed with everlasting verdure;
Emblem of the good, and of that everlasting
Life, which God will bestow on them.
Since death is the gate to life, the grave
should be crown'd with flowers.”

August 12, 1778, he fell a victim to an atrophy, after a very long and painful illness, which he bore with great calmness and resignation. Many of his friends apprehended that he injured his health by too great an application to business and study. He was, indeed, of a disposition uncommonly active and assiduous, and could not bear to be long idle. He was also accustomed to rise very early, even in winter. The numerous concerns in which he was engaged engrossed a very considerable share of his attention; and these, in conjunction with that vigour of mind which he certainly possessed, occasioned his living in much too sedentary a manner. This brought on, by degrees, so great and general a relaxation of the whole of his vital system, that the utmost efforts of medicine proved useless, and he paid the debt of nature at the age of 57. He was not without his faults; but they were few, and not of a singular kind. They were

were, without doubt, greatly overbalanced by his good qualities, which certainly entitle him to the character of a most active, useful, and worthy member of society.

GRÆME (JOHN), was born at Carnwath, in Lanarkshire, in 1748. His father was of the middling class of farmers, whose wealth consisted chiefly in six children and in his industry, for which, and his integrity, he was distinguished among his neighbours. He was the youngest of four sons, of a constitution less robust than that of his brothers; and, in consequence of an affection commonly produced by extraordinary attention, the favourite of his parents. Early in life, having discovered an uncommon proficiency in the learning taught at the school of the village, they resolved to dispense with his services in the business of the farm, for which he promised to be unequal, and to educate him for the church; an object of common ambition in that part of the island, where the salary of an ecclesiastical offers no temptation to the rich, and the attainment of a liberal education is within the reach of persons of inferior rank. At the age of fourteen (1763) he was placed at the school of Lanark, under the care of Mr. Robert Thomson [A], a teacher of eminent learning and abilities. Here his progress in grammatical learning was rapid, and, considering his early disadvantages, incredible. His exercises in particular were the admiration of his master; whose discernment construed those eccentricities of imagination, which received his correction, into a preface of future eminence. In 1776 he was removed to the university of Edinburgh. In this justly celebrated seminary his talents found ample scope and encouragement. Accustomed to excel, his desire of excellence found greater excitement, and his industry was equal to his emulation, which prompted him to aim at distinction in the most abstruse and difficult studies, where either a competitor, or applause, could be found. His success was answerable to his assiduity. In classical learning he surpassed the most industrious and accomplished student of his standing. He spoke and composed in Latin with a fluency and elegance

[A] This learned and worthy schoolmaster, it is less generally known, was brother-in-law of the celebrated author of "The Seasons." In the memoirs prefixed to his works by Dr. Murdock, Mrs. Thomson should have

been added to the two sisters he is said to have lost. She died Sept. 3, 1781, and was the last of the poet's three surviving sisters. With a considerable share of his taste, she possessed a large portion of his amiable benevolence.

that

that had few examples. And, of mathematics, natural philosophy, and metaphysics, his knowledge was considerable, particularly of the latter, to the study of which, and of systematic theology (a study prevalent among the lower ranks in North Britain), he received an early determination. To this was owing a certain proneness to disputation and metaphysical refinement, for which he was remarkable, and which he often indulged to a degree that subjected him to the imputation of imprudence, and (among the unlearned) of free-thinking. His thoughts, full of ardour and vivacity, would often, indeed, make excursions beyond the limits of system, and the narrow views of prejudice, yet were these excursions ever made with modesty; nor was his propensity to argument ever accompanied with arrogance, but was merely the wantonness of conscious talents, and the ebullition of youthful vanity, which abated, and subsided, as he advanced in the study of a more liberal and enlightened philosophy. The *Belles Lettres*, a more humanising subject of enquiry, unfolded to his view those attractive beauties to which his mind seemed to have an innate, though hitherto undiscovered, propensity. Recognising, as it were, the standard of excellence congenial to his taste, moral philosophy, history, poetry, and criticism, became his favourite pursuits, and supplanted every inquisitive passion of a less amiable tendency. In tracing the lineaments of humanity, truth, and beauty, the feelings of his heart expanded, and his judgement and imagination acquired precision and delicacy. The enchantment of metaphysical philosophy, the visions of Malebranche, and the subtilties of Hume, now lost possession of his admiring fancy. Full of admiration of the instructive and sublime writings of the moralist, historian, and poet, he forsook the pursuit of an illusive and unsatisfactory philosophy, whose sophistry deceives the understanding, and whose scepticism contracts the heart. His chief delight was to peruse the most approved delineations of virtue and of nature, and the most successful representations of life and of manners; and his highest ambition to imitate the best masters in the different departments of classical and ornamental learning. His turn for elegant composition first appeared in the solution of a philosophic question, proposed as a college exercise, which he chose to exemplify in the form of a tale, conceived and executed with all the fire and invention of Eastern imagination. This happened in 1769, and his first attempts in poetry

are of no earlier date. In prosecuting his favourite studies, improving his taste, and enriching his sentiments, his passion for reading (to which he was chiefly indebted, his situation excluding him from the conversation of the learned and polite) was insatiable, but too often indiscriminate, as he had access to no private library, and the means of purchasing proper books, and even the pecuniary deposit [B] required in the library of the university, was generally wanting; a misfortune he acquiesced under with less patience than any other incident owing to narrowness of fortune.

He declined no philological disquisition, profound or verbal, nor shrunk from the most cultivated or barren province of critical learning, or classic antiquity,

“ ——— but mingled with the boys,
Their rattles rattled, and improv'd their toys;
Lash'd conic turbos as in gyres they flew,
Bestrode their hobbies, and their whistles blew—”

Grævii
Rom. Antiq.
Thesaur.

About this time (1769), on the recommendation of Alexander Lockhart Esq. [c], he was presented to an exhibition (or bursary, as it is called) in the university of St. Andrew, which he accepted, but found reason soon after to decline, upon discovering that it subjected him to repeat a course of languages and philosophy, which the extent of his acquisitions, and the ardour of his ambition, taught him to hold in no great estimation. This step, it may be supposed, did not meet with the approbation of his friends; and the only advantage he derived from the event (the most important in his life) was a view of the venerable city of St. Andrew, which amused his imagination, and an acquaintance with Dr. Wilkie (author of the *Epigoniad*), which confirmed him in the pursuit of poetical fame. In 1770 he resumed his studies at Edinburgh, and, having finished the usual preparatory course, was ad-

[B] By the statutes of the university of Edinburgh, every student who is matriculated may take a certain number of books from the library to his own apartments, on depositing a sum equivalent to their value with the librarian, which sum is returned to him when he returns the books.

[C] Dean of the Faculty of Advocates, and now lord Lovington of the Court of Session in Scotland. As an advocate, his learning and eloquence

constitute an æra in the history of the Scottish bar. He is of the family of Lockhart of Carnwath, son of the author of the “*Memoirs of Scotland*,” and uncle to General Lockhart (in the Austrian service), the present representative of the family. The father of Mr. Græme then resided upon the estate of Gen. Lockhart; as does his eldest brother, a reputable farmer in the neighbourhood of Carnwath.

mitted into the theological class: but the state of his health, which soon after began to decline, did not allow him to deliver any of the exercises usually prescribed to students in that society. It is a consideration mortifying to human genius, that fine talents, and the most delicate sensibility, are but too often the predisposing cause of an insidious and fatal disease! In autumn 1771, his ill-health, that had been increasing almost unperceived, terminated in a deep consumption; the complicated distress of which, aggravated by the indigence of his situation, he bore with an heroic composure and magnanimity. Hope, that commonly alleviates the sufferings of the consumptive, he renounced from the beginning; which, at his years, and with his sensibility, the fires of literary ambition just kindling, and his wishes rapt in the trance of fame, required an uncommon union of philosophy and religion. Convinced that his fate was inevitable, and feeling himself every day declining, his easy humour and poetical talent suffered no considerable interruption or decay. He continued at intervals to compose verses, and to correspond with his friends, and, after a tedious struggle of ten months, expired July 26, 1772, in the 22d year of his age. His poems, consisting of elegies and miscellaneous pieces, were collected, and printed at Edinburgh, 1773, 8vo. A few pieces, chiefly elegiac (among which is an elegy to his memory), were contributed by Dr. Robert Anderson, the friend of his youth, and the companion of his studies [D]: the expence of the impression was defrayed by his friends and their acquaintances, at whose request it was undertaken, and to whom its distribution was chiefly confined. In a prefatory advertisement (written by Dr. Anderson) his moral and poetical disposition is thus delineated: “The lowliness of his lot conspired with the simplicity of his heart to possess him with an early veneration for the

[D] Dr. Anderson was of the same village, his schoolfellow and contemporary at the University. The habitude of intimacy, begun “*ab incunabulis*,” was strengthened by daily intercourse, and improved by a similarity of taste and of pursuits into a friendship of uncommon ardour and sincerity. Upon Mr. Græme’s death (an event the survivor deeply lamented) he added to the studies of philosophy and theology that of medi-

cine, in which he took the degree of Doctor, and embraced the profession of physic. He married the only surviving sister of James Grey, esq. of Alnwick in Northumberland, where he now resides. Amidst the severer studies of a learned and useful profession, he cherishes the love of poetry and the liberal arts, without any ambition of being distinguished as a two-fold disciple of Apollo.

“Virtues

“ virtues of the primitive ages, and the nature of his studies afforded him frequent opportunities to improve and heighten that veneration, by enabling him to converse familiarly with the most celebrated writers of Greece and Rome. He read their remains with ardour, and imbibed their sentiments with enthusiasm. On them he formed his taste, and improved his heart. But he was charmed, above all others, with the humane writers of the elegiac class. The wit of Ovid, and the learning of Propertius, were qualities he least admired; but the tender simplicity of Tibullus affected him with the liveliest delight, as it was most congenial to the gentleness of his disposition, and exhibited the purest model of elegiac poetry.”

From the classical simplicity of his taste the style of his composition took its character, which has more tenderness than sublimity, more ease than force. A tender attachment (which he with difficulty surmounted) contributed, no doubt, to determine his choice of the species of composition he chiefly cultivated;

“ ———— the song of woe,
The well-weigh'd elegy, of liquid lapse,
And cadence glib ———— ” P. 31.

Prompted generally by incident, and impatient of design, he wrote with more happiness than care. His versification (a few provincialities excepted) is flowing and harmonious; his language, in general, is chaste, correct, and well-adapted—in elegy, frugal of epithet and metaphor—in blank-verse, and burlesque heroic, swelling and pompous, but not stiff or obscure. The facility with which he composed is remarkable; most of his pieces, as occasion suggested, being the production of an evening in bed before he went to sleep, and, as his custom was, committed to any scrap of paper, or blank leaf of a book, that came in his way in the morning. As these scraps renewed the first effusion of thought, unsubdued by the castigation of judgement, so they remained, for he never could be brought to submit to the trouble of correcting them. His love elegies (including those of a moral kind) are in number 50, and mostly written in alternate rhyme, in the style of the elegant Hammond, but by no means destitute of passion, nature, or manners, the want of which, in his admired translations from Tibullus, is censured by the most judicious and classical critic of our nation;

tion. Sincere in his love, almost without example, he wrote to a real, not a fancied mistress; and, as he felt the distress he describes, his elegies abound not with artifice, or foreign images, but express the simple unaffected language of tender passions. Of his elegies more strictly moral and descriptive, the sentiments in general are pleasing and pathetic, and the imagery picturesque and beautiful. "The Linnet, an Elegy," "Elegy occasioned by the loss of the Aurora with the Indian Supervisors," and "Elegy on a pile of ruins [E]," have particular merit.

His miscellanies occupy 126 pages, and consist of pieces in various kinds of humorous, descriptive, and sentimental poetry. The celebrated love tale of Hero and Leander is the most considerable, attempted (perhaps injudiciously) in blank verse, and extended, with some variation in the circumstances, to two books. Of the rest, "A Night-piece," "The unsuccessful Caprice," "Curling," "The Student," "A fit of the Spleen," "Hymn to the Eternal Mind," and a few others, are chiefly distinguished for seriousness of subject, and strength and elegance of composition. Songs, tales, anacreontics, and other levities and pieces of humour, compose the remaining articles; and, though not masterly, display invention, and no small portion of that ease, vivacity, and delicacy, essential to success in the lighter and less elevated productions of fancy. Whatever rank may be due to the poetical remains of Mr. Græme, his correctness of taste, variety of erudition, vivacity of imagination, tenderness of sentiment, felicity of invention, and facility in numbers, will be allowed to constitute an assemblage of qualities rarely united to indigence, or matured in youth; and to furnish an example of unnoticed ingenuity, aspiring under the pressure of fortune sufficiently interesting to learning and to benevolence, to justify the writer of this article in soliciting the attention of the public to the preceding memoirs, designed to vindicate his fame, and preserve his memory.

[E] Cuthally Castle, the ancient seat of lord Somerville, near Carnwath.

Coxe's Travels in Russia, p. 172.

GULDENSTAEDT (JOHN ANTHONY), was born at Riga, April 26, 1745; received the rudiments of his education in that town; and in 1763 was admitted into the medical college of Berlin. He completed his studies at Frankfort upon the Oder, and in 1767 received the degree

gree of M. D. in that university. On account of his knowledge of foreign languages, and the considerable progress he had made in natural history, he was considered as a fit person to engage in the expeditions which were planned by the imperial academy. Being invited to St. Petersburg, he arrived in that city in 1768, was created adjunct of the academy, and afterwards, in 1770, member of that society, and professor of natural history. In June, 1761, he set out upon his travels, and was absent seven years. From Moscow, where he continued till March, 1769, he passed to Voronetz, Tzaritzin, Astracan, and Kiskar, a fortress upon the western shore of the Caspian, and close to the confines of Persia. In 1770 he examined the districts watered by the rivers Terek, Sunsha, and Alksai, in the eastern extremity of Caucasus; and in the course of the ensuing year penetrated into Offetia, in the highest part of the same mountain; where he collected vocabularies of the languages spoken in those regions, made inquiries into the history of the people, and discovered some traces of Christianity among them. Having visited Cabarda and the northern chain of the Caucasus, he proceeded to Georgia, and was admitted to an audience of prince Heraclius, who was encamped about ten miles from Teflis. Prince Heraclius, or as he is called the tzar Iracli, who made so bold a stand against the Turks in the last war between the Porte and Russia, and now possesses all Georgia, Kaketia, and the two small districts of Bortshal and Kofak, which were ceded to him by Nadir Shah, is above sixty years old, of a middle size, with a long countenance, a dark complexion, large eyes, and a small beard. He passed his youth at the court and in the army of the celebrated Nadir Shah, where he contracted a fondness for Persian customs and manners, which he has introduced into his kingdom. He has seven sons and six daughters. He is much revered and dreaded by the Persian khans his neighbours; and is usually chosen to mediate between them in their disputes with each other. When they are at war, he supports one of the parties with a few troops, who diffuse a spirit and courage among the rest, because the Georgian soldiers are esteemed the bravest of those parts; and prince Heraclius himself is renowned for his courage and military skill. When on horseback, he has always a pair of loaded pistols at his girdle; and if the enemy is near, a musket slung over his shoulder. In all engagements, he is the foremost

See Journ.
St. Pet.
1779; p. 328.

to give examples of personal bravery; and frequently charges the enemy at the head of his troops with the sabre in his hand. He loves pomp and expence; he has adopted the dress of Persia; and regulates his court after the manner of that country. From the example of the Russian troops, who were quartered in Georgia during the last Turkish war, he has learnt the use of plates, knives and forks, dishes, and household furniture, &c. Although his revenues are very small, scarcely exceeding £ 50,000 per annum, yet he contrives to maintain a standing army of about 6000 men. The professor accompanied prince Heraclius in a campaign along the banks of the river Koor, 80 miles into the interior part of Georgia, and returned with him to Teflis. All the houses of that capital are of stone, with flat roofs, which serve, according to the custom of the East, as walks for the women. The buildings are neat and clean, but the streets are exceedingly dirty and narrow. The town contains one Roman Catholick, thirteen Greek, and seven Armenian churches. Having passed the winter in Teflis, and in examining the adjacent country, he followed in spring the prince to the province of Koketia, and explored the southern districts inhabited by the Turcoman Tartars and subject to Heraclius, in the company of a Georgian magnate, whom he had cured of a dangerous disorder. In July he passed into Imeretia, a country which lies between the Caspian and Black Seas, and is bounded on the East by Georgia, on the North by Osetia, on the West by Mingrelia, and on the South by the Turkish dominions. The sovereign of this district, the prince or czar Solomon, having upon his accession forbid the scandalous traffick practised by the noblemen of selling their peasants, greatly offended the Turks, who gained by that species of commerce: being by their intrigues driven from his throne, and compelled to find an asylum in the woods and mountains, he lived like a wild man for sixteen years in caverns and holes, and frequently by his personal courage escaped assassination, until he was reinstated in his dominions by the Russians in the late war. The prince wears usually a coarse dress of a brown colour, with a musket upon his shoulder; but upon solemn occasions he puts on a robe of rich gold brocade, and hangs round his neck a silver chain. He is distinguished from his subjects by riding upon an ass, perhaps the only one in Imeretia, and by wearing boots. He has no regular troops, but can collect

See Journ.
Sr. Pet.
p. 336.

collect a desultory and undisciplined army of 6000 men, with no artillery. These troops are drawn together by the sound of the trumpet: in other respects the prince's orders are issued in the following manner at the markets which are held every Friday. One of his servants ascends a tree near the place of meeting, and proclaims the edict with a loud voice, which is communicated to the people by each person upon his return to the place of his abode. His subjects are of the Greek religion. In the almost unknown dominions of this prince, who, from his gratitude to Russia, afforded to Guldenstaedt every assistance in his power, the professor penetrated into the middle chain of Mount Caucasus, visited the confines of Mingrelia, Middle Georgia, and Eastern and Lower Imeretia; and, after escaping many imminent dangers from the banditti of those parts, fortunately returned to Kislar on the 18th of November, where he passed the winter, collecting various information concerning the neighbouring Tartar tribes of the Caucasus, and particularly the Lesgees. In the following summer he journeyed to Cabarda Major, continued his course to Mount Beshtan, the highest point of the first ridge of the Caucasus; inspected the mines of Madshar, and went to Tcherkash upon the Don. From thence he made expeditions to Azof and Taganrog, and then, along the new limits to the Dnieper, he finished this year's route at Krementshuk, in the government of New Russia. In the ensuing spring, he was proceeding to Crim Tartary, but receiving an order of recall, he returned through the Ukraine to Moscow and St. Petersburg, where he arrived in the month of March, 1775 [A]. Upon his return, he was employed in arranging his papers; but, before he could finish them for the press, was seized with a violent fever, which carried him to the grave in March, 1781. His writings which have been hitherto published consist only of the treatises mentioned below [B].

HALL

[A] For a further account of Guldenstaedt, see Russ. Bibl. vol. I. p. 49, 102, 301, 548. vol. II. p. 221, 456. vol. III. p. 72, 421. *Hist des Decouvertes, &c.* Introd. p. 27. and *Nachricht von den Lebens-Umstanden des Herrn Prof. Guldenstaedt*, in *Journ. St. Pet.* for 1781.

[B] 1. "Theoria virium corporis humani primitivarum, &c." by which he obtained his doctor's degree.

2. "Memoire sur les produits de Russie propres pour soutenir la balance du commerce exterieur toujours favorable. St. Pet. 1777." 3. "Account of the Havens in the Seas of Azof, Euxine, and Marmora, in the Journal of St. Petersburg for 1776." 4. "Of the Harbours and Trade of the Caspian Sea, with a Chart in the same Journal for 1777." 5. "Chymical Analysis of the Warm Baths

"near the River Terek," in the Geographical Calendar for 1778. 6. "Geographical, Historical, and Political Account of the new Russian Lines between the Terek and the Sea of Azof, accompanied with a Map," in the same Journal for 1777. 7. "Thoughts on the Commerce to be

"opened between Russia and Germany, through the Danube," in the Journal for 1780. The five last articles are written in the German language; and several others, which are printed in Latin, in the Acts of the Academy, are enumerated by Mr. Coxe, vol. II. p. 176.

Hist. of
Herbal-
down Hof-
pital, in
Bibl. Top.
Britannica.

HALL (HENRY), M. A. born in London in 1716, was sent early to Eton, admitted on the foundation in 1729; and elected to King's College, Cambridge, in 1735, where of course he became a fellow in 1738, and took the degrees in arts. Being recommended by Dr. Chapman to Archbishop Potter, his Grace appointed him his librarian at Lambeth in 1744, on the resignation of Mr. Jones. In that station he continued till the death of his patron in 1747; when Archbishop Herring, who succeeded to the primacy, being sensible of his merit [A], not only continued him in that office, but, on his taking orders, appointed him one of his chaplains, and in April 1750 collated him to the rectory of Harbledown (vacant by the promotion of Mr. Thomas Herring to the rectory of Chevening); in Nov. 1752, the Archbishop collated him also to the vicarage of Herne, which he held by dispensation; to which his Grace afterwards added the sinecure rectory of Orpington, in the deanery of Shoreham, one of his peculiars. In 1756 Mr. Hall vacated Herne, on being presented to the vicarage of East Peckham by the Dean and Chapter of Canterbury, by whom he was much esteemed, having greatly assisted their auditor in digesting many of the records, charters, &c. preserved in their registry. In return, the late Dr. Walwyn (one of the prebendaries, who vacated that vicarage) was collated by the Archbishop to the rectory of Great Mongeham, void by the death of Mr. Byrch. On the death of Abp. Herring in 1757, he resigned the librarianship of Lambeth, and from that time resided chiefly at Harbledown, in a large house, which he hired, now the seat of Robert Mead Wilmott, Esq. only son of Sir Edward. Soon after the death of Archbishop Herring, Mr. Hall was presented by his executors to the treasurer'ship of the cathedral of Wells, one of his Grace's options. He was also at first a competitor for the precentorship of Lincoln, an option of

[A] His Grace, in one of his letters to Mr. Duncombe, said, "I have an excellent young man for my libra-

"rian, who never did and never can offend me."

Archbishop

Archbishop Potter (which Dr. Richardson gained in 1760 by a decree of the House of Lords); but soon withdrew his claim, well-grounded as it seemed. His learning and abilities were great, but not superior to his modesty; and by his singular affability he obtained the love and esteem of all who knew him. His charitable attention to his poor parishioners, especially when they were ill, was constant and exemplary. At Archbishop Secker's primary visitation at Canterbury in 1758, Mr. Hall was "pitched upon" (his Grace's official expression) to preach before him at St. Margaret's Church, which he did from Acts xvii. 21. "For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or hear some new thing." He died a bachelor, at Harbledown, Nov. 1, 1763, in the 47th year of his age, after a short illness, occasioned by a violent swelling in the neck, which could not be accounted for by the eminent physicians who attended him. He was buried under the communion-table of Harbledown church, without any epitaph.

HAYNES (HOPTON), assay-master of the Mint near 50 years, and principal tally-writer of the Exchequer for above 40 years, in both which places he always behaved himself highly worthy of the great trust reposed in him, being indefatigable and most faithful in the execution of his offices, was a most loyal subject, an affectionate husband, a tender father, a kind master, and a sincere friend; charitable and compassionate to the poor, a complete gentleman, and consequently a good Christian. He died at his house in Queen-Square, Westminster, Nov. 19, 1749. In the next year appeared a miscellaneous work of his [A], under the title of "The Scripture Account of the Attributes and Worship of God: and of the Character and Offices of Jesus Christ. By a candid Enquirer after Truth. Published at the desire of the deceased Author. Lond. 1750."

Anecdotes
of Bowyer,
by Nichols,
p. 620.

[A] See "Lindsey's Sequel to his Apology," pp. 18, 23; and Baron's "Preface to his Cordial for Low Spirits," p. xviii.

HAYNES (SAMUEL), M. A. son to the above, was tutor to the earl of Salisbury, with whom he travelled, and who rewarded him, in June 1737, with the valuable rectory of Hatfield, Herts. In 1740 he published "A Collection of State Papers," folio; in March, 1743, on the death of Dr. Snape, succeeded to a canonry at Windsor; and in May,

Anecdotes
as above,
p. 620.

May, 1747, he was presented also by his noble patron to the rectory of Clothall (the parish in which the earl of Salisbury's seat called Quickswood is situated). He was an amiable man and a chearful companion; and died June 9, 1752.

Sir John
Hawkins's
Hist. of
Music,
vol. V.
p. 349.

IMMYNS (JOHN), an attorney by profession, and a member of the Academy of Ancient Music, was occasionally a copyist to that society, and amanuensis to Dr. Pepusch. In the year 1741 he formed the plan of a Madrigal Society; and got together a few persons who had spent their lives in the practice of psalmody. They were mostly mechanics; they met at first at the Twelve Bells, an ale-house in Bride-lane, Fleet-street; and Immyns was both their president and instructor. After four or five years continuance at the Twelve Bells, they removed to Lothbury, and thence, after a short stay, to the Twelve Bells again, and after that to the Queen's Arms in Newgate-street. The meetings were on Wednesday evening in every week; their performance consisted of Italian and English madrigals, in three, four, and five parts; and, being assisted by three or four boys from the choir of St. Paul's, they sung compositions of this kind, as also catches, rounds, and canons; and, to vary the entertainment, Immyns would sometimes read, by way of lecture, a chapter of Zarlino translated by himself. Immyns was a man of a very singular character; in his younger days he was a great beau, and had been guilty of some indiscretions, which proved an effectual bar to success in his profession, and reduced him to the necessity of becoming a clerk to an attorney in the city. The change in his circumstances had not the least tendency to damp his spirits; he wrote all day at the desk, and frequently spent most part of the night in copying music, which he did with amazing expedition and correctness. At the age of forty he would needs learn the lute, and, by the sole help of Mace's book, acquired a competent knowledge of the instrument; but, beginning so late, was never able to attain to any great degree of proficiency on it. Having a family, he lived for some years in extreme poverty, the reflection on which did not trouble him so much as it did his friends; Mr. George Shelvocke, secretary to the general post-office, was one of the number, and, upon the decease of Mr. Serjeant Shore, by his interest obtained for Immyns

myns the place of lutanist of the royal chapel, the salary whereof is about forty pounds a year. He was the founder and chief support of the Madrigal Society, and, being a man of great good-humour and pleasantry, was much beloved by those that frequented it. In the latter part of his life he began to feel himself in tolerable circumstances, but the infirmities of old age coming on him apace, he died of an asthma, April 15, 1764.

KELLY (HUGH), was born on the banks of Killybeg Lake, in Ireland, in 1739. His father, a gentleman of good family, having reduced his fortune by a series of unforeseen misfortunes, was obliged to repair to Dublin, that he might endeavour to support himself by his personal industry. A tolerable school-education was all he could afford to his son, who was bound an apprentice to a stay-maker, and served the whole of his time with diligence and fidelity. At the expiration of his indentures, he set out for London, to procure a livelihood by his business. This happened in 1760; and he encountered all the difficulties a person poor and without friends could be subject to on his first arrival in town. It was, however, his good fortune to introduce himself into the society of a set of reputable tradesmen, who used to meet at a public-house in Russel-street, Covent-Garden, where in a short time he became acquainted with an attorney, who, being pleased with his company and conversation, invited him to his house, and employed him in copying and transcribing, an occupation which he prosecuted with so much assiduity, that he is said to have earned about three guineas a week, an income which, compared to his former gains, might be deemed affluent. Tired, however, of this drudgery, he soon after, about 1762, commenced author, and was intrusted with the management of "The Lady's Museum," "The Court Magazine," "The Public Ledger," "The Royal Chronicle," "Owen's Weekly Post," and some other periodical publications, in which he wrote many original essays and pieces of poetry, which extended his reputation, and procured the means of subsistence for himself, his wife to whom he was then lately married, and a growing family, for which he ever shewed a laudable and anxious attention. For several years after this period, he continued writing upon a variety of subjects, as the accidents of the times chanced to call for the assistance of his pen; and as during this period politicks were the chief objects of public

public attention, he employed himself in composing many pamphlets on the important questions then agitated, the greater part of which are now buried in oblivion. Among these, however, was “A Vindication of Mr. Pitt’s Administration,” which Lord Chesterfield makes honourable mention of in the second volume of his Letters. In 1767, the “Babler” appeared in two pocket volumes, which had at first been inserted in “Owen’s Weekly Chronicle” in single papers: as did the “Memoirs of a Magdalen,” under the title of “Louisa Mildmay.” About 1767, he was tempted, by the success of Churchill’s “Rosciad,” to write some strictures on the performers of either theatre, in two pamphlets, intituled “Thespis,” both which gave great offence to some of the principal persons at each house. The talents for satire, which he displayed in this work, recommended him to the notice of Mr. Garrick, who, in the next year, caused his first play of “False Delicacy” to be acted at Drury-Lane. It was received with great applause [A], and from this time he continued to write for the stage with profit and success, until the last period of his life. As his reputation increased, he began to turn his thoughts to some mode of supporting his family less precarious than by writing, and for that purpose entered himself a member of the Middle Temple. After the regular steps had been taken, he was called to the bar in 1774, and his proficiency in the study of the law afforded promising hopes that he might make a distinguished figure in that profession. His sedentary course of life had, however, by this time, injured his health, and subjected him to much affliction. Early in 1777, an abscess formed in his side, which, after a few days illness, put a period to his life, Feb 3, at his house in Gough Square, in the 38th year of his age. Very soon after his death, one of his own comedies, “A Word to the Wife” (which had been acted but once, being driven from the stage by a mob, because our author sometimes wrote in defence of government), was performed for the benefit of his distressed wife and his infant family. On this occasion, Dr. Samuel Johnson, whose charity is wont

[A] The sale of this comedy was exceedingly rapid and great, and it was repeatedly performed, throughout Britain and Ireland, to crowded audiences. Nor was its reputation confined to the British dominions: it was translated into most of the modern languages: viz. into Portuguese, by command of

the Marquis de Pombal, and acted with great applause at the public theatre at Lisbon; into French by the celebrated Madame Ricoboni; into the same language by another hand, at the Hague; into Italian at Paris, where it was acted at the Theatre de la Comedie Italienne; and into German.

to assume a variety of shapes, produced a new prologue. It is almost needless to add, that his lines were heard with the most respectful attention, and dismissed with the loudest applause. The Editor of "Mr. Kelly's Works," to whom we owe this article, has given the following description and character of him: "His stature was below the middle size. His complexion was fair, and his constitution rather inclined to corpulency; but he was remarkably cheerful, and a most pleasing and facetious companion. Though very fond of talking where he found his conversation agreeable, he was so well bred, as to listen to others with the most becoming attention. As a husband and a father his conduct was singularly exemplary; nor can we give a more lively proof of his domestic happiness than in a copy of verses written in the year 1762, in which, as well as in other little poems, he celebrates his wife under the name of MIRA. Nor were his attention and benevolence confined to his own family, for his hand was ever ready to relieve the distresses of the unfortunate; and such was the well-known humanity of his nature, that, even whilst he was himself struggling under difficulties, it is almost incredible how many applications were successfully made to him from the poor and needy. He had so large a portion of genuine goodness, that he was never known to give the least offence, nor could he be but with extreme difficulty provoked with the impertinence of others; being always disposed to treat every body with the utmost candour and affability. As a writer, his genius must be allowed to have been uncommon, when it is considered under what pressures of fortune most of his performances were written, and with what rapidity they were ushered into the world; some of which, could he have afforded leisure to polish them, would have justly ranked among the best productions of this age, so fertile in works of taste and erudition." He was the author of seven plays; and is said to have been the translator of "L'Amour à la Mode."

KENNICOTT (BENJAMIN), D. D. a friendly, laborious, worthy man, who, by an uncommon perseverance, rendered himself of the utmost service to religion and biblical learning, and well known in the learned world for his elaborate edition of the Hebrew Bible, and other very valuable publications, was canon of Christ Church,

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1783, pp.
718. 744.

Church, keeper of the Radcliffe Library, and vicar of Culham, in Oxfordshire. The earliest of his publications that we have met with appeared in 1747, under the title of "Dissertations on the Tree of Life, and the 'Oblation of Cain and Abel;" which produced a controversy. Within two years of his death, he resigned voluntarily a valuable living in Cornwall, from conscientious motives, on account of his not having a prospect of ever again being able to visit his parish. Although many good and conscientious men may justly think, in this case, that his professional labours carried on elsewhere might properly have entitled him to retain this preferment, and may apply this reasoning in other cases; yet a conduct so signally disinterested deserves certainly to be admired and celebrated. Dr. Kennicott died at Oxford, after a lingering illness, Sept. 18, 1783; and left a widow, who was sister to the late Edward Chamberlayne, esq; of the Treasury. He was in correspondence with some of the greatest men in Europe; and at home with the present Bp. of London, Dr. Heberden, Dr. Wheeler, Dr. Adams, &c. He was ill used by the Review-writers in Germany, who manifestly write for the pay of their literary shops; and by Dr. Brunns, who had assisted him in his collation, and afterwards ungenerously wrote against him. Immediately after Dr. Kennicott's death, it was rather invidiously thrown out, that the salary of the Radcliffe librarian was somewhat considerable, and the office almost a sinecure; there being then several chests of books unopened, and consequently lost to the publick; though at the same time it was admitted that our learned Orientalist had only trodden in the steps of his predecessor Mr. Wise. On consulting Dr. Radcliffe's will, we find the salary of the Librarian to be fixed at 150*l*. (to which 100*l*. is added, to buy books); and, we apprehend, there can be no farther emoluments. The collection deposited in the library is in a poor rude state; inconsiderable and invaluable when compared, not only with the Bodleian collection, but even perhaps with others in Oxford. Indeed, on account of the many sufficient treasures of this kind which the university before possessed, this benefaction has often been considered as a kind of useless and unnecessary donation. It was originally the intention of Dr. Radcliffe to have enlarged the Bodleian library; a scheme, which, we know not why, proved abortive. Some particulars of it may be seen in our article RADCLIFFE.

KENRICK (WILLIAM). This author, with considerable abilities, was neither happy nor successful. Few persons were ever less respected by the world. Still fewer have created so many enemies, or dropped into the grave so little regretted by their contemporaries. He was the son of a citizen of London, and was brought up to a mechanical business as it is said, having been often very illiberally reproached by his adversaries with having served an apprenticeship to a brass-rule-maker [A]. Whatever was his original destination, he seems early to have abandoned it, and to have devoted his talents to the cultivation of letters, by which he supported himself during the rest of a life which might be said to have passed in a state of warfare, as he was seldom without an enemy to attack or to defend himself from. He was for some time student at Leyden, where he acquired the title of J. U. D. Not long after his return to England, he figured away as a poet, in "Epistles Philosophical and Moral, 1759," addressed to Lorenzo; an avowed defence of Infidelity, written whilst under confinement for debt, and with a declaration that he was "much less ambitious of the character of a poet, than of a philosopher." From this period he became a writer by profession: and the Proteus shapes under which he appeared, it would be an interesting, though we believe a fruitless, attempt to trace. He was for a considerable time a writer in "The Monthly Review;" but, quarreling with his principal, began a "New Review" of his own. When our great Lexicographer's edition of Shakspeare first appeared, in 1765, it was followed in a fortnight by a pamphlet, intituled, "A Review of Dr. Johnson's new Edition of Shakspeare," in which the ignorance or inattention of that Editor is exposed, and the Poet defended from the persecution of his Commentators, 1765." This pamphlet was followed by an "Examination" of it; and that by a "Defence," in 1766; in which year he produced his pleasant comedy of "Falstaff's Wedding," at first intended to have been given to the public as an original play of Shakspeare retrieved from obscurity, and is, it must be acknowledged, a happy imitation of our great dramatic bard. With the celebrated English Roscius Dr. Kenrick was at one time on terms of the strictest intimacy; but took occasion to quarrel with him in print, in a mode too unmanly to

Biographia
Dramatica,
enlarged by
subsequent
information.

[A] To this Mr. Colman alluded, when he declared that "Dr. Kenrick should never make rules for him."

be mentioned. In politics also, he made himself not a little conspicuous; particularly in the dispute between his friends Wilkes and Horne. He was the original editor of "The Morning Chronicle;" whence being ousted for neglect, he set up a new one in opposition. He translated in a very able manner, the "Emilius" and the "Eloisa" of Rousseau; the "Elements of the History of England" by Milot (to injure, if possible, a translation of the same work by Mrs. Brooke); and produced several other dramatic performances, and an infinite variety of publications, both original and translated. To him also the publick are indebted for the collection (imperfect as it is) of "The Poetical Works of Robert Lloyd, M. A. 1774," 2 vols. 8vo. Dr. Kenrick died June 9, 1777.

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272.

LOWE (THOMAS), a well-known vocal performer at the public gardens and theatres, than whom few have lived in higher reputation in their profession, was one of the great supports of Vauxhall gardens in their zenith; Miss Burchell (afterwards Mrs. Vincent) and he sharing the applause of all who frequented Vauxhall near thirty years ago, and exercising the skill of a variety of engravers; their figures being to be found at the head of a great number of engraved songs and sonnets, published by the then celebrated George Bickham. He appeared first on the stage at Drury-Lane in Sept. 1740, in the part of Sir John Loverule, in "The Devil to Pay," and soon afterwards in Captain Macheath, which character he supported with peculiar ease and spirit. On the opening of Rockholt-House as a place of entertainment, he was employed as a principal singer; after which he engaged at Vauxhall, where he continued more than 20 years. His engagement at Covent-garden lasted as long a period. On Mr. Beard's becoming manager of that theatre he quitted it for Drury-lane, where he was in a short time supplanted by the late Mr. Vernon. He took Marybone gardens, and brought out Miss Catley there as one of his vocal assistants. The first season proved prodigiously successful; but a wet summer washed away all his good fortune, and he was reduced to great distress soon afterward. He took the Wells at Otter's Pool near Watford, about 13 years ago, and made other successful efforts to procure a comfortable livelihood. When Mr. King purchased the property of Sadler's Wells his natural liberality suggested to him that he might find a situation at the Wells for his old friend

Tom Lowe; Mr. Lowe in consequence was engaged there, and continued to gain an easy income with undiminishing reputation. Poor Lowe was a striking example to inculcate the necessity of prudence in all public performers. Notwithstanding he was between 20 and 30 years in the receipt of an income little less than 1000*l.* a year, yet he constantly dissipated the whole of it, and became, in the decline of his life, an object of charity as well as pity. He died March 2, 1783.

MILLER (Lady —), author of “*Letters from Italy, in the years 1770 and 1771, by an English woman,*” 3 vols. 8vo. 1776; but her many works of charity, humanity, and goodness will remain more glorious and durable monuments of her virtues. She died at Bristol Hot Wells, June 25, 1781, about the middle period of life, in her chair, and without a groan. The wealthy and the indigent had equal cause to regret her loss; for she did not study to enlarge and multiply the elegant entertainments of the former with more assiduity than she sought occasion to administer to the comforts of the latter. This thousands who have visited her villa near Bath, or who reside near its vicinity, can witness. Her merits excited some envy, but her heart retained not the sense of injuries; and she was not more easy of access, than of conciliation. Few persons in the county of Somerset could have been less spared, by the sons of riches or poverty, to an early tomb; nor could any be more sincerely lamented by both. Her ladyship’s tour of Italy during the above time was with her husband Sir John Miller, by whom she has left a daughter. The poetical compositions written for the urn in her gardens of Bath Easton were collected in a small volume, intitled, “*Poetical Amusements, at a villa near Bath, &c.*”

MILLES (JEREMIAH), D. D. son of Jeremiah Milles, fellow and tutor of Baliol college, Oxford, and nephew of Isaac Milles, treasurer of Waterford and Lismore cathedrals in Ireland; and of Thomas Milles Greek professor at Oxford, and bishop of Waterford and Lismore 1708 (who, at his death 1740, bequeathed to him a considerable fortune, and was at the expence of his education), was born about 1713; educated as an oppidan at Eton; admitted a gentleman commoner of Corpus Christi College, Oxford; took his degree of M. A. in 1735; and became B. and D. D. in 1747, when he went out grand compounder. His uncle, the bishop, collated him to a prebend in the cathedral of Waterford, and to

a living near that city. He preferred, however, residing in England, and soon left Ireland. Not long after, he married a daughter of Archbishop Potter. The first preferment which he enjoyed in England was the rectory of Dittisham, in Devonshire. Soon after, his father-in-law collated him to the rectory of Saltwood, with Hythe, in Kent. These, however, he ceded, when, by the same interest, he was presented by the crown to the united rectories of St. Edmund the King, and St. Nicholas Acon, in Lombard-street, with that of Mestham in Surrey, and the sinecure of West Terring in Sussex. He was first chanter of the cathedral church of Exeter, and on the advancement of Dr. Lyttelton to the see of Carlisle, 1762, he was promoted to the deanery. These preferments he held till his death, except the sinecure of Terring, which he resigned in favour of his son. He was elected into the Royal Society in or about 1741; and he became, in that year, a member of the Society of Antiquaries, in the presidency of which he had the honour of succeeding Dr. Lyttelton in 1759, as he had a few years before succeeded him in the deanery of Exeter. The closest intimacy had long subsisted between them, and ended only by the death of the former in the arms of the latter. Upon assuming his new office, Dr. Milles composed a speech, which is inserted in the first volume of the *Archæologia*, which collection is enriched with several of his papers [A]; and on the Society's removal into Somerset-place, 1781, he addressed them in another speech, which was published separately. In 1748, he printed a sermon on the anniversary meeting of the governors of the hospital of Devon and Exeter. This discourse was published, and has been celebrated as sensible, ingenious, and pertinent. Besides these works, he engaged, in an unequal conflict, in the Chatterton controversy, and published the whole of the supposed Rowley's poems, with a glossary. The edition was splendid: But we must lament the part which he took, though, at the same time, we freely own that he was treated with too much asperity by his adversaries. The "Archæological Epistle" will not soon be forgotten. His predecessor in the deanery was not more successful in his

[A] In Vol. II. p. 75. are inserted his "Observations on the Æstel," and p. 129. an explanation of a Saxon inscription in Sunning church.

Vol. III. p. 24. Observations on an ancient Horn in possession of Ld. Bruce.

Vol. IV. p. 176. On a seal ring of Walter Steward, in the possession of Sir Richard Worsley, Bart.

P. 331. On the Apamean Medal.

Vol V. p. 291 44c. On some Roman Antiquities found in the Tower of London.

Vol. VI. p. 1. On some Roman Penates found at Exeter.

Vol. VII. p. 174. (not yet published). On a seal of Richard duke of Gloucester, Lord High Admiral of England.

vindication of the Hales Owen Roll, against Sir William Blackstone, than Dean Milles was in his defence of Chatterton against a legion of contemporary critics. His ample collections for an history of Devonshire are recited in the "British Topography," vol. I. p. 301, 303. He left behind him much curious matter on the Danish coinage, and on "Doomsday Book," in the illustration of both which he was long engaged, which, it is to be hoped, will not be long withheld from the public eye. His lady died June 11, 1761, leaving him three sons and two daughters, of which last the eldest died in 1777. The other four children survived their father, who died in Harley-street, Feb. 13, 1784, in his 71st year, and was interred in the church of St. Edmund on the 19th, by the side of his lady. He left by will 6000l. to each of his younger sons, 9000l. to his daughter, 10l. to the poor of the clove of Exeter, St. Edmund the King, and Mestham, each, to be distributed by his successor; and, except a few more legacies, the residue of his fortune to his eldest son Jeremiah Milles, esq. of Pishobury in the county of Hertford, who married, 1780, the heiress of Edward Gardner, esq. of that place. Such are the few particulars which we have been able to glean of the life of Dean Milles, whose memory will be cherished by the lovers of virtue and the patrons of learning. In discharging the duties of his profession he was pious and regular, and he was justly esteemed an ornament to every station into which his taste and accomplishments raised him. Nor was it his rank in society alone which procured him esteem and regard. As a father, a husband, and friend, he deserved an equal share of commendation. The warmth and integrity of his heart, and the sweetness of his disposition, merit remembrance as much as his abilities and public conduct.

MOORE (PHILIP), rector of Kirkbride, and chaplain of Douglas; a gentleman well known in the literary world by his correspondence with men of genius in several parts of it, and by them eminently distinguished as the Divine and the Scholar. In the earlier part of a life industriously employed in promoting the present and future happiness of mankind, he served as chaplain to the right rev. Dr. Wilton, the venerable bishop of Man, whose friend and companion he was for many years. At the funeral of that excellent man, he was appointed to preach the sermon which is affixed to the discourses of that prelate, in the two editions of his works lately printed at Bath. Some years ago, at the request of the Society for

promoting Christian Knowledge, he undertook the revision of the translation into Manks of the Holy Scriptures, the Book of Common Prayer, Bishop Wilson on the Sacrament, and other religious pieces, printed for the use of the diocese of Man; and during the execution of the first of these works, he was honoured with the advice of the two greatest Hebraeans of the age, the present Bishop of London and the late Dr. Kennicott. In the more private walk of life, he was not less beloved and admired; in his duty as a clergyman, he was active and exemplary, and pursued a conduct (as far as human nature is capable) "void of offence towards God and towards man." His conversation, prompted by an uncommon quickness of parts, and refined by study, was at once lively, instructive, and entertaining; and his friendly correspondence (which was very extensive) breathes perhaps as much original humour as can be met with in any writer who has appeared in public, Sterne not excepted, to whom he did not yield even in philanthropy. All the present clergy in the island (except four) were educated by him, and by them he was always distinguished with peculiar respect and affection. His conduct operated in the same degree amongst all ranks of people, and it is hard to say whether he won more by his doctrine or example; in both, Religion appeared most amiable, and addressed herself to the judgements of men, cloathed in that cheerfulness which is the result of the firmest conviction, and the greatest purity of intention. It is unnecessary to add; that though his death, which happened Jan. 22, 1783, in his 78th year, was gentle, yet a retrospect of so useful and amiable a life makes it deeply regretted. His remains were interred with great solemnity in Kirk Braddon church, attended by all the clergy of the island, and a great number of the most respectable inhabitants.

Gent. Mag.

1783.

p. 182.

N A R E S (JAMES), doctor of music, joint organist and composer of his Majesty's chapel royal at St. James's, and late master of the children of the said royal chapel, which last place he had resigned about two years, was the composer of divers anthems, which manifest the strength of his genius, and, together with his other works, will perpetuate his name, and rank him with the first in his profession. The doctor died Feb. 10, 1783, and left two sons and two daughters. His eldest son is not less celebrated in the learned[A] world than the Doctor was in the musical. His remains were interred the 14th in the

[A] By his "Essay on the Demon of Socrates, 1781," 12mo.

church of St. Margaret, Westminster, being first attended by the choir of St. Peter and the Chapel Royal, who received the body at the abbey, and where the celebrated funeral service of his predecessor Dr. Croft was solemnly performed,

OGDEN (SAMUEL), was born at Manchester, in 1716; and was educated at the free-school there. In 1733, he was admitted in King's College, Cambridge; and removed to St. John's in 1736; where, in the following year, he took the degree of B. A.; and, in 1739, was elected Fellow. He was ordained deacon at Chester in 1740; and in the following year he took his degree of M. A. and was ordained priest by the bishop of Lincoln. In 1744, he was elected master of the free-school at Halifax in Yorkshire. In 1753, he resigned his school, and went to reside at Cambridge; and at the ensuing Commencement, he took the degree of D. D. The late Duke of Newcastle, who was Chancellor of the University, having been present at the exercise he performed for the degree, was so much satisfied with it, that he soon after presented him with the vicarage of Damerham in Wiltshire, which was tenable with his fellowship. In 1764, Dr. Ogden was appointed Woodwardian Professor. In June 1766, he was presented to the rectory of Lawford in Essex, and in the following month to that of Stansfield in Suffolk. He died March 23, 1778, in the 62d year of his age. In common life, there was a real or apparent rusticity attending Dr. Ogden's address, which disgusted those who were strangers to his character; but this prejudice soon wore off, as the intimacy with him increased; and notwithstanding the sternness, and even ferocity, he would sometimes throw into his countenance, he was in truth one of the most humane and tender-hearted men ever known. To his relations, who wanted his assistance, he was remarkably kind in his life, and in the legacies he left them at his death. His father and mother, who both lived to an exceeding old age, owed almost their whole support to his piety. During the latter part of Dr. Ogden's life, he laboured under much ill health. About a year before he died, he was seized with a paralytic fit as he was stepping into his chariot, and was judged to be in immediate and extreme danger. The cheerfulness with which he sustained this shock, and the indifference with which he gave the necessary orders on the event of his dissolution, which seemed to be then so near, were such as could only be ascribed to a mind

properly resigned to the disposals of Providence, and full of the hopes and happiness of a future state.

We copy this article from a deserved tribute of respect paid to the memory of Dr. Ogden by his learned friend Dr. (since Bp.) Halifax, originally prefixed to an edition of his "Sermons, with a Vindication of his Writings against some late Objections, 1720," 2 vols. 8vo.

From a Life
written by
his Son.

Wood's
Fasti, vol. II.
P. 157.

OLDYS (WILLIAM), third son of Dr. William Oldys, was born at Adderbury, Oct. 19, 1636; elected to the College of Winton, Oct. 5, 1648; admitted into New College, Oxon, Nov. 27, 1655; deputed to the study of the civil law the next year, Nov. 30, 1656; took his bachelor's degree in that faculty, June 12, 1661, and his doctor's degree, June 27, 1667; entered into Doctors Commons, London, Feb. 15, 1669; was made official of Bucks, March 8, 1671, and of St. Alban's Jan. 29, 1673; commissary of the county of Bucks, June 12, 1686; advocate general for the office of lord high admiral of England, and to the lords of the prizes, the 4th of July following; and chancellor of the diocese of Lincoln, Mar. 9, 1688. He was also not long afterwards preferred to the place of king's advocate in the court of chivalry, with all the fees and perquisites, as Dr. A. Duck had before enjoyed it, this his warrant being signed by King William, June 24, 1689, at Hampton Court. He was appointed commissary of St. Katharine's Nov 17, 1698; and died in 1708. He was a man of great genius and application, sound memory, clear judgement, and ready elocution; in his younger days was a hard student, and skilled in many sciences, as poetry, oratory, astronomy, chronology, geography, and history, of all which there are some proofs of his excellence in being, before he applied himself most sedulously to compass that great knowledge he had in the civil and canon laws, by which, it is sufficiently known, he was one of the most able and eminent in his profession in his time. He was always principally engaged in the most intricate and important causes that occurred throughout the course of his practice, and most frequently also consulted by foreign nations for his opinion; and though his most generous spirit would never suffer him to be any way mercenary, it could not yet prevent his gathering great riches, through the uncommon acknowledgements and rewards which were paid to his services, among abundance of others, by the Duke of Norfolk, Duke of Newcastle, Earl of Clarendon, &c. besides the East India Company, and

and other corporations of men. His son saw some letters written to him from Oxford, offering to put him up for a member of parliament for that university, which he modestly declined, by objecting the multiplicity of business he was involved in, which would hinder his due consideration of their interest, or attendance in their service; and others from the Court, proposing to send him an envoy into France, which he no less conscientiously evaded, by pretending that his slender acquaintance with their language, and his long disuse of the little he knew, discouraged him from aspiring to that charge, as what must lay a minister under great inconvenience in conference, and might place the ministry also under disadvantageous conceptions who chose him; therefore wished, for the honour of the nation, that no such deficiency of accomplishments might be visible to foreigners in the person whom they should prefer to such an honourable employment. As to his writings, it could not otherwise be, but those which were occasional and relating to his profession were very numerous; but of such as were of a general nature and fit for the public, he had not leisure to be a voluminous author. Several compositions of his younger days were full of eloquence and learning, particularly some verses both in English and Latin [A], the former shewing him chiefly an elegiac poet, the latter to have a great command in the Latin tongue, and both a fertile vein of allusion and application of correlatives in all parts of language or science by metaphors, allegories, similes, &c. as the genius of poetry then principally prevailed among the chief votaries of the Muses, whereby it was not sufficient then to be a smooth versifier, without shewing themselves men of learning and rhetoric. Of his Latin orations composed at New College, his son saw also, in his fine fair Italian hand, five or six, among which two or three were in praise of Wyckham the founder, therefore perhaps anniversaries. These and many others of this kind

[A] Among these are: "Upon the Death of Mr. Hopper the Master Huntsman, and a renowned Elegiac Poet of Warwickshire; with an Epitaph upon the same;" and, "Upon the Death of his dear Friend Mr. George Franklin." Among the Latin ones, "Domini Carei Falklandi Vice-Comitis Epitaphium;" and, "Baronis Capell Epitaphium." 4to. 1656. There is, of his writing also, another ingenious piece of above

220 lines, which has been much admired; it bears this title, "Sessio simul et Fori Wintoniensis imperfecta quædam Descriptio secundum Ordinem quem audiui et observavi postremo illic versatus." This assize at Winton was held at Winton in June 1651, when he was a Winchester scholar; but it seems this description of the trials therein was afterwards turned by him into verse.

were the products of his juvenile years ; but as he grew up, he fell into the most useful parts of the mathematics, which made him master of numbers, measures, distances of times, places, and computations of all kinds. Sufficient testimony we have of this, in that little learned tract he wrote, called, “ *Calendarium*,” explaining all the æras and divisions of time, from a great variety of learned authors ; the original Ms. whereof was in a very small but fair and beautiful hand, with tables or diagrams of all the celestial systems brought into our view, and calendars in the same manner ; ending with his “ *Calendarium Juliano-Dyonyfiano-Gregorianum*,” and “ *Menologium Lydiati*, five “ *Calendarium Reformatum*,” He wrote other things upon these subjects, which we fear are now destroyed ; but we have not heard of any thing he published before the latter end of Charles II’s reign, and then a company of learned gentlemen, among which were Sir Paul Rycaut, Sir Thomas Middleton, Dr. Nalfon, Dr. Blomer, Dr. Brown, Dr. Garth, Mr. Evelyn, Mr. Creech, Mr. Somers, afterwards Lord Chancellor, and many other eminent scholars, undertook to give the world a translation of all Plutarch’s Lives, in the space of one year, from the original Greek, which had not been yet done ; for Sir Thomas North’s translation was from the French of Bp. Amiot. Dr. Oldys was one of this society, and the life he translated was “ *Pompey the Great*.” When the work was finished, Mr. Dryden was chosen to write the Life of the Author, and prefix a Dedication to the Duke of Ormond : and it was beautifully published by Tonson, with cuts, and afterwards had several editions. There is another little piece of his in print, though he did not publish it himself ; for the learned Dr. Thomas Barlow, bp. of Lincoln, dying in 1691, Sir Peter Pett published the next year some of the papers found in his library, among which was the remarkable case of Mr. Cottington and the Lady Kenne day, with the opinions of the civilians upon it, and among others of Dr. Oldys, in about 15 or 20 pages, with the approbation of his sentiments by Sir Rich. Lloyd and Dr. Newton. The same year was published, “ *The Duke of Norfolk’s Charge against Mary his Duchess, for Adultery with Sir John Germaine ; with her Grace’s Answer*.” But this and other pieces were published in favour of the Duchess, and partially suppress many of the material arguments and evidences ; therefore Dr. Oldys wrote a discourse, which he called “ *The Sum and Substance of the Arguments which were made at the Bar*”

Five vols.
8vo. 1684.

Feb. 1692.

“ of

“ of the House of Lords, in the Case of Divorce between
 “ his Grace the Duke and Duchess of Norfolk;” which
 has been seen in his own MS. but whether ever printed
 we know not. Another great case there was, which
 also had been some years depending, in the beginning
 of King William’s reign, and cost some thousands of
 pounds, in which Dr. Oldys was concerned; we mean
 the famous case of Simony against Dr. John Cawley
 and Dr. Wm. Howell, concerning the archdeaconry of
 Lincoln; the former of which set the case in such a
 light, as to make it a question, in the pamphlet he pub-
 lished of it, whether letting an ecclesiastical jurisdiction to
 a lay surrogate, under a yearly pension reserved out of the
 profits, be simoniacal? But in the learned tracts written
 upon this head both by Dr. William and his brother Dr.
 Thomas Oldys, who had also the grant of that arch-
 deaconry, there are other circumstances, that appear against
 the said persons charged; but whether they were ever
 printed, we cannot discover.

PIAZZA (HIEROM BARTHOLOMEW), a native of
 Italy, was the author of “ A short and true Account of
 “ the Inquisition and its Proceedings, as it is practised in
 “ Italy, set forth in some particular Cases. Whereunto is
 “ added, An Extract out of an authentick Book of Legends;
 “ of the Roman Church. By Hierom Bartholomew Piazza,
 “ an Italian born; formerly a Lecturer of Philosophy and Di-
 “ vinity, and one of the Delegate Judges of that Court, and
 “ now, by the Grace of God, a Convert to the Church of
 “ England. London: printed by Wm. Bowyer, 1722.”
 “ The author of this book,” says Mr. Cole, in a MS. note,
 “ was a poor harmless and inoffensive man, who taught the
 Italian and French languages for many years at Cambridge,
 where he died about 1745, and was buried in the chancel
 of St. Andrew’s church there, myself (having been his
 scholar), with several others of his university pupils, at-
 tending his funeral, and supporting his pall. He had been
 a Dominican Friar, and I remember his once shewing me
 his letters of priests orders: but on his coming to England,
 to shew himself a true convert, he forgot his vows and took
 a wife, a French Huguenot woman; by whom he had a
 son and two daughters, of men and women’s estate at their
 father’s death, which was very sudden, he having been
 with me not above two days before I was desired by his
 widow to attend his funeral from his house close to the
 garden-

garden-wall of Emanuel college, formerly the garden-wall of the Cambridge Dominicans, and the last house but one as you go out of Cambridge to Gogmagog Hills. He was always very poor and necessitous, and has been often publicly relieved by the university, and oftener by the private colleges and his scholars, who were the more generous to him as he always behaved himself decently and soberly, and was constantly clean and neat, though in indigent circumstances. He wanted to get his son taken into our college as a poor scholar; and I once applied to our provost, Dr. Snape, for him; but Mr. Piazza had not, upon examination, sufficiently grounded his son in the Latin language for his admission; and before he was better qualified, his father died, and the family went away from Cambridge. I remember the widow applied to me to write to a brother of her husband, who was a canon of a church, I think, in Aleffandria della Eaglia, where I know this author was born; though Mr. Piazza never told me of him, notwithstanding he used to frequent me very much. The letter was to tell him of his brother's death, and miserable circumstances of his family, in order to get some remittances for their support. What was the effect, I never heard. Though Mr. Piazza was looked upon as an honest man, yet he was never esteemed as one of abilities, even in the two modern languages he taught."

Anecdotes
of Bowyer,
by Nichols,
p. 271.

POCOCKE (RICHARD), D. D. (who was distantly related to the learned Orientalist Dr. Edward Pococke, being son of Mr. Richard Pococke, sequestrator of the church of All Saints in Southampton, and head master of the free-school there, by the only daughter of the rev. Mr. Isaac Milles, minister of Highcleer in Hampshire [A]), was born at Southampton in 1704. He received his school learning there, and his academical education at Corpus Christi College, Oxford; took his degree of LL. B. May 5, 1731; and that of LL. D. (being then precentor of Lismore) June 28, 1733; together with Dr. Secker, then rector of St. James's, and afterwards archbishop of Canterbury. He began his Travels into the East in 1737, and returned in

See article
MILLES.

[A] Of Mr. Isaac Milles's three sons, the eldest, Thomas, was appointed Greek professor at Oxford, 1706, and bishop of Waterford and Lismore 1708, where he died 1740. The second, Jeremiah, was fellow and tutor of Baliol College, who presented him 1705 to the rectory of Dalsamar Loo, in Cornwall. The third, Isaac, was treasurer of Waterford 1714, and treasurer of Lismore cathedral 1717.

1742, and was made precentor of Waterford in 1744. In 1743, he published the first part of those Travels, under the title of "A Description of the East, and of some other Countries, vol. I. Observations on Egypt." In 1745 he printed the second volume under the same title, "Observations on Palæstine or the Holy Land, Syria, Mesopotamia, Cyprus, and Candia," which he dedicated to the earl of Chesterfield, then made lord lieutenant of Ireland; attended his lordship thither as one of his domestic chaplains, and was soon after appointed by his lordship archdeacon of Dublin. In March 1756 he was promoted by the duke of Devonshire (then lord lieutenant) to the bishoprick of Ossory, vacant by the death of Dr. Edward Maurice. He was translated by the King's letter from Ossory to Elphin in June 1765, Bishop Gore of Elphin being then promoted to Meath; but Bishop Gore finding a great sum was to be paid to his predecessor's executors for the house at Ardbracon, declined taking out his patent; and therefore Bishop Pococke in July was translated by the Duke of Northumberland directly to the see of Meath, and died in the month of September the same year, suddenly, of an apoplectic stroke, whilst he was in the course of his visitation [B].—See an elogium of his Description of Egypt in "Pauli Ernesti Jablonski Pantheon Ægyptiorum, Præfat. ad part. iii." He penetrated no further up the Nile than to Philæ, now Gieuret Ell Hiereff; whereas Mr. Norden in 1737 went as far as Derri, between the two cataracts. The two travellers are supposed to have met on the Nile, in the neighbourhood of Esnay, in Jan. 1738 [C]. But the fact, as Dr. Pococke told some of his friends was, that being on his return, not knowing that Mr. Norden was gone up, he passed by him in the night, without having the pleasure of seeing him. There was an admirable whole length of the Bishop, in a Turkish dress, painted by Liotard, in the possession of the late Dr. Milles, Dean of Exeter, his first cousin. He was a great traveller, and visited other places besides the East. His description of a rock on the West side of Dunbar harbour in Scotland, resembling The Giants Causeway, is in "Phil. Trans." vol. LII. art. 17; and in "Archæologia," vol. II. p. 32, his account of some antiquities found in Ireland. "When travelling through Scotland (where he preached several times to

[B] His collection of antiquities and fossils was sold by Mess. Langford, June 5 and 6, 1766.

[C] Norden's Travels, English edit. 8vo. p. 188.

“crouded congregations), he stopped at Dingwal, and
 “said he was much struck and pleased with its appea-
 “rance; for the situation of it brought Jerusalem to his
 “remembrance, and he pointed out the hill which resem-
 “bled Calvary.” The same similitude was observed by
 him in regard to Dartmouth. He preached a sermon in
 1761 for the benefit of the Magdalen charity in London,
 and one in 1762 before the Incorporated Society in Dublin.

Among the MS. treasures in The British Museum are
 several volumes (4811—4827) the gift of Bishop Pococke;
 viz. “Minutes and Registers of the Philosophical Society
 “of Dublin, from 1683 to 1687, with a copy of the
 “papers read before them;” and “Register of the Phi-
 “losophical Society of Dublin, from Aug. 14, 1707, with
 “copies of some of these papers read before them;” also
 “Several Extracts taken out of the Records in Birming-
 “ham’s Tower;” “An Account of the Franciscan
 “Abbeys, Houses, and Frieries, in Ireland;” &c. &c.

RAWLINSON (THOMAS), knt. eldest surviving
 son of Daniel Rawlinson [A], citizen and wine mer-
 chant of London, descended from the ancient family of
 that name at Graisdale, in the county of Lancaster, was
 born in the parish of St. Dionis Backchurch, in Fen-
 church-street, London, March 1647; appointed sheriff of
 London by James II. 1687, colonel of the white regiment
 of trained bands, and governor of Bridewell and Bethlem
 hospitals, 1705, and in 1706 Lord Mayor of London,
 when he beautified and repaired Guildhall, as appears by
 an inscription in the great porch. He married Mary, eldest
 daughter of Richard Tayler, esq. of Turnham-green,
 with whom he lived 27 years, and by whom he had 15
 children. She died at Chelsea, Feb. 21, 1724-5, aged
 63: He in his own parish, Nov. 2, 1705, and was bur-
 ied with his father, who died in 1679, aged 66[B]. Of his
 children, four daughters, Anne Maria, Mary, Margaret,

[A] Daniel Rawlinson has a monu-
 ment in St. Dionis Backchurch, with
 his wife Margaret, his eldest son Da-
 niel, his daughters Elizabeth, and
 Mary, wife of Mazine, esq. Strype’s
 Survey of London, B. II. p. 154. It
 appears by the printed will of Dr. Ri-
 chard Rawlinson, that Daniel left
 him a fee-farm rent of 42l. per
 ann. issuing out of the rectory and
 parish church of Ulverston, and other

tithes, in the county of Lancaster,
 and 17s. also out of the tenements,
 and 12 acres of glebe of the said rec-
 tory, and 6l. out of Pennington rec-
 tory and other rents, &c. amounting
 in the whole to upwards of 85l. per
 ann. which he left in trust, as here-
 after stated.

[B] A portrait of him, whole length,
 in Lord Mayor’s habit, by Kneller, was
 engraved by G. Vertue, 1719.

Susan;

Susan; and two sons, both named Daniel, died before him. William died 1732, and was buried at Antwerp. John, of Little Leigh in Cheshire, esq. died Jan. 9, 1753. Tempest, the youngest son, died 1, 1737.—Sir Thomas Rawlinson, it may be added, had been foreman on the grand jury at the trial of Alderman Cornish; and was elected sheriff by royal mandate [A]. His eldest son,

[A] His epitaph at St. Dionis Backchurch is here copied:

Juxta Columnam (cui adhæret Avorum Monumentum) requiescit pars magna
Gentis RAWLINSONIANÆ, viz.

THOMAS RAWLINSON,

Ab antiqua & honesta Stirpe apud Brigantes ortus;

Virtute sua illustris:

Principi suo JACOBO II^o P. O. M. fidelis;

Inter Equestris Ordinis Viros cooptatus, & ex ejusdem

Regis mandato Consul Londinensis renunciatus, Anno

MDCLXXXVII.

Postea Legionis Civicæ Albæ Chiliarcha nominatus, & Præses

Hospitiorum de Bridewell & Bethlem uno fere Curatorum

animo electus MDCCV.

Anno demum isto mirabili MDCCVI. arbitrio popularis auræ in

Præturam hujusce Urbis evectus.

In omnibus Vitæ Officiis Civis boni & PARENTIS amantissimi partes

Auspicio satis felici adimplevit:

Probus, innocuus, malarum artium expers, in exequenda Justitia & dirimendis

popularium Litibus nec Prece nec Pretio ad alterutram

partem inclinarus:

Æris alieni non appetens, nec sui profusus, sine omni dedecore tenax:

De omnibus denique, quibus innotuit, bene meritus est.

In Uxorem ascivit Mariam Filiam natu maximam Ricardi Tayler, Armig.

de Turnham Green in com. Middlesex. quæcum 27 annos debebat placidos,

& 15 Liberorum Pater evasit.

In hac Parochia natus fuit ille THOMAS, mense Martio, MDCLXVII.

& e vivis excedens 11 Novembris MDCCVIII. ad paternos pedes inhumatus.

In eodem cum patre conquiescunt Sepulchro quinque Thomæ & Mariæ

Liberi, viz.

ANNA MARIA, nata 26 Mart. 1682; denata 28 Mart. 1687.

DANIEL, natus 30 Decemb. 1683; denatus 14 Maii 1686.

MARIA, nata 3 Julii, & denata 16 ejusdem mensis, 1685.

MARGARETTA, nata 14 Julii, & denata 13 Septembr. 1686.

SUSANNA MARIA, nata 8 Septembr. 1688. non minus corporis quam animi

forma conspicua, flagranti in Deum zelo, religioso in parentes studio, &

animi viribus, ultra ætatem, ab omni parte illustris. Raptim, licet ma-

gistra cælo, ad cælestem properavit chorum duodecennis, 10 Sept. mb. 1700.

DANIEL alter ab Indiis Orientalibus rediens, febre & dysenteria correptus,

ætatis suæ anno 18, obiit 27 Decemb. 1705, Callacutæ & in Sanctæ, Helenæ

Insula sepultus.

Hanc officii, beneficiorum memores, & amoris tesseram qualemcumque

Marito, Patri, & Familiæ optinuit M. P.

MARIA Uxor, THOMAS RAWLINSON, Armig. RICARDUS, LL.D.

MARIA, GULIELMUS, ANNA, HONOR. JOHANNES, CONSTANTINUS,

& TEMPEST, Liberi superstites:

Qui, ad sublevandos hujus Parochiæ pauperiores, annuos quosdam proventus

erogavere, ea lege, ut Familiæ memoria perennetur, quantum in

illis est, & nitor hujus Marmoris, curantibus Ecclesiæ

Guardianis, a squaloribus vindicetur.

MARIA Vidua THOMÆ Equitis obiit CHELSEÆ, com: Midd. 21 Feb.
MDCCLXXIV-V. Ætat. LXIII.

THOMAS Filius natus maximus THO. & MARIE, obiit 6 Aug. MDCCLXXV.
& in Ecclesiâ D. Botolphi, prope Aldersgate, sepultus, Ætat. 44.

GULIELMUS ex Filiis THOMÆ, Eq. Aur. natus VIII Maii MDCCLXXIII.
obiit VII. April. N. S. MDCCLXXII. & ANTVERPIÆ Sepultus.

Of this monument there is a copper-plate, as well as of the person it commemorates; the latter by Vertue, taken from a portrait by Sir Godfrey Kneller at Bridewell hospital, of which he was president.

RAWLINSON (THOMAS), Esq. for whom Mr. Addison is said to have intended his character of *Toni Folio*, in the *Tatler*, N^o 158, but with infinitely too fatirical a vein, was a great collector of books; and himself a man of learning, as well as patron of those who were so. Maittaire has dedicated to him his edition of Juvenal; and Hearne's publication, intituled "*Aluredi Beverlacenſis Annales, &c.*" was printed from the original MS. in this gentleman's possession. Very numerous indeed were the communications that editor received from Mr. Thomas Rawlinson, for all which, to do him but justice, he takes every opportunity of expressing his gratitude. While Mr. Rawlinson lived in Gray's Inn, he had four chambers so completely filled, that his bed was removed out into the passage. He afterwards removed to London-house, the ancient palace of the bishops of London, in Aldersgate Street, where he died Aug. 6, 1725, aged 44, and was buried in the church of St. Botolph Aldersgate. In London-house his library was sold after his decease; and there also lived and died his brother Richard, who left a portrait of his brother Thomas on crayons, another of himself, and another of Nicholas Salmon, LL.D. the antiquary, to the Society of Antiquaries, all afterwards revoked. His MSS. took 16 days to sell, from March 4, 1733-4 [A]. The catalogue of his library consists of nine parts. The amount of the five first parts was 2409l.

1st part, Dec. 17, 21, price 1s. } fold by Tho. Ballard.

2d part, March 1721-2, 1s. }

4th part, April 1723, price 1s. by Thomas Ballard.

6th part, at London-house, Aldersgate-street, March 1726, by Charles Davis, 2s. 6d.

9th part, at Paul's Coffee-house, Oct. 1727, and 19 following days, by Tho. Ballard, 1s.

Other parts, by Tho. Ballard and C. Davis, 1727-8,

[A] See some of them in Brit. Top. 388, 425, 451, 642--Vol. II. 317, vol. I. p. 117, 216, 217, 239, 337, 407, 426, 429, 789.

lock 22 and 23 days; 1729, 26 and 30 days; 1732, 18 and 26 days [B].

[B] Mr. Charles Marsh, late Book-feller at Charing-cross, used to say, that the sale of Mr. Thomas Rawlinson's library was one of the first events he remembered upon engaging in business; and that it was the largest collection at that time known to have been offered to the public.

RAWLINSON (RICHARD), an eminent antiquary, and great benefactor to the university of Oxford, was the fourth son of Sir Thomas; and was educated at St. John's-college, Oxford, where he was admitted gentleman commoner, and proceeded M. A. and grand compounder 1713, and was admitted to the degree of Doctor of Civil Law by diploma 1719. He was F. R. S. and became F. S. A. May 10, 1727. He was greatly accessory to the bringing to light many descriptions of counties; and, intending one of Oxfordshire, had collected materials from Wood's papers, &c. had many plates engraved, and circulated printed queries, but received accounts only of two parishes, which in some degree answered the design, and encouraged him to pursue it. In this work were to be included the Antiquities of the city of Oxford, which Wood promised when the English copy of his "Historia & Antiquitates Oxon." was to be published, and which have since been faithfully transcribed from his papers, and much enlarged and corrected from ancient original authorities. All Dr. Rawlinson's collections for the county, chiefly culled from Wood, or picked up from information, and disposed by hundreds in separate books, in each of which several parishes are omitted, would make but one 8vo volume. But he made large collections for the continuation of Wood's "Athenæ Oxonienses," and "History of Oxford," and for an account of "Non-compliers" at the Revolution; which, together with some collections of Hearne's, and note-books of his own travels, he bequeathed by his will to the university of Oxford. The Life of Mr. Anthony a Wood, historiographer of the most famous university of Oxford, with an account of his nativity, education, works, &c. collected and composed from MSS. by Richard Rawlinson, gent. commoner of St. John's-college, Oxon. was printed at London in 1711. A copy of this life, with MS. additions by the author, is in the Bodleian library. He published Proposals for an "History of Eton College, 1717;" and in 1728, "Petri Abælardi Abbatis Ruyensis & He-

Anecdotes of Bowyer, p. 99; enlarged by subsequent information.

"*lōiſſæ Abbatiffæ Paracletenſis Epistolæ*," 8vo. dedicated to Dr. Mead. The books whose publications he promoted, are supposed to be the "*History and Antiquities of Winchester*, 1715," 8vo. "*History and Antiquities of Hereford*, 1717," 8vo. "*History and Antiquities of Rochester*, 1717, 1723," 8vo. "*Inscriptions on tombs in Bunhill-fields*, 1717," 8vo. "*History and Antiquities of the churches of Salisbury and Bath*, 1719, 1723," 8vo. "*Aubrey's History of Surrey*, 1719," 5 vols, 8vo. "*Norden's Delineation of Northamptonshire*, 1720," 8vo. "*History and Antiquities of Glastenbury, Oxford*, 1722," 8vo. In 1728, he translated and printed Fresnoy's "*New method of studying History*, with a Catalogue of the chief Historians," 2 vols. 8vo. But his principal work was "*The English Topographer, or, an Historical Account of all the pieces that have been written relating to the Antient Natural History or Topographical Description of any Part of England*, 1720," 8vo. the plan of which has been so much augmented and improved in the two editions of the "*British Topography*." In 1750, he gave by indenture the yearly sum of 87*l.* 16*s.* 8*d.* being the rents and profits of various estates which he inherited under the will of his grandfather Daniel Rawlinson [A], to the university of Oxford, for the maintenance and support of an Anglo-Saxon lecture or professorship for ever. To the Society of Antiquaries, he gave by will, a small freehold and copyhold estate at Fulham, on condition that they did not, upon any terms, or by any stratagem, art, means, or contrivance howso-

[A] In St. Dionis Backchurch, Fenchurch-street, is a handsome white marble monument of the Composite order, adorned with Death's head, a cherub, &c. and bearing this inscription:

"H. S. E.

Sub marmore prope posito,
In expectationem beatæ Resurrectionis,
Corpus DANIELIS RAWLINSON,
Civis & Oenopolæ Londinensis,
Monesta & antiquâ familia Græfdaliæ
Agro Lancastrensi oriundi.
Si annos lætæles, satis diu vixit;
Si beneficia, premunt annos;
Si animo agitata
Præmaturâ morte abreptus est.
Obiit anno ætatis LXV.
Idibus Quintil. 1679.
Jacent juxta sepulti
Margareta Uxor,

Daniel filius natu maximus,
Elizabetha filia,
Maria filia, quæ fuit
Uxor Johannis Mazine Armigeri
Et Rawlinson Mazine
Infans, nepos, & unica Mariæ proles.
Monumentum hoc
Patris memoriæ sacrum P. P.
THOMAS RAWLINSON Filius,
Superstitum natu maximus."

From an elder brother of Mr. Daniel Rawlinson, the late Sir Thomas Rawlinson, Knt. Alderman of London, Sheriff in the year 1748, and Lord Mayor of London in 1754, and president of St. Bartholomew's hospital, deduced his pedigree. Of this we are informed by his only son, the present Sir Walter Rawlinson, Knt. of Stow Hall, in the county of Suffolk.

over.

ever, increase or add to their (then) number of 150 members, honorary members only excepted. He also made them a considerable bequest of dies and matrices of English seals and medals, all his collection of seals [B], charters, drawings by Vertue and other artists, and other antiquities; ten walnut-tree book-cases, which had been given to his late brother Thomas by the then earl of Pembroke, and four mahogany presses, all marked P, all his English prints of which they had not duplicates, and a quit-rent of 5l. per ann. in Norfolk, for a gold medal for the best description on any English, Saxon, Roman, or Greek coin, or other antiquity not before treated of or in print; but, resenting some supposed want of deference to singularities and dictatorial spirit, and some reflections on his own and his friend's honour, in an imputation of libeling the Society in the public papers, he, by a codicil made and signed at their house in Chancery-lane, revoked the whole [C], and excluded all fellows of this or the Royal Society from any benefit from his benefactions at Oxford, which, besides his Anglo-Saxon endowment, were extremely considerable; including, besides a number of books with and without MS. notes, all his seals, English and foreign, his antique marbles, and other curiosities; his copper-plates relative to several counties, his ancient Greek and Roman coins and medals, part of his collection of English medals, his series of medals of Louis XIV. and XV, a series of medals of the Popes, which Dr. Rawlinson supposed to be one of the most compleat collections in Europe; and a great number of valuable MSS. which he ordered to be safely locked up, and not to be opened till seven years after his decease [D]. His music, MS. and printed, he gave to the Music-school at Oxford. He died at Islington,

[B] See his seals enumerated in the British Topography, vol. I. 465, 482, vol. II. 40, 96, 134, 177, 291.

His plates, vol. I. 390, 419, 454, 464, 492, 494, 508, 515, 537, 544, 552, 553, 641, 717.—vol. II. 50, 89, 141, 150, 164, 166, 237, 295, 309, 331, 474, 476, 689, 702, 715.

Drawings and MSS. vol. I. 183, 337, 339, 421, 499, 510, 529, 534, 602, 615.—vol. II. 59, 75, 85, 95, 106, 155, 186, 468, 761.

[C] One reason, among others, which he gave for this, was, that their then secretary, Mr. Gordon, was a Scotchman.

[D] Dr. Taylor was persuaded that this precaution was taken by the Doctor to prevent the right owners' recovering their own. He supposed that Dr. Rawlinson made no scruple of buying all that was brought to him; and that, among the rest, the MS. and printed copy of Demosthenes, which was lost on the road, and the detainer of which he had cursed very classically, would be found among the spoil. The MS. belonged to James Harris, esq. of Salisbury, by whom it was sent to Cambridge. The papers, however, which Dr. Rawlinson desired might not be made public till after his death, were

Islington, April 6, 1755; and in the same year was printed, "The Deed of Trust and Will of Richard Rawlinson, of St. John the Baptist-college, Oxford, Doctor of Laws; concerning his endowment of an Anglo-Saxon lecture, and other benefactions to the college and university." He left to Hertford-college the estate in Fulham before-mentioned, and to the college of St. John the Baptist the bulk of his estate, amounting to near 700*l.* a year, a plate of archbishop Laud, thirty-one volumes of Parliamentary Journals and Debates; a set of the "*Fœdera*," all his Greek, Roman, and English coins not given to the Bodleian library, all his plates engraved at the expence of the Society of Antiquaries, with the annuity for the prize medal, and another to the best orator. The produce of certain rents bequeathed to St. John's-college were, after 40 years accumulation, to be laid out in purchase of an estate, whose profits were to be a salary to a keeper of the Ashmolean Museum, being a master of arts, or batchelor in civil law; and all legacies refused by the University or others to center in this college. To the hospitals of Bridewell and Bethlehem, for the use of the incurables of the latter he left 200*l.* and ten guineas as an equivalent for the monthly coffee which he had received in Bethlehem common room; but if they did not give up the picture of his father hanging in their hall, in order to its being put up in the Mansion-house, they were to forfeit the larger sum, and receive only the smaller. This picture, after it had hung up at the Mansion House for some years, without any companion, in a forlorn, neglected state, and received considerable damage, the present Sir Walter Rawlinson obtained leave of the court of Aldermen (being then himself a member of that body, and president of those hospitals) to restore to Bridewell. It is one of Sir Godfrey Kneller's best performances, and well engraved by Vertue. CONSTANTINE, another brother, is mentioned in Richard Rawlinson's will, as then residing at Venice [E], to whom he gave the copper-plate of his father's portrait, and all family pictures, except his father's portrait by Kneller, which was given to the Vintners company, of which his father was a member. He left him also

his Collections for a Continuation of the "*Athenæ Oxonienses*," with Hearne's Diaries, and two other MSS. The whole are now open for any one who wishes to consult them.—Historical passages collected by him from Wood

were printed as a supplement to Wood's life, Oxford, 1772, vol. II. p. 249.

[E] This gentleman Sir Walter Rawlinson met with at Venice, in the year 1763, where he had resided many years, and where he died Jan. 6, 1769.

his

his rents in Paul's-court, Fenchurch-street, jointly with his sisters, Mary Rawlinson, and Anne Andrews, for life. In the same will is mentioned another brother, JOHN, to whom he left estates in Devonshire-street, London; and a nephew THOMAS. To St. John's-college he bequeathed also his diploma, and his heart, which is placed in a beautiful marble urn against the chapel wall, inscribed:

" Ubi thesaurus, ibi cor.

" RIC. RAWLINSON, LL. D. & ANT. S. S.

" Olim hujus Collegii superioris ordinis Commensalis.

" Obiit VI Apr. MDCCCLV."

His body was buried in a vault, purchased by him in the north aisle of St. Giles's church, Oxford, of which he had a plate engraved in his life-time, with this inscription:

" Γυθὸς σεαυτὸν—*Velut in Speculum.*

Manet omnes una nox—Non moriar omnis.

Hoc Dormitorium 8 ped. lat. 8 ped. long.

A parochiâ D. Egidi Oxon. concess. 25 Febr. et

Facult. Episc. confirmat. 5 Maii J. L. Arm. et

Assign. A. D. MDCCCLIV.

Pallida mors æquo pulsat pede,

Semel est calcanda via lethi.

Ultima Thule.

R. RAWLINSON, LL. D. R. & A. SS.

Olim Collegii S. Joannis Bapt. Oxon.

Superioris Ordinis Commensalis,

Obiit VI Apr. MDCCCLV. æt. LXV."

When the head of counsellor Layer, who was executed for being concerned in the plot of 1722 [F], and fixed on Temple-bar, was blown off, and taken up by Mr. John Pearce an eminent attorney of Tookes-court, and agent for the Nonjuring party, Dr. Rawlinson purchased it of him at a high price, preserved it as a valuable relick, and directed that it should be buried in his right hand.

[F] Christopher Layer, a young counsellor of the Temple, was apprehended in the middle of Sept. 1722, and attempting his escape next day, was overtaken and committed to the Tower. He was examined Sept. 21, before the privy council; and after a trial of 18 hours, in the King's Bench, on an indictment for instigating men in Essex for the Pretender's service, and corresponding with him, was convicted, and received sentence of death. But being

reprieved from time to time, the House of Commons appointed a committee to examine him in relation to the conspiracy. He declined making any discovery, and was executed at Tyburn May 17, 1722, and his head fixed upon Temple-bar. In a short speech he justified what he had done, and recommended the interest of the Pretender. His trial was printed some time before his execution. Tindal's Continuation of Rapin, vol. IV. p. 666.

His library of printed books and books of prints was sold by auction in the year 1756; the sale lasted 50 days, and produced 1164 l.—There was a second sale of upwards of 20,000 pamphlets, reduced into lots under proper heads, with his most uncommon, rare, and odd books, in the following year, during 10 days; which was immediately succeeded by a sale of the Doctor's single prints, books of prints, and drawings, which lasted 8 days.

Collier's
Dictionary,
vol. II. art
Rawlinson..

RAWLINSON (CHRISTOPHER), of Carkhall in Lancashire, esq. only son of Curwen Rawlinson of the same place, who died 1689, and descended from a family of long standing in High Furness, and very numerous in the parish of Hawkshead and Colton [A], was collaterally related to the subjects of the three foregoing articles. He was born 1677, educated at Queen's College, Oxford, made upper commoner May 10, 1695, and eminently distinguished for his application to Saxon and Northern literature. He published, whilst at Queen's College, a beautiful edition of king Alfred's Saxon translation of "Boethius de Consolatione Philosophiæ, Oxon. 1698," 8vo. from a transcript, by Franciscus Junius, of a very ancient MS. in the Bodleian library, collated with one in the Cotton library. The "*Grammatica Anglo-Saxonica, ex Hiccesiano Thesaurò excerpta*," printed at Oxford in 1711, is dedicated to this gentleman, in the following words: "*Viro eximio Christophoro Rawlinson Armigero, Literaturæ Saxonici Fautori egregio, hæc breviculas Institutiones Grammaticas dicat, dedicat Editor.*" He left behind him a large collection of MSS. among which are many relating to Westmoreland and Cumberland, of which copies are at Sir Michael le Fleming's at Rydal. He ordered his under coffin to be heart of oak, and covered with red leather; and died Jan. 8, 1732-3, aged 55. At the North end of the N. transept of the abbey church of St. Alban's is a white marble sarcophagus, with a figure of History sitting on it, reclining on her left arm, holding in her hand a pen, with which she writes in a book, while two other books lie under her feet. Below is this epitaph:

To the memory of
Christopher Rawlinson, of Cark-hall in Cartmel, in the county of Lancaster, esq. whose remains are deposited in a vault near this place.
He was son of Curwen Rawlinson, member of parliament for the town of Lancaster, and Elizabeth Monk, daughter and coheir of the loyal Nicholas Monk, lord bishop of Hereford, brother to Gen. Monk

[A] West's History of Furness, p. 263.

duke of Albemarle. The said Christopher was of Queen's-college, in Oxford, and published the Saxon version of "Boethius de Consolatione Philosophiæ" in the Saxon language. He was born in the parish of Springfield [B] in Essex, June 13, 1677, and died in Jan. 1733 [C]. This monument was erected pursuant to the will of his cousin and coheiress Mrs. Mary Blake, youngest daughter of Roger More of Kirkby Lonsdale, in the county of Westmoreland, serjeant at law, and Catharine Rawlinson, sister of the said Curwen Rawlinson.

For this gentleman's pedigree [D], see "Sandford's Genealogical History of the Kings and Queens of England," "1707;"

[B] Sandford says at "Newhall." when they say his library, which was the largest collection then in Great-Britain, was sold by auction, 1731. His epitaph convicts them of a mistake, in dating his death June 8, 1733.

[C] It is believed the editors of the "Biographia Britannica," vol. VI. p. 257, article E. YOUNG, note B, confound him with Thomas Rawlinson,

[D] King Edward IV. by Elizabeth Lucy
(as commonly supposed, but,
according to Vincent, by Jane Shore)
had issue

Arthur Plantagenet, Viscount Lisle,
Governor of Calais and Knt. of the Garter;
who, by Elizabeth Grey,
Sister and Heir to John Grey, Viscount Lisle,
had issue

Bridget.

Frances; who first married,
John Basset, Esq; secondly
Tho. Monk, Esq; by whom
she had issue

Anthony Monk, Esq;
who, by Mary, Daughter of Richard Arscot, Esq; had issue

Sir Thomas Monk, Knt.
who, by Elizabeth, Daughter of Sir George Smith, Knt.
had issue

Thomas.

George, Duke of Albemarle,
Knt. of the Garter, &c. who,
by Ann Clarges, had issue.

Christopher, Duke of Albemarle,
Knight of the Garter, &c.

Nicholas, Bishop of
Hereford; who, by
Susanna, Daughter
of Tho. Payne, Esq;
had issue

Mary Elizabeth; who,
by Curwen Rawlin-
son, Esq; had issue

Christopher Rawlinson, Esq; so called
from his first Cousin once removed, and
Godfather

tural bashfulness, which she could never overcome, and being besides lower in stature than the lowest of her sex, she could never be prevailed on to become a public singer, but spent her life in obscurity. On the other hand, Anastasia, who had been committed to the care of Dr. Croft, but was rather less indebted to nature for the gift of voice than her sister, prosecuted her studies with the utmost industry. With the assistance of her father, she became such a mistress of the Italian language, that she was able to converse in it, and to repeat with the utmost propriety passages from the poets [A]. To remedy some defects in her singing; and to make the Italian modulation familiar to her, the assistance of Sandoni, a celebrated teacher, was called in; but all that could be done by him, and the lady called the Baroness, a singer in the opera, then greatly caressed, in these respects, was but little; she had a fine voice, and an extensive compass, but she wanted a nice and discriminating ear to make her a perfect singer. Her first public appearance was in the concerts performed at that time in York-buildings and at other places, in which she sung, and generally accompanied herself on the harpsichord. Her father had carefully attended to her education, and had exerted his utmost efforts in the improvement of her mind: the advantages she derived from these instances of his affection, added to her own good sense and amiable qualities, consisting in a strictly virtuous disposition, a conduct full of respect to her superiors, and an undissembled courtesy and affability to others, mixed with a cheerfulness that diffused itself to all around her, were visible in the reception she met with from the public, which was of such a kind as seemed to ensure her success in whatever she undertook. Encouraged by the countenance of some persons of high rank, Mr. Robinson took a house in Golden-square, and had concerts, and also conversations on certain days in every week, which were the resort of all who had any pretensions to politeness. At the time when Mrs. Tofts and Margarita retired from the stage, scarcely any female singers worth hearing were left. Under these circumstances, Mrs. Robinson was prevailed on to appear on the stage. The first opera she sung in was that of

[A] Such was her proficiency in the Italian language, that, when she performed on the stage, she was not more admired for her voice, than for her forcible expression of the language, particularly in the recitatives. See Gent.

Mag. 1777, p. 367. where are some particulars of this lady unnoticed by Sir John Hawkins, and an account of the manner in which her marriage with the Earl of Peterborough was first made public at Bath.

"Narcissus," composed by Domenico Scarlatti, and brought on the stage by Roseingrave; in this she sung the part of Echo, with great applause. In the succeeding operas of "Mutius Scævola," "Crispus," "Grifelda," "Otho," "Floridante," "Flavius," "Julius Cæsar," "Pharnaces," "Coriolanus," and "Vespasian," she also sung, and, together with Cuzzoni and Senesino, contributed greatly to the support of the entertainment. Her salary was 1000*l.*; and her emoluments, arising from benefits and presents of various kinds, were estimated at nearly as much more. She continued to sing in the opera till 1723; at the end whereof she retired from the stage, in consequence, as it is supposed, of her marriage with the earl of Peterborough; for she at that time went to reside at his house at Parson's Green, and appeared there the mistress of his family; and the marriage was announced some years after in the public papers, in terms that imported it to be a transaction some years precedent to the time of notifying it, which was not till the year 1735. During this critical interval, in which the earl, for the same reasons that restrained him from publishing his marriage, studiously avoided the styling her his countess, she was visited by persons of the highest rank, under a full persuasion, founded on the general tenor of her life and conduct, that she could be no other than the mistress of the mansion in which she did the family honours; and that she had a legal title to a rank, which, for prudential reasons, she was content to decline. This nobleman had a seat called Bevis Mount, situate near Southampton. By a letter from the earl to Mr. Pope, written about the year 1728, it appears that Mrs. Robinson then lived with him, for she is there mentioned by the appellation of "the Farmerefs of Bevis;" and in others from the same person, of a later date, are sundry expressions alluding to the severities which at stated seasons she practised on herself, and plainly indicating that she was of the Romish communion. In this exalted station of life she forgot not her obligations to Bononcini: he had improved her manner of singing, and in most of his operas, particularly "Crispus" and "Grifelda," had composed songs peculiarly adapted to her powers of execution; for him she obtained the pension of five hundred pounds a year, granted him by the duchess of Marlborough; and for his friend Greene she procured the places of organist and composer to the royal chapel, vacant by the decease of her

and his own. The heads of the different painters, and a variety of fanciful decorations, are also given, in a peculiar style of engraving on wood, by Mr. Simon Watts; and the whole may be considered as a performance which at once reflects honour on the country, as well as on the liberality of the undertaker, who neither was, nor is it supposed ever expected to be, reimbursed the great expence he had incurred in the execution of it. Mr. Rogers, however, had the pleasure of knowing that the book was placed in the most respectable cabinets; in the Royal Library particularly, and in those of the Emperor of Germany, the Empress of Russia, the King of France, the British Museum, the Society of Antiquaries, the Royal Academy, and in many other very capital collections both in this kingdom and on the continent. "*Hæc studia*," says our worthy author from Cicero, "*adolescētiā alunt, senectutem oblectant, secundam rem ornant, adversis perfugium ac solatium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.*" Not long before his death, Mr. Rogers had an intention of disposing of the remaining copies in Twelve Numbers, one to be published every *other* month, at one guinea each number; a project which his ill health prevented his adopting, though the proposals for it were printed. Besides this work, Mr. Rogers printed an anonymous "*Translation of Dante's Inferno, 1782*," in 4to. In the performance of this, he chiefly attended to giving the sense of his author with fidelity; the character of a poet not seeming to have been the object of his ambition. He also published in the "*Archæologia*," vol. III. p. 35, a paper on the antiquity of horseshoes; and in vol. VI. p. 107, an account of certain masks from the Musquito shore. A curious letter of his, to Mr. Astle, on some ancient blocks used in printing, may be seen in *Gent. Mag.* vol. LI. p. 169; and another paper, which was read at the Society of Antiquaries, Feb. 18, 1779, is preserved in vol. LIV. p. 265.

Mr. Rogers was never married. In the society of very near relations he passed a domestic life, without engaging in, or interesting himself about, the struggles of parties or political contentions.

Stranger to civil and religious rage,
The good man walk'd innoxious thro' his age. POPE.

In the bosom of retirement, when free from business, in the conversation of friends, and in attentions to literary concerns, he wore out his days. At length the inroads of old

old age began to appear. About twelve months before his death, a degree of feebleness shewed itself. His walks fatigued him; and on Twelfth-day, 1783, he was thrown down and run over in Fleet-street, by the carelessness or brutality of a butcher's boy on horseback. From this period his constitution evidently declined, and the loss of several friends about this juncture rendered the approaches of death more indifferent to him. He lingered through the summer; and, when that season was over, those who were about him plainly perceived that his dissolution was near. At length, after struggling some time with his disorder, he resigned to fate, Jan. 2, 1784, and was buried in the family vault in St. Lawrence Pountney burying-ground.

The following epitaph he left to his representative, to place on his tomb, or to omit it, at his pleasure. As it contains something characteristical, and what every person who knew him will subscribe to, we need not say that it has been adopted:

“ Passenger,
Spare to obliterate the name of
CHARLES ROGERS,
whose body is here deposited,
unless you are convinced that he hath
injured you by word or deed.
He was born the 2d of August, 1711;
and died (Jan. 2, 1784.)”

SANCHES (ANTONIO NUNES RIBEIRO), a learned physician, was born March 7, 1699, at Penna-Macor, in Portugal. His father, who was an opulent merchant, and intended him for the bar, gave him a liberal education; but, being displeased at finding him at the age of eighteen obstinately bent on the profession of physic, withdrew his protection, and he was indebted to Dr. Nunés Ribeiro, his mother's brother, who was a physician of considerable repute at Lisbon, for the means of prosecuting his medical studies, which he did first at Coimbra, and afterwards at Salamanca, where he took the degree of M.D. in 1724; and the year following procured the appointment of physician to the town of Benevente in Portugal, for which, as is the custom of that country, he had a small pension. His stay at this place, however, was but short. He was desirous of seeing more of the world, and of improving himself in his profession. With this view he came and passed two years in London, and had even an intention of
fixing

fixing there; but a bad state of health, which he attributed to the climate, induced him to return to the continent. Soon after, we find him prosecuting his medical studies at Leyden, under the celebrated Boerhaave; and it will be a sufficient proof of his diligence and merit to observe, that in 1731, when the Empress of Russia (Anne) requested Boerhaave to recommend to her three physicians, the professor immediately fixed upon Dr. Sanchés to be one of the number. Just as he was setting out for Russia, he was informed that his father was lately dead; and that his mother, in an unsuccessful law-suit with the Portuguese admiralty, had lost the greater part of her fortune. He immediately assigned over his own little claims and expectations in Portugal for her support. Soon after his arrival at St. Petersburg, Dr. Bidloo (son of the famous physician of that name), who was at that time first physician to the Empress, gave him an appointment in the hospital at Moscow, where he remained till 1734, when he was employed as physician to the army, in which capacity he was present at the siege of Asoph, where he was attacked with a dangerous fever, and, when he began to recover, found himself in a tent, abandoned by his attendants, and plundered of his papers and effects. In 1740, he was appointed one of the physicians to the court, and consulted by the Empress, who had for eight years been labouring under a disease, the cause of which had never been satisfactorily ascertained. Dr. Sanchés, in a conversation with the prime minister, gave it as his opinion, that the complaint originated from a stone in one of the kidneys, and admitted only of palliation. At the end of six months the empress died, and the truth of his opinion was confirmed by dissection. Soon after the death of the Empress, Dr. Sanchés was advanced by the regent to the office of first physician; but the revolution of 1742, which placed Elizabeth Petrowna on the throne, deprived him of all his appointments. Hardly a day passed that he did not hear of some of his friends perishing on the scaffold; and it was not without much difficulty that he obtained leave to retire from Russia. His library, which had cost him 1200 pounds sterling, he disposed of to the academy of St. Petersburg, of which he was an honorary member; and in return they agreed to give him a pension of forty pounds per annum. During his residence in Russia, he had availed himself of his situation at court, to establish a correspondence with the Jesuits in China, who, in return for books of astronomy and other presents, sent him seeds or plants, together with other ar-

ticles of natural history. It was from Dr. Sanchés that the late Mr. Peter Collinson first received the seeds of the true rhubarb, but the plants were destroyed by some accident; and it was not till several years afterwards that rhubarb was cultivated with success in this country, from seeds sent over by the late Dr. Mounsey. In 1747, he went to reside at Paris, where he remained till his death. He enjoyed the friendship of the most celebrated physicians and philosophers of that capital, and at the institution of a Royal Medical Society he was chosen a foreign associate. He was likewise a member of the Royal Academy of Lisbon, to the establishment of which his advice had probably contributed, as he drew up, at the desire of the court of Portugal, several memorials on the plans necessary to be adopted for the encouragement of science. Some of these papers, relative to the establishment of an university, were printed during his life-time in Portuguese, and the rest have been found among his manuscripts. His services in Russia remained for sixteen years unnoticed; but, when the present Empress ascended the throne, Dr. Sanchés was not forgotten. He had attended her in a dangerous illness when she was very young; and she now rewarded him with a pension of a thousand roubles, which was punctually paid till his death. He likewise received a pension from the court of Portugal, and another from Prince Gallitzin. A great part of this income he employed in acts of benevolence. Of the liberality with which he administered to the wants of his relations and friends, several striking instances, which our limits will not permit us to insert, have been related by Mr. de Magellan. He was naturally of an infirm habit of body, and, during the last 30 years of his life, frequently voided small stones with his urine. The disposition to this disease increased as he advanced in years, and for a considerable time before his death he was confined to his apartments. The last visit he made was, in 1782, to the Grand Duke of Russia, who was then at Paris. In September 1783, he perceived that his end was approaching, and he died on the 14th of October following. His library, which was considerable, he bequeathed to his brother, Dr. Marcello Sanchés, who was likewise a pupil of Boerhaave, and who resided at Naples. His manuscripts (among which, besides a considerable number of papers on medical subjects, are letters written by him to Boerhaave, Van Swieten, Gaubius, Haller, Werlhof, Pringle, Fothergill, and other learned men) are in the possession of Dr. Andry. His printed works, on the origin of the venereal disease

disease and other subjects, are well known to medical readers; but his knowledge, it seems, was not confined to his own profession; he possessed a fund of general learning, and is said to have been profoundly versed in politics.

S H A R P E (GREGORY), D. D. F. R. and A. SS. master of the Temple, and chaplain in ordinary to his majesty, was born in Yorkshire in 1713, and, after passing some time at the grammar-school of Hull, came to Westminster, where he studied under the celebrated Dr. Freind. While here, he fell into a youthful mistake, which rendered his continuance at the seminary uneasy to himself and his relations, who becoming acquainted with the late Principal Blackwell [A], then at London, they settled Mr. Sharpe with him in the summer of 1731. Mr. Blackwell was at that time Professor of Greek, and taught what is called in Scotland the Bejan Class, in the Marischal College of Aberdeen: however, he was publishing his "Enquiry into the Life and Writings of Homer;" so that Mr. Sharpe's friends judged he might have a fair opportunity of making a considerable proficiency in the Greek language, under a person so eminently skilled in it. Mr. Blackwell was appointed Professor of Greek, when he could not (as he himself has sometimes declared) master the first chapter of St. John; but by study and teaching others, he made considerable advances, and became at length one of the best Greek scholars in his time [B]. Mr. Sharpe was boarded in his house four years,

[A] Of whom some memoirs have been given in vol. II. p. 219; where, in l. 35. r. "In 1735," &c.—His father Thomas, we may now add, was first minister of Paisley in Renfrewshire, whence he removed in 1700 to Aberdeen, where he was afterwards Professor of Divinity, and presented by the King to be Principal of the Marischal-college in 1717. He continued in both these offices till his death, which happened in 1728.

[B] The above paragraph having been shewn to an old scholar of Dr. Blackwell, it drew from him the following remarks: "Surely Dr. Sharpe, or whoever heard Dr. Blackwell make this declaration of his inability to master the first chapter of John, mistook very widely Dr. Blackwell's true meaning in making it. Dr. Blackwell took his degree of M. A. 1718, and therefore certainly

"could have construed the Greek language of the first chapter of John seven or eight years before he was made Professor of Greek in the end of 1723. If Dr. Blackwell ever made such a declaration, he doubtless meant more by it than Dr. Sharpe or the reporters of it seem to have conceived, and unquestionably alluded to his own principles, which were *Sociinian*. There are still not a few, and very well qualified to be professors of Greek, who cannot master the first chapter of John. But a well-known fact puts this matter beyond all doubt. It is still in the remembrance of very many of his numberless scholars, that Dr. Blackwell never read the first chapter of John in his class; and that he always began with the second, which contains the relation of the marriage of Cana in Galilee.

"It

years, without stirring out of Scotland. He studied Philosophy under Mr. William Duff (who wrote some part of the History of Scotland), and applied to Mathematics under Mr. John Stewart, Professor there, but made no considerable progress under the two last-named Masters. After the Doctor had finished his studies at Aberdeen, he came up to England, and in a few years entered into orders; and, after the translation of the late Dr. Secker to the Deanery of St. Paul's, he was appointed Minister of the Broad-way Chapel, St. James's, in which he continued till the death of Dr. Nicolls, of the Temple, when, on account of his great learning, he was declared the Doctor's successor, and in this station he was at his death, which happened at the Temple house, Jan. 8, 1771. The Doctor never was married. His abilities and attainments in every kind of useful knowledge were conspicuous, and his skill in the Oriental languages extensive and uncommon. His publications were not very numerous, but they were respectable.

"It was not Dr. Blackwell's custom to leave any thing unexplained to his pupils, which required explanation. But, according to the legal forms of Scotland, he was obliged, or supposed, to subscribe the Scotch Confession of Faith, and certainly conceived to be under an obligation not to teach any thing directly contrary to it. Long after the dates here referred to, Dr. Blackwell could not have explained the first chapter of John to his scholars, agreeably to his own conceptions of it, without having given great offence, and subjected himself to very serious inconveniences."

SWIFT (DEANE), a near relation to the celebrated *Gent. Mag.* Dean of St. Patrick's, being grandson to Godwin Swift, the ^{1783,} Dean's uncle, was in 1739 recommended by Swift to the ^{P. 716.} notice of Pope, as "the most valuable of any in his family."—"He was first," says the Dean, "a student in this university [Dublin], and finished his studies in Oxford, where Dr. King, principal of St. Mary Hall, assured me, that Mr. Swift behaved with reputation and credit: he hath a very good taste for wit, writes agreeable and entertaining verses, and is a perfect master, equally skilled in the best Greek and Roman authors. He hath a true spirit for liberty, and with all these advantages is extremely decent and modest. Mr. Swift is heir to the little paternal estate of our family at Goodrich, in Herefordshire. He is named Deane Swift, because his great grandfather, by the mother's side, was Admiral Deane, who, having been one of the regicides, had the good fortune to save his neck by dying a year or two before the Restoration." He published, in 1755, "An Essay upon the Life, Writings,

"ings, and Character of Dr. Jonathian Swift;" in 1765; the eighth quarto volume of the Dean's Works; and, in 1768, two volumes of his "Letters." Mr. Swift died at Worcester, July 12, 1783: he had long meditated a complete edition of his relation's works, and had by him many new materials for that purpose, with which, it is to be hoped, some of the family will yet favour the publick.

Sir John
Hawkins's
History of
Music,
vol. III.
p. 258.

TALLIS (THOMAS), one of the greatest musicians that this country ever bred, flourished about the middle of the 16th century. He is said to have been organist of the royal chapel to king Henry VIII. king Edward VI. queen Mary, and queen Elizabeth; but the inscription on his grave-stone warrants no such assertion; and it is certain that in the two reigns of Edward VI. and queen Mary he was simply a gentleman of the chapel, and served for seven pence halfpenny a day: under Elizabeth he and Bird were gentlemen of the chapel and organists. The studies of Tallis seem to have been wholly devoted to the service of the church, for his name is not to be found to any musical compositions of songs, ballads, madrigals, or any of those lighter kinds of music framed with a view to private recreation. Of the many disciples who had profited by his instruction, Bird seems to have possessed the greatest share of his affection, one proof whereof was a joint publication by them both of one of the noblest collections of Hymns and other compositions for the service of the church that ever appeared in any age or country [A].

Though it has been commonly said that Tallis was organist to Henry VIII. and the three succeeding princes his descendants; it may well be doubted whether any establishment of the kind was known till the beginning of the reign of queen Elizabeth, when Tallis and Bird were severally appointed organists of the royal chapel. Notwithstanding that he was a diligent collector of musical antiquities, and a careful peruser of the works of other men, the compositions of Tallis, learned and elegant as they are, are so truly original, that he may justly be said to be the father of the cathedral style; and, though a like appellation is given by the Italians to Palestrina, it is much to be questioned, considering the time when Tallis flourished, whether he could derive the least

[A] The work above alluded to was printed by Vautrollier in 1575, with the title of "*Cantiones quæ ab argumento sacræ vocantur quinque et sex partium, Autoribus Thoma Tallis & Gulielmo Birdo, Anglis, re-*

renissimæ reginæ majestati à privato sacello generosis et Organistis." This work was published under the protection of a patent of queen Elizabeth, the first of the kind that had ever been granted.

advantage from the improvements of that great man. It may therefore be conjectured, that he laid the foundation of his studies in the works of the old cathedralists of this kingdom, and probably in those of the German musicians, who in his time had the pre-eminence of the Italians; and that he had an emulation to excell even these, may be presumed from the following particular. Johannes Okenheim, a native of the Low Countries, and a disciple of Iodocus Pratenfis, had made a composition for no fewer than thirty-six voices, which, Glareanus says, was greatly admired. Tallis composed a motet in forty parts, the history of which stupendous composition, as far as it can now be traced, is given by Sir John Hawkins. Notwithstanding his supposed attachment to Vol. III. the Romish religion, it seems that Tallis accommodated P. 262. himself and his studies to those alterations in the form of public worship which succeeded the accession of queen Elizabeth. With this view, he set to music those several parts of the English liturgy, which at that time were deemed the most proper to be sung, namely, the two morning services, the one comprehending the "Venite Exultemus," "Te Deum," and "Benedictus;" and the other, which is part of the Communion-office, consisting of the "Kyrie Eleison," "Nicene Creed," and "Sanctus;" as also the evening service, containing the "Magnificat" and "Nunc dimittis." All these are comprehended in that which is called Tallis's first service, as being the first of two composed by him. He also set musical notes to the Preces and Responses, and composed that Litany which for its excellence is sung on solemn occasions in all places where the choral service is performed. As to the Preces of Tallis in his first service, they are no other than those of Marbeck in his book of Common-prayer noted: the Responses are somewhat different, that is to say, in the tenor part, which is supposed to contain the melody; but Tallis has improved them by the addition of three parts, and thereby formed a judicious contrast between the supplications of the priest and the suffrages of the people as represented by the choir. The services of Tallis contain also chants for the "Venite Exultemus," and the "Creed of St. Athanasius;" these are tunes that divide each verse of the psalm or hymn according to the pointing, to the end that the whole may be sung alternately by the choir, as distinguished by the two sides of the dean and the chanter. Two of these chants are published in Dr. Boyce's Cathedral Music, vol. I. The care of selecting from the Common-prayer the offices most proper to be sung was a matter of some

some importance, especially as the Rubric contains no directions about it; for this reason, it is supposed that the musical part of queen Elizabeth's liturgy was settled by Parker, archbishop of Canterbury, who, besides that he was a great divine, an excellent canon-lawyer and ritualist, and a general scholar, was also a skilful musician. Besides the offices above-mentioned, constituting what are now termed the Morning, Communion, and Evening Services, in four parts, with the preces, responses, and litany, that is to say, the versicles and suffrages, Tallis composed many anthems. He died Nov. 23, 1585, and was buried in the parish church of Greenwich in Kent; where there is a brass plate for him in the chancel; the inscription on which was repaired by Dean Aldrich, and may be seen in Sir John Hawkins's "History of Music."

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p. 264.

Communi-
cated by his
immediate
Descendant
the Rev.
W. Tooke,
F.R.S.
Chaplain
to the
British Fac-
tory at St.
Petersburg.

TOOKE (GEORGE), of Popes, in the county of Hertford, esq. born about the year 1595, was sent in the unfortunate expedition against Cadiz in 1625, as captain of a band of volunteers, Sir Edward Cecil being both admiral of the fleet, and also lieutenant-general, and lord marshal of the land-forces. Sept. 3, they joined the fleet at Plymouth, where Sir Samuel Argol, who had been employed with 28 sail against the Dunkirkers, came up with the admiral, and brought nine of their ships as prizes. Here they waited so long for the arrival of the king (who knighted several of the officers), that they did not weather the Lizard till Oct. 9; and were 13 days reaching Calais, occasioned by a tempest, which Mr. Tooke, who appears to have been a considerable actor in the expedition, has well described in a poem, of which it may be observed *en passant*, that the versification is perfectly in the vitiated taste of the times in which it was written; but the thoughts are just and manly, the poetry strong and nervous, and the imagery every where correspondent and true. In a mixture of prose and verse, Mr. Tooke proceeds to describe the various distresses of the fleet, both in their fruitless attack, and unsuccessful search of the plate fleet. "Loud complaints," says Hume [A], "were made against the court, for entrusting so important a command to a man like Cecil, whom, though he possessed great experience,

[A] It is observable that Mr. Hume, throughout his whole "History," never mentions a complaint against the Court, but he declares it to be ill founded. He seems to do it from habit, origi-

nating in monarchical principles early imbibed. Cecil had had great experience, but never profited by any. This feature of character is not uncommon in the world.

"the people judging by the event, esteemed of very slender capacity." Nor did their misfortunes cease with their voyage. A severe mortality attended the ships after their arrival at Plymouth. "For my own peculiar," says Mr. Tooke, "though outwardly I held up, and fair awhile after; yet this forbearance wrought so little quit-tance, that several diseases (hence contracted) laid at length such peremptory fetters of a warm bed and a cautious diet over me, that I was compelled to retire, and verse myself out of that profession which I had formerly been versed in for several years together."

In consequence of these resolutions, he retired to his paternal estate at Popes, where he pursued a learned intimacy with the famous Selden, the learned John Hales of Eton-college, Mr. John Greaves, and others; the last of whom, in the year 1651, dedicates "A Description of the Grand Seignior's Seraglio, or the Turkish Emperor's court," to "his honoured and truly noble friend, George Tooke, esq." Here these extraordinary geniuses used to pass their hours in the mutual improvement of their minds, and the cultivation of the virtues; while their fellow-citizens, after imbruing their hands in civil carnage, were engaged in empty disputations and idle contests. In this retirement he had the great affliction to lose his wife, a woman of excellent virtues and uncommon endowments. On which occasion he wrote various canzonets, and dedicated them "to the memory of his deceased, very dear wife, Anna Tooke of Beere [B]."

In the same year Mr. Tooke had a proper opportunity of testifying his grief and his friendship, by composing "A brief epitaph payed to the merit of my learned kinsman Mr. John Greaves, deceased the 7th of October, 1652."

The manor of Popes had been in this family from the year 1483. Mr. Thomas Tooke sold it in 1664 to Stephen Ewre and Joshua Lomax; and they the next year to Daniel Shotterden, of Eltham in Kent, esq. He sold it to col. Thomas Taylor; and Taylor to Sir David Mitchel, who gave it to his lady for life, and afterwards to his nephew John Mitchel, esq. who is present possessor, or was

[B] She lieth buried in the parish church of Wormley in Hertfordshire (of which the family of Tooke were patrons), with this inscription: "Here lieth the body of Anna Tooke, eldest daughter to Thomas Tooke, of Beere in East-Kent, and wife of George Tooke, of Popes, in the county of Hertford, esq. groaning under corruption till that great day. She departed this life December 9, 1642."

so lately. They were likewise lords of the manor of Wormley in Hertfordshire, and patrons of the rectory. For we find by the records, that Henry VIII, at the dissolution of the monastery of Ecclesia Sanctæ Crucis de Waltham, or Waltham Holy Cross, granted the manor of Wormley, and the advowson of the rectory, to Edward North and his heirs, at the rent of 1*l.* 13*s.* per ann. He sold it to Elizabeth Woodcliffe, from whom it came to William Woodcliffe of London. This William, by Elizabeth his wife, daughter of Fisher of Longworth, left a daughter Angelot, married to Walter Tooke, of Popes, in Hatfield, esq. This Angelot, as appears by her epitaph [c] on the north side of the chancel of Wormley church, was a second daughter, in right of whom her husband presented to the living *alternis vicibus*. It appears by Mr. Purvey's epitaph, who married lord Denny's sister, that he also was patron *alternis vicibus*. From hence it has been conjectured, that Mr. Purvey's father, John, married the elder sister; and they were sharers, in right of their wives, both of the manor and advowson, till it fell entirely to Tooke, upon the elder sister's death. The Purveys presented twice, and the Tookes four times; and the first presentation was Purvey's, as probably marrying the elder sister. Ralph Tooke succeeded his father Walter, and, dying without issue, was buried at Essington, and divided the estate between his brothers George and John. George sold his part to Richard Woollaston, esq. who was gun-founder to Oliver Cromwell. He left a son John, and John a son Richard, who conveyed it to William Fellows, esq. whose eldest son Coulston Fellows, esq. is present possessor. This Ralph Tooke died December 22, 1635, aged 77 years. He married Jane, the daughter of Edward Bysh, of Smallfield in the county of Surrey, esq. She died Dec. 8, 1648. George Tooke, our author, who had the other moiety, called Wormley-bury, died pos-

[c] "Here lieth interred the body
"of Angelot Tooke, wife of Walter
"Tooke, of Popes in the parish of
"Bishop's Hatfield, in the county of
"Hertford, esq. who had issue by him
"eight sons and four daughters.
"Which said Angelot was second
"daughter, surviving sister, and co-
"heir of William Woodcliffe, citizen
"and mercer of London, esq. and
"Elizabeth his wife, daughter of
"—— Fisher, of Longworth in the

"county of Oxford, esq. which said
"William Woodcliffe was lord and
"patron of this manor of Wormley.
"And after the decease of William
"her husband, the said Elizabeth
"married Edward Saxilby, esq. one
"of the barons of the Exchequer,
"who, together with her two said
"husbands, lies also here buried. The
"said Angelot Tooke died May the
"last, 1598."

seised

feffed of it in the year 1675, aged 80 years. His device was a hedge-hog; and under it his family motto, MILITIA MEA MULTIPLEX. On which in his old age he wrote, "A key to the Hedge-hog combatant; and my motto."

TOOKE (THOMAS), S. T. P. was born in East-Kent, the son of Mr. Thomas Tooke, of the family of the Tookes of Beere. His father and grandfather were hearty sufferers in the Royal cause. Their enterprising zeal was severely punished by the prevailing party, and acknowledged at the Restoration by such rewards as royal hands, tied down by promise and compositions, could afford. His education was first at St. Paul's school, chiefly under the care of Mr. Fox, to whom he owed many obligations, and to whose family he was a constant and generous benefactor. Thence he went to Corpus Christi College, Cambridge; and while batchelor of arts was chosen fellow; the learned Dr. Spencer, and the body, having a just regard to his talents and improvement. It was about that period that he engaged in the school of Bishop Stortford, whose reputation was then in ruins, and had nothing to recommend it but the name of Leigh[A], not yet out of mind. At the request of Dr. Tooke, a new school was built, by contributions of the gentlemen of Hertfordshire and Essex, and of the young gentlemen who had been educated at Bishop Stortford. The school was thus raised to a great degree of fame, as the living numbers of gentlemen sent by Dr. Tooke to his own and other colleges attest; and considerably increased the trade of the town, by such a beneficial concourse. He revived the annual school-feast here, and charged his estate with a yearly present to the preacher on that occasion. Dr. Tooke gave also to this school library a legacy of ten pounds for books, which are added to it: and procured a great number of valuable authors from gentlemen that were his scholars. By his interest and care the gallery in the church, for the use of the school, was erected. He

Salmon's
Hist. of
Hertfordsh.
p. 275,
enlarged by
the Rev. W
Tooke.

[A] The library at Bishop Stortford, says Dr. Salmon, is well furnished by, the diligence of the masters. The first encouragement I find given to it, was by Mr. Thomas Leigh, of the family of Leigh in Cheshire, who was master here, and induced some of the gentlemen at their leaving the school to present a book, which custom hath

been kept up till this time. Mr. Thomas Leigh his son, B. D. was instituted to this vicarage, 1680. He gave a good number of his own books, and a house of 30s. per ann the rent of which he appointed for a yearly entertainment for those that are at the visitation of the library.

gave by will to this church a chalice of 20*l.* value; and died May 4, 1721, after more than thirty years intent and successful labours here. He was buried in the parish church of Lamborn in Essex, of which he had been rector from the year 1707.

Sir John
Hawkins's
H. of
Music,
p. 230.

TYE (CHRISTOPHER), born at Westminster, and brought up in the royal chapel, was musical preceptor to prince Edward, and probably to the other children of Henry VIII. In 1545, he was admitted to the degree of doctor in music at Cambridge; and in 1548 was incorporated a member of the university of Oxford; in the reign of queen Elizabeth he was organist of the royal chapel, and a man of some literature. In music he was excellent; and notwithstanding that Wood, speaking of his compositions, says they are antiquated, and not at all valued, there are very few compositions for the church of equal merit with his anthems.

In an old comedy, or scenical history, whichever it is proper to call it, with the following whimsical title, "When you see me you know me," by Samuel Rowley, printed in 1613, wherein are represented in the manner of a drama some of the remarkable events during the reign of Henry VIII, is a conversation between prince Edward and Dr. Tye on the subject of music, which, for its curiosity, Sir John Hawkins has transcribed at length. The "Acts of the Apostles," mentioned in this dialogue, were never completed; but the first fourteen chapters thereof were in 1553 printed by Wylliam Seres, with the following quaint title; "The Actes of the Appostles, translated into Englyshe metre, and dedicated to the kynges most excellent maiestye by Christofer Tye, Doctor in musyke, and one of the Gentylmen of hys graces moste honourable Chappell, wyth notes to eche Chapter, to syng and also to play upon the Lute, very necessarye for studentes after theyr studye, to fyle theyr wyttes, and alsoe for all Christians that cannot syng to reade the good and godlye storyes of the liues of Christ hys Apostles." The dedication is, "To the vertuous and godlye learned prynce Edward the VI." and is in stanzas of alternate metre.

The "Acts of the Apostles," set to music by Dr. Tye, were sung in the chapel of Edward VI. and probably in other places where choral service was performed; but the success of them not answering the expectation of their author, he applied himself to another kind of study, the composing of music to words selected from the Psalms of David, in four, five, and more parts; to which species of harmony, for
want

Ibid.

want of a better, the name of Anthem, a corruption of Antiphon, was given. In Dr. Boyce's collection of cathedral music, lately published, vol. II. is an anthem of this great musician; "I will exalt thee," a most perfect model for composition in the church style, whether we regard the melody of the harmony, the expression or the contrivance, or, in a word, the general effect of the whole. In the Ashmolean MS. fol. 189, is the following note in the handwriting of Antony Wood: "Dr. Tye was a peevish and "humourfome man, especially in his latter days; and sometimes playing on the organ in the chapel of Qu. Eliz. "which contained much music, but little delight to the ear, "she would send the verger to tell him that he played out "of tune; whereupon he sent word, that her ears were out "of tune." The same author adds, that Dr. Tye restored church-music after it had been almost ruined by the dissolution of abbies.

VOLTAIRE (MARIE-FRANCIS AROUET DE), Nouveau Dictionnaire Historique, Crén, 1783; and Gent. Mag. 1784, p. 420. gentleman of the bed-chamber to the king of France, ancient chamberlain to the king of Prussia, and member of the academies of Paris, Rome, Florence, Bologna, London, &c. was born at Paris, Feb. 20, 1694. His father, Francis Arouet, was "ancien notaire au Châtelet," and treasurer of the chamber of accounts; his mother, Mary-Margaret Daumart. At the birth of this extraordinary man, who lived to the age of 85 years and some months, there was little probability of his being reared, and for a considerable time he continued remarkably feeble. In his earliest years he displayed a ready wit and a sprightly imagination: and, as he said of himself, made verses before he was out of his cradle. He was educated, under Father Poré, in the college of Lewis the Great; and such was his proficiency, that many of his Essays are now existing, which, though written when he was between 12 and 14, shew no marks of infancy. The famous Ninon de l'Enclos, to whom this ingenious boy was introduced, left him a legacy of 2000 livres, to buy him a library. Having been sent to the equity schools on his quitting college, he was so disgusted with the dryness of the law, that he devoted himself entirely to the Muses. He was admitted into the company of the Abbé Cheaulieu, the Marquis de la Fare, the Duke de Sully, the Grand Prior of Vendôme, Marshal Villars, and the Chevalier du Bouillon; and caught from them that easy taste and delicate humour, which distinguished

tinguished the court of Lewis XIV. Voltaire had early imbibed a turn for satire; and, for some Philippics against the government, was imprisoned almost a year in the Bastille. He had before this period produced the tragedy of "Oedipus," which was represented in 1718 with great success; and the Duke of Orleans happening to see it performed, was so delighted, that he obtained his release from prison. The poet waiting on the duke to return thanks; "Be wise," said the duke, "and I will take care of you." "I am infinitely obliged," replied the young man; "but I intreat your royal highness not to trouble yourself any further about my lodging or board." His father, whose ardent wish it was that the son should have been an advocate, was present at one of the representations of the new tragedy: he was affected, even to tears; embraced his son amidst the felicitations of the ladies of the court; and never more, from that time, expressed a wish that he should become a lawyer. About 1720, he went to Brussels with Madam de Rupelmonde. The unhappy but celebrated Rousseau being then in that city, the two poets met, and soon conceived an unconquerable aversion for each other. Voltaire said one day to Rousseau, who was shewing him "An Ode to Posterity," "This is a letter which will never reach the place of its address." Another time, Voltaire having read a satire which Rousseau thought very indifferent, was advised to suppress it, lest it should be imagined that he "had lost his abilities, and preserved only his virulence." Such mutual reproaches soon inflamed two hearts already sufficiently estranged. Voltaire, on his return to Paris, produced, in 1722, his tragedy of "Mariamne," without success. His "Artemira" had experienced the same fate in 1720, though it had charmed the discerning by the excellence of the poetry. These mortifications, joined to those which were occasioned by his principles of imprudence, his sentiments on religion, and the warmth of his temper, induced him to visit England, where he printed his "Henriade." King George I. and more particularly the princess of Wales (afterwards queen Caroline), distinguished him by their protection, and obtained for him a great number of subscriptions. This laid the foundation of a fortune, which was afterwards considerably increased by the sale of his writings, by the munificence of princes, by commerce, by a habit of regularity, and by an œconomy bordering on avarice, which he did not shake off till near the end of his life.

On

On his return to France, in 1728, he placed the money he carried with him from England into a lottery established by M. Desforts, comptroller general of the finances; he engaged deeply, and was successful. The speculations of finance, however, did not check his attachment to the Belles Lettres, his darling passion. In 1730, he published "Brutus," the most nervous of all his tragedies, which was more applauded by the judges of good writing than by the spectators. The first wits of the time, Fontenelle, La Motte, and others, advised him to give up the drama, as not being his proper forte. He answered them by publishing "Zara," the most affecting, perhaps, of all his tragedies. His "Lettres Philosophiques," abounding in bold expressions and indecent witticisms against religion, having been burnt by a decree of the parliament of Paris, and a warrant being issued for apprehending the author in 1733, Voltaire very prudently withdrew; and was sheltered by the Marchioness du Chatelet, in her castle of Cirey, on the borders of Champagne and Lorraine, who entered with him on the study of the "System" of Leibnitz, and the "Principia" of Newton. A gallery was built, in which Voltaire formed a good collection of natural history, and made an infinite number of experiments on light and electricity. He laboured in the mean time on his "Elements of the Newtonian Philosophy," then totally unknown in France, and which the numerous admirers of Des Cartes were very little desirous should be known. In the midst of these philosophic pursuits, he produced the tragedy of "Alzira." He was now in the meridian of his age and genius, as was evident from the tragedy of "Mahomet," first acted in 1741; but it was represented to the "procureur general" as a performance offensive to religion; and the author, by order of cardinal Fleury, withdrew it from the stage. "Merope," played two years after, 1743, gave an idea of a species of tragedy, of which few models had existed. It was at the representation of this tragedy that the pit and boxes were clamorous for a sight of the author; yet it was severely criticised when it came from the press. He now became a favourite at court, through the interest of Madam d'Etiole, afterwards Marchioness of Pompadour. Being employed in preparing the festivities that were celebrated on the marriage of the Dauphin, he attained additional honours by composing "The Princess of Navarre." He was appointed a gentleman of the bed-chamber in ordinary, and historiographer of

France. The latter office had, till his time, been almost a sinecure; but Voltaire, who had written, under the direction of the count d'Argenson, the "History of the War of 1741," was employed by that minister in many important negotiations from 1745 to 1747; the project of invading England in 1746 was attributed to him; and he drew up the king of France's manifesto in favour of the pretender. He had frequently attempted to gain admittance into the Academy of Sciences, but could not obtain his wish till 1746 [A], when he was the first who broke through the absurd custom of filling an inaugural speech with the fulsome adulation of Richelieu; an example soon followed by other academicians. From the satires occasioned by this innovation he felt so much uneasiness, that he was glad to retire with the marchioness du Chatelet to Luneville, in the neighbourhood of king Stanislaus. The Marchioness dying in 1749, Voltaire returned to Paris, where his stay was but short. Though he had many admirers, he was perpetually complaining of a cabal combined to filch from him that glory of which he was insatiable. "The jealousy and manœuvres of a court," he would say, "are the subject of conversation; there is more of them among the literati." His friends and relations endeavoured in vain to relieve his anxiety, by lavishing commendations on him, and by exaggerating his success. He imagined he should find in a foreign country a greater degree of applause, tranquillity, and reward, and augment at the same time both his fortune and reputation, which were already very considerable. The king of Prussia, who had repeatedly invited him to his court, and who would have given any thing to have got him away from Silesia, attached him at last to his person by a pension of 22,000 livres, and the hope of farther favour [B]. From the particular respect

Memoirs of Voltaire, 1784. [A] "From my acquaintance with Lewis XV's mistress, Poisson (afterwards Mad. Pompadour), in 1746, I obtained," says Voltaire, "rewards which had never been granted to my works or my services. I was deemed worthy to be one of the forty useful members of the Academy, was appointed historiographer of France, and created by the king one of the gentlemen in ordinary of his chamber." VOLTAIRE.

15d. [2] "I set out for Potsdam, in June 1750. Astolpha did not meet a

"kinder reception in the palace of Alcina. To be lodged in the same apartments that Marshal Saxe had occupied, to have the royal cooks at my command when I chose to dine alone, and the royal coachmen when I had an inclination to ride, were trifling favours. Our suppers were very agreeable. If I am not deceived, I think we had much wit. The king was witty, and gave occasion of wit to others [like our Falstaff]; and, what is still more extraordinary, I never found myself
"so

respect that was paid to him, his time was now spent in the most agreeable manner; his apartments were under those of the king, whom he was allowed to visit at stated hours, to read with him the best works of either ancient or modern authors, and to assist his majesty in the literary productions by which he relieved the cares of government. But this happiness was soon at an end; and Voltaire saw, to his mortification, when it was too late, that, where a man is sufficiently rich to be master of himself, neither his liberty, his family, nor his country, should be sacrificed for a pension. A dispute which our poet had with Maupertuis, the president of the academy at Berlin, was followed by disgrace [c]. It has been said, that the king of Prussia dismissed him with this reproof: "I do not drive you away, because I called you hither; I do not take away your pension, because I have given it to you; I only forbid you my presence." Not a word of this is true; the fact is, that he sent to the king the key of his office as chamberlain, and the cross of the order of Merit; with these verses:

"Je les reçus avec tendresse;

"Je vous les rends avec douleur,

"so much at my ease. I worked two hours a day with his majesty, corrected his works, and never failed highly to praise whatever was worthy of praise, though I rejected the dross. I gave him details of all that was necessary, in rhetoric and criticism, for his use; he profited by my advice, and his genius assisted him more effectually than my lessons." VOLTAIRE.

[c] His leaving Potsdam he ascribes to this incident:—"One La Metrie, a physician, an atheist, and the king's reader, told his majesty, one day after the lecture, that there were persons exceeding jealous of my favour and fortune. 'Be quiet a while,' said Frederick, 'we squeeze the orange, and throw it away when we have swallowed the juice.' La Metrie did not forget to repeat to me this fine apophthegm, worthy Dionysius of Syracuse! From that time I determined to take all possible care of the orange-peel.—I had about 12,000 louis to place out at interest, but was determined it should not be in the territories of my Alcina. I found

"an advantageous opportunity of lending them upon the estates which the duke of Wirtemberg possessed in France. The king, who opened all my letters, did not doubt of my intention to quit his service. The terror of rhyming, however, still possessing him, as it did Dionysius, I was obliged continually to pore, and again revise his 'History of Brandenburg,' and all the rest of his works. Maupertuis, who knew the anecdote of the orange-peel, spread a report, that I had said, 'the place of king's atheist was vacant' (by the death of La Metrie). This calumny did not succeed: but he afterwards added, I had also said, 'the king's poetry was bad;' and this answered his purpose. From this time forward, I found the king's suppers were no longer so merry; I had fewer verses to correct, and my disgrace was complete.—I once more, however, sipped, at his desire, like Damocles; after which I parted, with a promise to return, but with a firm design never to see him more."

VOLTAIRE.

"Comme

“ Comme un amant jaloux, dans sa mauvaise humeur,
 “ Rend le portrait de sa maitresse.”

But the king returned him the key and the ribbon. Things assumed a different aspect when he took shelter with the dutehs of Saxe Gotha. Maupertuis, as Voltaire himself related, took the advantage of misrepresenting him in his absence; and he was detained by the king's order, at Francfort on the Maine, till he had given up a volume of “ Royal Verses.” Having regained his liberty, he endeavoured to negotiate a return to Paris; but this he was not able to accomplish, since one of his poems, which was both impious and obscene, had begun to make a noise. He was resident for about a year at Colwar, whence retiring to Geneva, he purchased a beautiful villa near that city, where he enjoyed the homages of the Genevans and of occasional travellers; and for a short time was infinitely charmed with his agreeable retirement, which the quarrels that agitated the little republic of Geneva compelled him soon to quit. He was accused of privately fomenting the disputes, of leaning towards the prevailing party, and laughing at both. Compelled to abandon Les Delices [D] (which was the name of his country-house), he fixed himself in France, within a league of Geneva, in Le Pays de Gex, an almost savage desert, which he had the satisfaction of fertilising. The village of Ferney, which contained not above 50 inhabitants, became by his means a colony of 1200 persons, successfully employed for themselves and for the state. Numbers of artists, particularly watchmakers, established their manufactures under the auspices of Voltaire, and exported their wares to Russia, Spain, Germany, Holland, and Italy. He rendered his solitude still more illustrious, by inviting thither the great niece of the famous Corneille; and by preserving from ignominy and oppression Sirven and the family of Calas, whose memory he has got restored. In this retirement Voltaire erected a tribunal, at which he arraigned almost all the human race. Men in power, dreading the force of his pen, endeavoured to secure his esteem. Aretin,

Memoirs,
 1784,
 p. 195.

[D] “ There were two estates, about
 “ a league from Geneva, which had
 “ formerly enjoyed all the privileges
 “ of that city; and I had the good
 “ fortune to obtain a brevet from the
 “ king, by which those privileges
 “ were continued to me. At last I
 “ so managed my destiny, that I was

“ independent in Switzerland, in the
 “ territories of Geneva, and in France.
 “ I have heard much of liberty, but I
 “ do not believe there is an individual
 “ in Europe who had wrought his own
 “ freedom like me. Let those who
 “ will, follow my example; or rather,
 “ those who can.” VOLTAIRE.

in the 16th century, received as many insults as rewards. Voltaire, with infinitely more wit and address, obtained implicit homage. This homage, and some generous actions, which he himself occasionally took care to proclaim, either with a view that they should reach posterity, or to please the curious, contributed as much to extend his reputation as the marks of esteem and bounty he had received from sovereign princes. The king of Prussia, with whom he still maintained an uninterrupted correspondence, had his statue made in porcelain, and sent to him, with the word IMMORTALI engraven on its base. The empress of Russia sent him a present of some magnificent furs, and a box turned by her own hands, and adorned with his portrait and 20 diamonds. These distinctions did not prevent his sighs for Paris. Overloaded with glory and wealth, he was not happy, because he never could content himself with what he possessed. At length, in the beginning of 1778, he determined to exchange the tranquillity of Ferney for the incense and bustle of the capital, where he met with the most flattering reception. Such honours were decreed him by the academies as till then had been unknown; he was crowned in a full theatre, and distinguished by the public with the strongest enthusiasm. But the philosopher of fourscore soon fell a victim to this indiscreet officiousness: the fatigue of visits and attendance at theatrical representations, the change of regimen and mode of living, inflamed his blood, already too much disordered. On his arrival, he had a violent hæmorrhage, which greatly impaired him. Some days before his last illness, the idea of approaching death tormented him. Sitting at table with the Marchioness de Villette, at whose house he had taken up his abode, after a solemn reverie, he said, "You are like the kings of Egypt, who, when they were at meat, had a death's head before them." On his arrival at Paris, he said, "he was come to seek glory and death;" and to an artist, who presented him the picture of his triumph, replied, "A tomb would be fitter for me than a triumph." At last, not being able to obtain sleep, he took a large dose of opium, which deprived him of his senses. He died May 30, 1778; and was buried at Sellices, a Benedictine abbey between Nogent and Troyes. The idle tales that have been told about his last moments are the more incredible, as nothing has transpired from his friends or relations that he said on the subject of religion. He confessed himself at the time he had the vomiting of blood, and even made a sort of profession of faith:

this

this was supposed to be policy and illusion, and served only to shew the suppleness of this singular man; who was a Freethinker at London, a Cartesian at Versailles, a Christian at Nancy, and an Infidel at Berlin. In society, he was alternately an Aristippus and a Diogenes. He made pleasure the object of his researches; he enjoyed it, and made it the object of his praise; he grew weary of it, and turned it into ridicule. By the natural progress of such a character, he passed from a moralist to a buffoon, from a philosopher to an enthusiast, from mildness to passion, from flattery to satire, from the love of money to the love of luxury, from the modesty of a wise man to the vanity of an impious wit. It has been said, that by his familiarity with the great, he indemnified himself for the constraint he was sometimes under among his equals; that he had sensibility without affection; that he was voluptuous without passions, open without sincerity, and liberal without generosity. It has been said, that, with persons who were jealous of his acquaintance, he began by politeness, went on with coldness, and usually ended by disgust. unless perchance they were writers who had acquired reputation, or men in power, whom he had adroitness enough to attach to his interests. It has been said that he was steadfast to nothing by choice, but to every thing by irregular starts of fancy. "These singular contrasts," says M. Pelisson, "are not less evident in his physical than in his moral character. "It has been remarkable, that his physiognomy partook of "those of an eagle and an ape: and who can say that this "contrast was not the principle of his predominant taste for "antithesis? What an uncommon and perpetual change "from greatness to meanness, from glory to contempt! "How frequently has he combined the gravity of Plato with "the legerdemain of Harlequin!" Hence the name of *MICROMEGAS*, the title of one of his own crudities, which was given him by La Beaumelle, has been confirmed by the public voice. This is the portrait of an extraordinary personage; and such was Voltaire, who, like all other extraordinary men, has occasioned some strong enthusiasts and eccentric critics. Leader of a new sect, having survived many of his rivals, and eclipsed, towards the end of his career, the poets his contemporaries; he possessed the most unbounded influence, and has brought about a melancholy revolution in wit and morals. Though he has often availed himself of his amazing talents to promote the cause of reason and humanity, to inspire princes with toleration, and

with

with a horror for war; yet he too often exerted himself in extending the principles of irreligion and anarchy. The lively sensibility which animates his writings prevailed his whole conduct; and it was seldom that he resisted the impressions of his ready and overflowing wit, or the first feelings of his heart. As a man of letters, he will undoubtedly stand in the first rank with posterity, for brilliancy of imagination, for astonishing ease, exquisite taste, versatility of talents, and extent of knowledge. The titles of his principal poetical performances are these: 1. "The Henriade, in ten cantos." 2. A great number of tragedies, of which the first was "Oedipus" in 1718, the last "Irene" in 1778. 3. Several comedies; of which the best are, "L'Indiscret," "L'Enfant Prodigue," and "Nanine." 4. Several operas, in which he did not particularly excel. 5. An endless variety of fugitive pieces in verse. His principal prose works are, 1. "Essai sur l'Histoire General," which with "Les Siècles de Louis XIV. et de Louis XV." make 10 vols. 8vo. 2. "L'Histoire de Charles XII." 3. "L'Histoire de Czar Pierre I." 4. "Melanges de Littérature," in many volumes. 5. "Dictionnaire Philosophique," "Philosophie de l'Histoire," and several other works of the same impious tendency. 6. "Théâtre de Pierre et Thomas Corneille, avec des morceaux intéressans," 8 vols. 4to. 7. "Commentaire Historique sur les Oeuvres de l'Auteur de la Henriade, avec les Pièces originales et les preuves;" a monument raised by Voltaire to his own vanity. He had indeed before this placed himself at the head of all the French writers in his "Connoissance des beautés et des défauts de la Poésie et de l'Eloquence, 1749." At the beginning of this "Commentary" are some letters which well deserved to see the light. There have been several editions of his works; but not one that can be commended. That which is now splendidly printing in France, with the types of Baskerville, it is to be hoped, will be as valuable as it is expensive.

WARGENTIN (PETER), knight of the order of the Polar Star, secretary to the Royal Academy of sciences at Stockholm, F. R. S. one of the eight foreign members of the Academy of Sciences at Paris, and member of the academies of St. Petersburg, Upsal, Gottingen, Copenhagen, and Drontheim, was born Sept. 22, 1717, and became secretary to the Stockholm academy in 1749. In this country he is probably most known, from his tables for
 computing

computing the eclipses of Jupiter's satellites, which are annexed to the Nautical Almanacks of 1779. We know not that he has published any separate work; but in the "Transactions of the Stockholm Academy" are 52 memoirs by him, besides several in the "Philosophical Transactions," and in the "Acta Societatis Upsalienfis." He died, at the Observatory at Stockholm, Dec. 13, 1783.

Gent. Mag.
1782.

WEST (THOMAS), is supposed to have had the chief part of his education on the Continent, where he afterwards presided as a professor in some of the branches of natural philosophy; whence it will appear, that though, upon some account or other, he had not acquired the habit of composing correctly in English, he must, nevertheless, have been a man of learning. He had seen many parts of Europe, and considered what was extraordinary in them with a curious, if not with a judicious and philosophic eye. Having, in the latter part of his life, much leisure-time on his hands, he frequently accompanied genteel parties on the tour of the lakes; and after he had formed the design of drawing up his "Guide to the Lakes," besides consulting the most esteemed writers on the subject (as Dr. Brown, Messrs. Gray, Young, Pennant, &c.) he took several journeys on purpose to examine the lakes, and to collect such information concerning them, from the neighbouring gentlemen, as he thought necessary to complete the work, and make it truly deserving of its title. He resided at Ulverston, where he was respected as a worthy and ingenious man; and died July 10, 1779, at the ancient seat of the Stricklands, at Sizergh, in Westmorland, in the 64th year of his age, and, according to his own request, was interred in the choir, or chapel, belonging to the Strickland family in Kendal church. His other publications are, "The Antiquities of Furness, 1774," 4to; and an "Account of Antiquities discovered at Lancaster," in the *Archæologia*, vol. V. p. 98.

Gent. Mag.
1783.

WHITE (NATHANAEL), pastor of the congregation of Protestant Dissenters at the Old Jewry, to which, on the death of Dr. S. Chandler, 1766, he was called, from a congregation at Leeds, to assist Dr. Amory as joint pastor, and on his death, 1774, was chosen sole pastor, was born in Pall-Mall; educated first under Dr. Doddridge at Northampton, and then at Daventry, under Mr. (afterwards Dr.) Caleb Ashworth. In 1751, he settled

settled at Hinckley; where he married a sister of William Hurst, esq; (high-sheriff of Leicestershire in 1779). He continued here till after the death of King George II. (on which occasion he published a sermon); and afterwards went to Leeds. Mr. White published another sermon for the charity school, Gravel lane, Southwark; and a third in 1771, preached at the Old Jewry Oct. 27 that year, on the affecting deaths of Mrs. Poole, her two sons and daughter, who all died in the space of five days of an inflammatory fore-throat; and, in 1774, his address at the grave of Dr. Amory, subjoined to his funeral sermon by Dr. Flexman. He also published a charge at the ordination of Mr. Estlin, at Bristol. He died March 3, 1783.

WINKELMAN (Abbé JOHN). This wonderful man, born at Stendall, in the old Marche of Brandenburg, in the beginning of the year 1718, the son of a shoemaker, to all appearance destined by his birth to superintend a little school in an obscure town in Germany, raised himself to the office of president of antiquities in the Vatican. After having been seven years professor in the college of Seehausen near Salswedel, he went into Saxony, where he resided seven years more, and was librarian to count Bunau at Nothenitz. The count was author of an "History of the Empire," and died 1762. His fine library, valued in 1749 at 15,000 English crowns, has been since added to the public library of Dresden. Mr. Winkelman, in 1748, made a most methodical and informing catalogue of it, in 4 vols. When he left this place, 1754, he went to Dresden, where he formed an acquaintance with the ablest artists, and particularly with M. Oëser, an excellent painter and one of the best draughtsmen of the age. In that year he abjured Lutheranism, and embraced the Roman-catholic religion. In Sept. 1755, he set out for Italy, and arrived at Rome in December following. His principal object was to see the Vatican library, and to examine the ruins of Herculaneum. While engaged, as he tells us, in teaching some dirty boys their A B C, he aspired to a knowledge of the beautiful, and silently meditated on the comparisons of Homer's Greek with the Latin literature, and a critical acquaintance with the respective languages, which were more familiar to him than they had ever been to any former lover of antiquity, both by his application in studying them, and his public lectures as professor of them. His extensive reading was improved

From Prof. Heyne's elege of him, and his own Letters; and Gent. Mag. vol. XXXVIII. p. 408.

improved in the noble and large library which he afterwards superintended. The solitude and the beauty of the spot where he lived, and the Platonic reveries which he indulged, all served to prepare the mind for the enthusiasm which he felt at the sight of the master-pieces of art. His first steps in this career bespoke a man of genius; but what a concurrence of circumstances were necessary to develop his talents! The magnificent gallery of paintings and the cabinet of antiquities at Dresden, the conversation of artists and amateurs, his journey to Rome, his residence there, the friendship of Mengs the painter, his residence in the palace and villa of Cardinal Albani, his place of writer in the Vatican, and that of president of antiquities, were so many advantages and helps to procure him materials, and to facilitate to him the use of them for the execution of the design which he had solely in view. Absolute master of his time, he lived in a state of perfect independence, which is the true source of genius, contenting himself with a frugal and regular life, and knowing no other passions than those which tended to enflame his ardent pursuit. An active ambition urged him on, though he affected to conceal it by a stoical indifference. A lively imagination, joined to an excellent memory, enabled him to derive great advantages from his study of the works of the ancients, and a steady indefatigable zeal led him naturally to new discoveries. He kindled in Rome the torch of sound study of the works of the ancients. His intimate acquaintance with them enabled him to throw greater certainty upon his explanations, and even upon his conjectures, and to overthrow many arbitrary principles and ancient prejudices. His greatest merit is, to have pointed out the true source of the study of antiquity, which is the knowledge of art, to which no writer had before attended. Mr. Winkelman carried with him into Italy a sense of beauty and art, which led him instantly to admire the master-pieces of the Vatican, and with which he began to study them. He soon increased his knowledge, and it was not till after he had thus purified his taste and conceived an idea of ideal beauty, which transported him to inspiration, and led him into the greatest secrets of art, that he began to think of the explanation of other monuments, in which his great learning could not fail to distinguish him. At the same time another immortal scholar treated the science of antiquity in the same manner on this side the Alps. Count Caylus had a profound

found and extensive knowledge of the arts; was master of the mechanical part, and drew and engraved in a capital style. Winkelman was not endowed with these advantages, but in point of classical erudition surpassed the Count; and while the latter employed himself in excellent explications of little objects, the former had continually before him at Rome the greatest monuments of ancient art. This erudition enabled him to fill up his principal plan of writing the "History of Art." In 1756 he planned his "Restoration of Ancient Statues," and a larger work on the "Taste of the Greek Artists;" and designed an account of the Galleries of Rome and Italy, beginning with a volume on the Belvedere statues, in the manner of Richardson, who, he says, only ran over Rome. In the preface he intended to mention the fate of these statues at the sacking of Rome 1527, when the soldiers made a fire in Raphael's lodge, which spoiled many things. He also intended a History of the corruption of taste in art, the Restoration of statues, and an Illustration of the obscure points of mythology. All these different essays led him to his "History of Art;" and his "Monumenti Inediti." It must, however, be confessed, that the first of these works has not all the clearness and precision that might be expected in its general plan, and division of its parts and objects; but it has enlarged and extended the ideas both of antiquaries and collectors. The description of the gems and sulphurs of the Stosch cabinet contributed not a little to extend Mr. Winkelman's knowledge. Few persons have opportunities of contemplating such vast collections. The engravings of Lippert and Count Caylus are all that many can arrive at. Mr. Winkelman's "Monumenti Inediti," of which he had begun the third vol. 1767, seem to have secured him the esteem of antiquaries. He there explained a number of monuments, and particularly bas reliefs till then accounted inexplicable, with a parade of learning more in compliance with the Italian fashion than was necessary. Had he lived, we should have had a work long wished for;—a complete collection of the bas reliefs discovered from the time of Bartoli to the present, the greater part of which are in the possession of Cardinal Albani. But, however we may regret his tragical end, the intenseness of his application, and the eagerness of his pursuit after ancient monuments, had at last so bewildered him in conjectures, that, from a commentator on the works of the ancients, he became

a kind of seer or prophet. His warm imagination outran his judgement. As he proceeded in his knowledge of the characters of art in monuments, he exhausted his fund of observations drawn from the ancients, an particularly from the Greeks. He cited early editions which are frequently not divided into chapters; and he was entirely unacquainted with the publications in the rest of Europe on the arts and antiquity. Hence his "History of Art" is full of anachronisms.

In one of his letters, dated 1754, he gives an account of his change of religion, which too plainly appears to have been guided by motives of interest, to make his way to Rome, and gain a better livelihood. At Dresden, he published, 1755, "Reflections on the Imitation of the Works of the Greeks," 4to. translated into French the same year, and republished 1756, 4to. At Rome he made an acquaintance with Mengs, first painter to the king of Poland, afterwards in 1761 appointed first painter to the House of Spain, with an appointment of 80,000 crowns, a house, and a coach; and he soon got access to the library of Cardinal Passionei, who is represented as a most catholic and respectable character, who only wanted ambition to be pope. His catalogue was making by an Italian, and the work was intended for Winkelmann. Giacomelli, canon of St. Peter, &c. had published two tragedies of Æschylus and Sophocles, with an Italian translation and notes, and was about a new edition of "Chrysothom de Sacerdotio;" and Winkelmann had joined with him in an edition of an unprinted Greek Oration of Libanius, from two MSS. in the Vatican and Barberini libraries. In 1757, he laments the calamities of his native country, Saxony, which was then involved in the war between the Emperor and the King of Prussia. In 1758 he meditated a journey over the kingdom of Naples, which he says could only be done on foot, and in the habit of a pilgrim, on account of the many difficulties and dangers, and the total want of horses and carriages from Viterbo to Pisciotta the antient *Velia*. In the year 1768, we find him enraptured with the idea of a voyage to Sicily, where he wished to make drawings of the many beautiful earthen vases collected by the Benedictines at Catana. At the end of the first volume of his letters, 1781, are now first published his remarks on the ancient architecture of the temple of Girgenti. He was going to Naples, with 100 crowns, part of a pension from the king of Poland, for his travelling charges, and thence

thence to Florence, at the invitation of Baron Stofch. Cardinal Archinto, secretary of state, employed him to take care of his library. His "Remarks on ancient Architecture" were ready for a second edition. He was preparing a work in Italian, to clear up some obscure points in mythology and antiquities, with above 50 plates; another in Latin, explanatory of the Greek medals that are least known; and he intended to send to be printed in England, "An Essay on the Style of Sculpture before Phidias?" A work in 4to. appeared at Zurich, addressed to Mr. Winkelman by Mr. Mengs, but without his name, intitled, "Thoughts on Beauty and Taste in Painting," and was published by J. C. Fuesli. When Cardinal Albani succeeded to the place of Librarian of the Vatican, he endeavoured to get a place for the Hebrew language for Winkelman, who refused a canonry, because he would not take the tonsure. The elector of Saxony gave him, 1761, unsolicited, the place of counsellor Richter, the direction of the royal cabinet of medals and antiquities at Dresden. Upon the death of the Abbé Venuti, 1762, he was appointed president of the antiquities of the apostolic chamber, with power over all discoveries and exportations of antiquities and pictures. This is a post of honour, with an income of 160 scudi per annum. He had a prospect of the place of president of antiquities in the Vatican, going to be created at 16 scudi per month, and was named corresponding member of the Academy of Inscriptions. He had thoughts of publishing an "Essay on the Depreciation of Taste in the Arts and Sciences." The King of Prussia offered him by Col. Quintus Icilius the place of librarian and director of his cabinet of medals and antiquities, void by the death of M. Gautier de la Croze, with a handsome appointment. He made no scruple of accepting the offer; but, when it came to the Pope's ears, he added an appointment out of his own purse, and kept him at Rome. In April 1768, he left Rome, to go with M. Cavaceppi over Germany and Switzerland. When he came to Vienna, he was so pleased with the reception he met with, that he made a longer stay there than he had intended. But, being suddenly seized with a secret uneasiness, and extraordinary desire to return to Rome, he set out for Italy, putting off his visits to his friends in Germany to a future opportunity. As he passed through Trieste, he was assassinated June 8, 1768, by a wretch named Arcangeli, a native of Campiglio, a town in the territory

of Pistoia, with whom he had made an acquaintance on the road. This miscreant for a robbery had been condemned to work in fetters four years, and then to be banished the Austrian territories, on an oath never to return. He had obtained a mitigation of one of his sentences, and retired to Venice; but, changing his quarters backwards and forwards, he was so reduced in circumstances that he at length took up his lodgings at the inn to which the Abbé happened to come. Arcangeli paid such assiduous court to him, that he entirely gained his confidence; and, having been favoured with a sight of the valuable presents which he had received at Vienna, formed a design to murder and rob him. He bought a new sharp knife on purpose; and as the abbé (who had in the most friendly manner invited him to Rome) was sitting down in his chair, early in the morning, he threw a rope over his head, and before he could disengage himself, stabbed him in five different places. The abbé had still strength to get down to the ground-floor, and call for help; and being laid on a bed in the midst of the most violent pain, he had composure sufficient to receive the last sacraments, and to make his will, in which he appointed Cardinal Alexander Albani his residuary legatee, and expired in the afternoon. The murderer was soon after apprehended; and executed on the wheel opposite the inn, June 26. Some of Winkelman's MSS. got to Vienna, where the new edition of his "History of Art" was presently advertised. He intended to have got this work translated into French at Berlin, by M. Toussaint, that it might be printed under his own inspection at Rome. It was translated by M. Huber, so well known in the republic of letters, who has since published it in 3 vols. 4to. with head and tail-pieces from designs of M. Oëfer. An Italian translation of it by a literary society has been published at Milan.

Abbé Winckelman was a middle sized man; he had a very low forehead, sharp nose, and little black hollow eyes, which gave him an aspect rather gloomy than otherwise. If he had any thing graceful in his physiognomy, it was his mouth, yet his lips were too prominent; but, when he was animated and in good humour, his features formed an *ensemble* that was pleasing. A fiery and impetuous disposition often threw him into extremes. Naturally enthusiastic, he often indulged an extravagant imagination; but, as he possessed a strong and solid judgement, he knew how to give things a just and

intrinsic

intrinsic value. In consequence of this turn of mind, as well as a neglected education, a cautious reserve was a quality he little knew. If he was bold in his decisions as an author, he was still more so in his conversation, and has often made his friends tremble for his temerity. If ever man knew what friendship was, that man was Mr. Winkelman, who regularly practised all its duties, and for this reason he could boast of having friends among persons of every rank and condition. People of his turn of thinking and acting seldom or ever indulged suspicions: the Abbé's fault was a contrary extreme. The frankness of his temper led him to speak his sentiments on all occasions; but, being too much addicted to that species of study which he so assiduously cultivated, he was not always on his guard to repress the sallies of self-love. His picture was drawn half length, sitting, by a German lady born at Kofnitz, but carried when young into Italy by her father, who is a painter. She etched it in a 4to size, and another artist executed it in mezzotinto. This lady was Angelica Kauffman. The portrait is prefixed to the collection of his letters published at Amsterdam, 1781, 2 vols. 12°. Among his correspondents are Mr. Heyne, Munchausen, baron Reidesel (whose travels into Sicily, translated into English by Dr. Forster, 1773, 8vo. are addressed to him, and inspired him with an ardent longing to go over that ground), Count Bunau, C. Fuesli, Gesner, P. Usteri, Van Mechlen, the Duke de Rochfoucault, Lord (alias Mr. Wortley) Montague, Mr. Wiell; and there are added extracts from letters to M. Clerisseaux, while he was searching after antiquities in the South of France; a list of the principal objects in Rome, 1766, &c.; and an abstract of a letter of Fuesli to the German Translators of Webb on the "Beauties of Painting."

WIRLEY (WILLIAM), Rouge Croix pursuivant, was son of Augustine of Wirley, of Nether-Seale, in the county of Leicester, by Mary his wife, daughter of William Charnells, of Snareston, in that county, esq. which Augustine was second son of William Wirley, of Handsworth, in Staffordshire, esq. of an ancient family in that county, which of late years expired in an heiress married into the family of Birch, of Birch, in Lancashire, who have since sold their ancient paternal estate in that county, and reside at the Wirley seat in Staffordshire, having assumed the name and arms of that family. Having for many years laboured in the study of heraldry and antiquity, he

was,

History of
Atton
Flamville,
p. 246;
from Lives
of Heralds,
in Bibl.
J.C. Brooke,
Somerset
Herald.

was, upon the 15th of May, 1604, 2 James I. appointed Rouge-Croix pursuivant of arms, which office he held, without higher promotion, till the beginning of February 1617-18, when he died in the Heralds college, and was buried in the burial-place belonging to that corporation in the church of St. Bennet, Paul's Wharf, London. In 1592 he published a book, intituled, "The true Use of Armory shewed by History, and plainly proved by example. London," 4to. He also made many collections for a history of his native county of Leicester, which Burton made use of. In 1569 he began to survey the churches there. His original MS. written by himself, containing also many churches in Warwickshire, is now in the library of the Heralds college, bearing the mark V. 197. It appears also that he afterwards accompanied Burton in his survey of the churches there, in the years 1603, 1608, &c. In V. N^o 127, in the same library, is a fair and beautiful copy of their labours in this way, with the arms, monuments, and antiquities, well drawn.

Biographia
Dramatica.

WOODWARD (HENRY), a celebrated comedian, born in London in 1717, was educated at Merchant Taylors school, and at first engaged in the business of a tallow-chandler. He was then bound apprentice to the late Mr. Rich, under whose tuition he became qualified for a Harlequin. His subsequent success as a comic actor is too well known to need commemoration. After he had saved about 6000*l.* from his emoluments on the stages in London, he lost it all again by imprudently commencing manager in Ireland. He then returned to Covent-Garden, where he continued till the time of his death, which happened April 17, 1777, occasioned by an accident as he was jumping on to a table in the character of Scrub. During his illness, the late Dr. Isaac Schomberg (his school-fellow) who attended him, refused the acceptance of a single fee. To have been thus respected by a man of distinguished integrity, is no small degree of praise. Mr. Woodward was the author of a farce called "Marplot in Lisbon;" and "The Man's the Master," a comedy "1775," 8vo.

Ibid.

WORDSDALE (JAMES), would have been little known, as Mr. Walpole observes, had he been distinguished by no talents but his pencil. He was apprentice to Sir Godfrey Kneller; but, marrying his wife's niece without their consent, was dismissed by his master. On the same, however,

however, of that education, by his singing, excellent mimicry, and facetious spirit, he gained both patrons and business, and was appointed master-painter to the board of ordnance. Mrs. Pilkington has related some anecdotes of him in her "Memoirs." He was the author of several small pieces, songs, &c. and of five dramatic performances. He died June 13, 1767, and was buried at St. Paul's Covent-Garden, with this epitaph composed by himself:

"Eager to get, but not to keep the pelf,
"A friend to all mankind, except himself."

WRIGHT (NATHAN), of Barwell, Leicestershire, barrister at law, was elected recorder of Leicester in 1680; called by writ, April 11, 1692, to take the degree of serjeant at law; knighted Dec. 30, 1696, and made king's serjeant. On the refusal of the Lords Chief Justices Holt and Treby, and Trevor the Attorney General, to accept the Great Seal, which was taken from lord Somers, it was delivered to Sir Nathan, with the title of Lord Keeper, May 21, 1700. As he was raised to this situation by the Tories, so he seems to have acted in conformity to the views of the party. Burnet says, that many gentlemen of good estates and ancient families were put out of the commission of the peace by him, for no other visible reason, but because they had gone in heartily to the Revolution, and had continued zealous for king William; and at the same time, men of no worth nor estate, and known to be ill-affected to Queen Anne's title, and to the Protestant succession, were put in. He adds, that the lord-keeper was "a zealot to the party, and was become very exceptionable in all respects. Money, as was said, did every thing with him; only in his court, I never heard him charged for any thing but great slowness, by which the Chancery was become one of the heaviest grievances of the nation." The same author likewise says, that the lord keeper "was fondly covetous, and did not at all live suitable to that high post: he became extremely rich, yet I never heard him charged with bribery in his court." One of the most remarkable events that happened while he was in office, was his sentence for dissolving The Savoy, July 13, 1702; and in the same year, Nov. 30, he reversed a decree of his great predecessor Lord Somers. Sir Nathan's removal, however, which happened in May 1705, was "a great loss to the church." He passed the remainder of his days in a happy retirement, beloved and respected, at Caldecot Hall, in Warwickshire, where he died Aug. 4, 1721.

History of
Hinckley,
pp. 149-
236.

History,
vol. 17.
p. 55.

Ibid. p. 122.

Duchess of
Marlbo-
rough's
Account,
p. 124.

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